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CHRISTIAN CYNOSURE

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WE are not to be in front of Him. He is to be in front of us. If I am following a person whose leading and guiding I have committed myself to, that means that I don't go anywhere except where he leads me. *If I am really following the Lord I will not be found in any position and circumstance into which He would not go before me.* Others may fail us, but He won't fail those who are truly trusting and following Him. Then take this precious promise with you and go forward in the confidence that He is with you.—*J. R. Caldwell.*

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WM. I. PHILLIPS
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CONTENTS

Our June Meeting 3
An Odd-Fellow Celebration..... 3
An Odd-Fellow on Witness Stand, by Jacob Sproul 3
Disabled Soldiers and Sailors Should Know 4
Odd-Fellowship Weighed 5
World's Christian Citizenship Conference. 6
Fraternal Insurance—*Indianapolis News*.. 6
Woodmen in Financial Straits—*New York Times* 6
Lodge History, from "Ronayne's Reminiscences" 7
Worth Repeating 10
Wheaton College 10
Some Christian Don'ts 10
Ex-Kaiser Blames Masons—*The Evening Star* 11
Labor Union Leaders Jailed—*Chicago Herald-Examiner* 11
Adams, John Quincy, Letters of..... 12
Is Democracy Doomed? 17
Christianity and Secret Societies, by Rev. Clarence Weston 19
The Future of Lodges, by George O. States 20
Is Our Country Safe? 21
News of Our Work:
N. C. A. Annual Meeting..... 24
Good Work in Iowa..... 25
On the Pacific Coast 25
A Word of Cheer 25
Many Workers 26
Winged Words 27
Eastern Secretary's Report, by Rev. W. B. Stoddard 28
"Lizzie Woods' Letter" 29
Testimony in Delaware 31

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Prof. Moses H. Clemens, Box 96. Ubee, Ind.

Rev. C. G. Fait, Ellendale, N. D.

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

OUR JUNE MEETING.

The Annual Meeting for 1919 of the National Christian Association will be held on Thursday and Friday, June 5th and 6th.

The place in which the Conference will be held is the new Mennonite Church, 1907 South Union avenue, Chicago, which is about two miles south of the CYNOSURE office and close to the corner of South Halsted and 19th streets. The Halsted street cars Number 8, 13, or 18, will take one within a block of the church.

Those who may be counted upon as speakers and helpers in this meeting, and whom all wish to see and hear, are Rev. Thos. A. Maxwell, of Lincoln, Nebraska, well known to many of our readers by his tract, "The Lodge in the Light of the Scriptures;" Rev. A. B. Bowman of Alma, Michigan, and General Secretary of the United Brethren Christian Endeavor Society; Rev. George E. Cooprider of Mendota, Illinois; President Blanchard; Secretary W. B. Stoddard; and Mrs. Lizzie Woods Roberson. The last named persons are not only well known but well loved by thousands of N. C. A. friends.

We also expect several others of whom at this writing we cannot speak positively. One, for instance, is a woman evangelist of Kansas City, Missouri, who is strongly in sympathy with our work and who has courage to declare her convictions and to take the consequences. Another is a Methodist Episcopal pastor in the East who has seceded from Masonry, Odd-Fellowship and several other secret societies.

The first meeting will be held Thursday evening, June 5th, and the Annual Business of the Association will be transacted during the day time of the 6th, beginning in the morning at 10:00 o'clock.

Will you not plan to be present and thus share something of the joy of serving the Church of Jesus Christ at the point where Satan is making his most successful and deadly assault? A full program will be sent to any one requesting it. Do not delay but sit down at once and write to Secretary W. I. Phillips, 850 W. Madison street, Chicago.

AN ODD-FELLOW CELEBRATION.

In view of the Centennial celebration of Odd-Fellowship in this country by the Odd-Fellows, we suggest that you secure enough of our tracts "Catechism on Odd-Fellowship" at one cent each to supply at least every Christian in your church, so that they shall have an intelligent understanding of this institution in their midst, and whether or not it is an agency for mesmerizing the spiritual life and activities of the church.

AN ODD-FELLOW ON WITNESS STAND.

I went into a photo gallery to get some prints I ordered and while I was waiting a man who was sitting there, seeing my "Y" uniform started a conversation. It ran something like this:

He said, I heard a sermon one night at one of the Y's that was the best sermon that I ever heard. I am an Odd Fellow, you know, and Odd Fellowship is all founded on the Bible, and that sermon was just like I have heard in the lodge, you know. After it was over I went up to the preacher and asked him if he was an Odd Fellow and he said, Yes. You know, if a man goes into the Odd Fellows and is not a Christian, and lives up to their teachings, he will become one.

I asked him if a man was necessarily

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made a Christian by joining the Odd Fellows.

No, he said, I know a number in the order who are not Christians, but they did not entirely live up to the teachings, and I was a Christian before I went in

I asked him what peculiar branch of religion the Odd Fellows have.

Oh, they don't have any brand of religion. It's all in the Bible, and if we follow their teachings we will be Christians because it is all taken from the Bible, you know.

No, I said, I don't know. I am not an Odd Fellow. What do they teach you?

I can't tell you, because this is the ritual work, and it's secret.

Do you mean to tell me, I asked, that the Odd Fellows steal parts from the Bible and sell it to you for secrets when there are no secrets? Do they put it over on you that way?

Yes, he said, hesitating a little, I guess they do. They put it over on everybody that way. But you know, a man likes to buy what he thinks a secret even if it isn't.

Then, I said, what is the sense of your joining the Odd Fellows, if you can get from the church what they have got to give you, and get it without paying dues?

Oh, we get other things besides.

What, for instance?

We get benefits.

Well, you can join the Odd Fellows without taking out insurance, can't you?

Yes, of course, but I don't mean that. I mean social benefits.

Can't you get social benefits from the church?

No, he replied, brightening up, apparently thinking he had me now. That is just the trouble with the church.

Well, I said, why don't you pitch in and make your church what it should be. Why do you go into something else and knock the church?

I can't do it alone, he replied.

No, I said, but you are responsible for your part. The trouble with the church is that there are a lot of fellows just like you who don't do your part and then knock the very thing that is actually founded in and on the Bible.

Just then the photographer came in with my prints, so our conversation stopped here. Just as I was going out, I heard a man who had been a spectator say to my conversationalist, He don't seem to think much of Odd Fellowship, which was a wise and true observation.

JACOB SPROUL.

DISABLED SOLDIERS AND SAILORS SHOULD KNOW—

That the Government is resolved to do its best to restore him to health, strength, and self-supporting activity.

That until his discharge from hospital care the medical and surgical treatment necessary to restore him to health and strength is under the jurisdiction of the Military or Naval authorities.

That the vocational training which may be afterwards necessary to restore his self-supporting activity is under the jurisdiction of the "Federal Board for Vocational Education."

That if he needs an artificial limb or other orthopedic or mechanical appliance the Bureau of War-Risk Insurance supplies it free upon his discharge and renews it when considered necessary.

That if, after his discharge, he again needs medical treatment on account of his disability the Bureau of War-Risk Insurance supplies it free.

That any man whose disability entitles him to compensation under the War-Risk Insurance Act may be provided by the Federal Board with a course of vocational training for a new occupation.

That the Government strongly recommends each man who needs it to undertake vocational training and put himself under the care of the Federal Board, but the decision to do so is optional with each man.

That on the satisfactory completion of his training the Federal Board, through its employment service, will assist him to secure a position.

All disabled soldiers, whether in or out of the hospital, should address their communications to the Federal Board for Vocational Education, Washington, D. C.

The N. C. A. Conference in the Mennonite Church, Chicago, begins on the evening of June 5th. Have delegates chosen by your church who will remain if possible through to the end of this annual meeting.

Odd-Fellowship Weighed

THE LODGE.

A question asked of the Sovereign Grand Lodge of the World by the Grand Lodge of Massachusetts. Read its report for Feb. 14, 1889, page 336.

"Question—Is it lawful for a chaplain to commence and finish his prayers in the name of Christ?

"Answer.—Our Order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated. The words system of faith or sect do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect; hence it is inexpedient and, I think, unlawful to make prominent reference to it in Lodge work. . . . We have Jews and may have Mohammedans and other non-Christian sects within our Order, and the rule applies to them equally with members of the Christian faith."

"In a word, what regeneration by the Word of Truth is in religion, initiation is in Odd-fellowship."—*Rev. A. B. Grosh in his Manual of Odd-fellowship, page* 90, *edition* 1869.

"The order as founded by Brother Wildey, was simply a humane institution. But gradually there were infused into its lectures and charges much moral and (unsectarian) religious instruction; and at each revision these principles were increased, and deepened, and strengthened, until its beneficial and relief measures, from being ends, have become means to a higher and greater end—'to improve and elevate the character of man; to imbue him with conceptions of his capability for good; to enlighten his mind; to enlarge the sphere of his affections, and thus to lead him to the cultivation of the true fraternal relations designed by the Great Author of this being.'"—*Grosh's Manual, p.* 34.

THE BIBLE.

"Be ye not unequally yoked together with unbelievers. . . . Come out from among them, and be ye separate, saith the Lord."—2 *Cor.* 6:14, 17.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—*Matt.* 10:32.

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."—*John* 14:6.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—*John* 10:9.

"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory."—*Luke* 9:26.

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."—*James* 1:13.

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him."—1 *John* 5:1.

"But as many as received him [Jesus Christ], to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—*John* 1:12, 13.

Can a man be an intelligent, loyal member in such a religious system, and a consistent disciple of Him whose atonement for sin, whose authority as Sovereign over the conscience, and whose very Name is denied in, and legally excluded

from its lodge rooms and worships? Are they not of those who "profess that they know God, but in works they deny him."—*Titus* 1:16.

WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE.

The third World's Christian Citizenship Conference which was to have been held in Pittsburgh, Pa., last summer but which was postponed on account of the war, will be held in Pittsburgh, Victory Week, Nov. 9-16, 1919, under the auspices of the National Reform Association.

An exceptionally strong program is already assured. Among the Americans who have agreed to speak at the Conference are the Hon. Charles Evans Hughes, formerly governor of New York, justice of the United States Supreme Court and nominee for the presidency of the United States; Frank J. Cannon, formerly U. S. Senator from Utah and the greatest living authority on Mormonism; Henry Van Dyke, author, poet, ambassador to Holland; Gifford Pinchot, statesman and authority on conservation; Mrs. Ella A. Boole, first vice president of the W. C. T. U., and others.

The purpose of the conference is to gather together representatives from various nations to compare views as to the moral interests of mankind and to aid in conserving the moral gains and repairing the moral damage of the war.

FRATERNAL INSURANCE.

The position of a prominent fraternal organization which is faced with the exhaustion of a $12,000,000 insurance fund within six months as a result of higher death rates, again suggests the need of finding a way to place the business of fraternal insurance in the United States under state supervision. The rates in the organization in question have been increased 50 per cent, but officials assert that the increase is not adequate. Later they will probably have to be raised again. Influenza and soldiers' funds have depleted the resources of the society to such an extent that a large increase in income must be had immediately and provided for permanently.

Like situations have arisen again and again in the history of fraternal organizations. An excellent influence in many ways and helpful to thousands in hours of need, the societies would be more useful if holders of insurance policies in all of them could be certain that the funds were on a sound and scientific basis. The man who for many years pays regularly of a small income into a fraternal insurance society in order to protect his family in case of sickness or death and on reaching the later years of life, when his earning power is naturally decreased, finds that he must double his payments into the organization or lose all he has invested, is in an unpleasant position. If he does not pay the increase his benefit is forfeited and if any great number of members refuse to pay the organization is bankrupt and all lose.

Operation on correct actuarial principles should eliminate such disasters. The trouble usually is that in their first years and often for long periods an insurance organization can be run at cheap rates to members with seeming prosperity. A large surplus is quickly accumulated and to the inexpert the fund appears financially unassailable. The crash comes when the members grow old and begin to die off in greatly increased numbers.—*Indianapolis News,* March 28, 1919.

WOODMEN IN FIANCIAL STRAITS.

Chicago, March 25.—A convention to save the Modern Woodmen of America from financial difficulties met here today. A. R. Talbot, Head Consul, described the situation as critical. In October, 1918, he said, the society had a general fund of $10,000,000 in securities. This had dwindled to $640,000, owing to deaths from influenza and pneumonia, he explained. War claims also figured. During the war the society by a special assessment raised $6,000,000, out of which all war claims were met. Of this there remains $3,000,000.—*New York Times,* Mar. 26, 1919.

The worst bigamist of all is the feller that marries a good, trustin' girl when he's already wedded t' three or four lodges.—*Indianapolis News,* Feb. 26, 1919.

LODGE HISTORY.

From Ronayne's Reminiscences.

Being favorably impressed with the manner in which Odd-Fellows looked after their burned-out members in the Chicago Fire of 1871 to which I have referred—so different from the empty bombast and the aristocratic display of Freemasonry—I got Frank Holcomb to propose me in Home Lodge, 416, I. O. O. F., Chicago, and was initiated in July or August, 1872. The initiatory ceremonies of an Odd-Fellow lodge differ very widely from those of Freemasonry, a chain taking the place of the cable-tow, and a coffin containing an imitation skeleton being substituted for the canvas and the suppositious grave of the Tyrian brass finisher. The hoodwink is retained and the members all wear masks, but the candidate's clothing is not removed, and instead of the awe-inspiring oath and the brutal death penalty of Masonry there is a solemn promise or declaration with the "right hand placed over the left breast." There is no altar nor Bible in an Odd-Fellow lodge, but there is a chaplain, a brief invocation and a peculiar kind of alleged moral instruction, while the impression is sought to be conveyed that the universal peace, blessing and brotherhood promise to the world through Jesus Christ in "the times of the restitution of all things," are to be attained through the influence of Odd-Fellowship and through that alone. A portion of the eleventh chapter of Isaiah is quoted when the candidate, conductor and torchbearers surround the coffin, special emphasis being laid on the blessings promised in verses 6, 7 and 8, while all the rest of the chapter referring to the Lord Jesus Christ is scrupulously omitted. The devil knows well enough what the final outcome is to be, and by whom brought about, yet he will put forth his own lie, and influence men to believe the most witless nonsense, while they reject with scorn and contempt the truth of God as regards Jesus Christ. Odd-Fellowship and Masonry are alike, so far as the infidel character, the deism and the anti-Christian principles of both are concerned; they differ only as to the mode of initiation. Yet an old Methodist preacher named Perkins was the leading spirit in Home lodge, 416, every member of which was an infidel.

There is also another coincidence among all lodges, and that is the influence exerted after the meeting is over. It is not the sociability of the lodge room itself that does any mischief, but the sociability of the saloon after the lodge is closed. From "labor to refreshment" is the usual practice in Masonry, and from the lodge to the grog shop the common practice among Odd-Fellows and all other secret society people. I never knew any one being made better through his connection with secret societies, but on the other hand, I *have* known many a young man to be ruined, both morally and physically, through the "after meetings" of the lodge. Even one of my own boys told me once that he had never tasted a glass of beer or whiskey in his life until he became a Good Templar, and had received it then from the Worthy Chief Templar of Lincoln Lodge after the meeting had closed.

Further Masonic Experience.

In this connection it may be proper to add, that it would greatly astonish the "cowans" and "profane" on the outside if they only knew what little regard a large proportion of adhering Master Masons have for the institution of Masonry, its alleged benevolence and its vaunted friendship. I have heard worse things said of it by those inside the lodge than have ever come from the lips of the most intense Antimason in the country. Among ourselves we often expressed our minds quite freely, that is when we

could trust one another, but in the presence of outsiders we stoutly defended the system and claimed for it as high a moral standard as one could desire. To illustrate this I shall merely relate one instance out of scores of cases, to show how its sublime ceremonies are sometimes regarded by the befooled but credulous candidate.

A man named Roberts was proposed, balloted for, and received the first degree in Masonry. As in the case of Cronin and others, he was turned over to me to be "posted," and in due time was passed to the degre of a Fellow Craft. Again the "posting" went on, it being pretended all the time that what I was teaching him was a solemn secret, and I was often laughed at by the Masons' wives of our acquaintance who knew better. At last he went up to be made a Master Mason, and many of the members were inwardly chuckling in anticipation of how "Billy" would go through that "sublime" farce, and what he'd think of it. Going home from lodge a number of us were together—two Samuelsons, Lally, Anderson, myself, "Billy" Roberts and two or three others—and coming to my gate we stopped as usual to say good-night. Curious to know how Roberts felt over his experience of the evening I said to him, "Billy, now you have received all the Masonry there is, what do you think of it?" He looked at me and smiled, then looked at the others; but all wishing to hear what he had to say cried out, "Yes, Billy, tell us what you think of Masonry. Don't be afraid, we're are all of the same mind." "Well, boys," he replied, "I went into the late war with a New York regiment, was captured by the rebels and sent to Andersonville prison; the world has used me pretty roughly between one thing and another, but I was never made such a blank fool of before in my life!" The roars of laughter which followed this candid avowal could be heard a couple of blocks away. Roberts' saying was often commented upon among ourselves as a good joke on the sublime degree.

Before saying good-bye to 1872, with all its peculiarly exciting incidents, it may be well to add that at the annual session of the Grand Lodge of Illinois, always held on the first Tuesday in October, Grand Master Cregier having delivered his usual address, a series of resolutions was unanimously adopted, not only thanking the Masonic Board of Relief, but also endorsing the Executive Committee as to their treatment of destitute Master Masons, thus putting it forever out of the power of any one to assert that what that committee did were merely the acts of irresponsible individuals. The highest governing body of Masonry in the State having assumed the responsibility, *Masonry* and not *men* must be held accountable. The resolutions adopted by the Grand Lodge were as follows:

"Resolved, That to the Most Worshipful Dewitt C. Cregier, president, Brethren H. F. Holcomb, vice-president, Wiley M. Egan, treasurer, Harry Duval, recording secretary, Ed. J. Hill, corresponding secretary, James Morrison, superintendent, and T. T. Gurney, D. J. Avery, John Feldkamp, E. Powell, D. Kilmore, A. M. Thompson, E. Ronayne, G. R. McClellan, C. J. Franks, James H. Miles, John Sutton, J. E. Church and I. W. Congdon, members of the Board of Masonic Relief of Chicago, *the grateful thanks of this Grand Lodge are eminently due* for their self-sacrificing labors in relieving the necessities of our brothers in distress, and the wisdom, prudence and zeal displayed by them in the discharge of their sacred trust."

"Resolved, That in grateful recognition of the eminent services rendered by the Masonic Board of Relief of Chicago, this Most Worshipful Grand Lodge cause the report of the Commission . . . together with the second and third of these resolutions to be handsomely engrossed, framed and *presented* to each member of the said Board of Masonic Relief."—*Grand Lodge Report* for 1872, p. 86.

In the frame containing the "engrossed" resolutions above mentioned each member's name was printed in raised letters. The one presented to me hangs in my room as I write, but instead of the Grand Lodge resolutions it encloses Isa. 53:6: "All we like sheep have gone astray, we have turned every one to his own way and the Lord hath laid on Him the iniquity of us all."

James A. Hawley, of Dixon, Ill., was elected Grand Master. As another illustration of Masonic benevolence it may be well to note that there was expended that year (1872) by the Grand Lodge in salaries, lodge gew-gaws, music, printing, etc., the enormous sum of $25,015.50, while the item "charity" was credited with $100. In 173, as affirmed by the Grand Lodge Report, there was expended for similar purposes the still larger amount of $28,822.19, but not a single cent for charity, and in 1874 the handsome sum of $11,363.63 was spent by the Grand Lodge on a few of its most favored members, but not a penny for the widow or the orphan; and be it remembered that the history of the Grand Lodge of Illinois in its practice of benevolence is the history of all other Grand Lodges in the country. The rank and file of the members of Masonic lodges know better than to believe in any bombast about the benevolence of Masonry, and hence they frequently use the proverb, "As cold as Masonic charity." Royal Arch Mason said to me once, as we talked of Masonry in the old days, "Ned, I would rather leave my wife and children in the den of a pack of wolves than in the care of Masons."—From *"Ronayne's Reminiscences,"* by courtesy of the Free Methodist Publishing House, Chicago, Ill.

The greatest reward God ever bestows upon a man in this world is greater opportunity for service.

WORTH REPEATING.

Mr. Philip Whitwell Wilson, American representative of the London Daily News, former member of the British Parliament and author of "The Christ We Forget," is a grandson of Jonathan Baxter, the great Bible publisher of England. The following crisp paragraphs are from an address he made recently to the students of The Moody Bible Institute of Chicago:

"It was not enough for Cain and Abel to be born brothers. Brotherhood must be born in the heart.

"Noah taught the world that men need safety. I rather believe in that gospel myself, especially since I have had air raids thirty times over my house and picked up shrapnel on my door step. There were people struggling in the water who wanted to get into the ark, but there was no outstretched hand to help them.

"Think of the people outside! Realize that even though Noah landed on dry land he discovered that there were worse perils than cold water.

"The people who built the tower of Babel said, 'Those old-fashioned evangelical Christians are all wrong. The important thing is to get the right social system: salvation by bricks and mortar; that is what will lead people up to heaven.' The tower of Babel failed not because there was a lack of material to build it but because the men went on strike.

"You see precisely the same phenomenon in Russia today—Bolshevism, idealism, without the power to realize it; an endeavor to get men to be brothers without getting the enmity out of their hearts.

"Abraham was the first of the pilgrim fathers. He taught that environment was the thing, but his children learned that there can be no Holy Land without holy hearts.

"Joseph felt that the important thing was to satisfy the material need of the people. He realized that to feed the people you must have authority. With all his good intentions the necessary authority that he had developed into tyranny

The people gradually became enslaved to the state and so we learn that food control is only safe when it is in the hands of Jesus Christ, whose service is perfect freedom."

WHEATON COLLEGE.

This institution has been for many years in one way and another identified with the movement against the secret societies of our country. It has never had any booms but it has steadily increased in the number of its college students, the character of its college work and its material resources.

Parents are now planning for the year 1919-1920. They are invited to communicate with the college respecting any items about which they would like information. We anticipate for the coming year the largest and the strongest work the college has ever done.

For catalogs, circulars, admission blanks or other information, address the President of Wheaton College, Wheaton, Ill.

SOME CHRISTIAN DONT'S.

Christians should not be members of any secret orders, since they are expressly forbidden, "to be unequally yoked together with unbelievers." 2 Cor. 6-14. The unequal yoking referred to must at least include a union in worship and a religious fellowship with those who are not Christians. The unequal yoking implies, "fellowship," "Communion," "concord," or "participation." The apostle adds as the reason for this prohibition, "what fellowship has righteousness with unrighteousness." What communion life with darkness. And what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said I will dwell in them and walk in them and I will be their God and they shall be my people, wherefore come ye out from among them and be ye separate and I will be a Father to you and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6, 15-18. There are no secret societies requiring their members shall be regenerated believers in Christ; all of them have a large proportion of the children of the world, and they are mainly controlled by men of the world, yet all constitute "brotherhood," in which all are united. All have their religious worship in which all are expected to unite and are expected to be in concord, and in which each member is morally responsible for the acts of the whole. Now all such association with the "world" is expressly forbidden for "ye are not of the world, but I have chosen ye out of the world." John, 16-19. It is also written "Love not the world, neither the things that are of the world. If any man love the world the love of the Father is not in him." 1 John 2, 15. The church which is the "temple of God" the body of Christ and the "pillar and ground of the truth," is the divinely appointed instrument for the conversion of men, the sanctification of believers, the promotion of all true reform, and the relief of distressed humanity. If other organizations are found necessary or desirable, they are, or ought to be, such as are in entire harmony with, and subordinate to the Living Head, organizations that shall be in *His name,* that shall give honor to Him. If men of the world have other organization for so-called benevolent purposes, we may not unite with them, since we are a peculiar people, and whatsoever we do in word or deed we are to "do all in the name of the Lord Jesus." Col. 3, 17. The great need of the Church is separation from the world.

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked

themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, *than any other one enemy of Christ.* There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*From Dr. George F. Pentecost's Bible Studies,* 1889, *p* 389.

EX-KAISER BLAMES MASONS.

"Freemasonry plotted the downfall of the Hohenzollern and Hapsburg houses." This is what the former kaiser thinks.

My statement is based on several letters, written in the ex-emperor's own hand, which I have seen today. They were addressed to Dr. Theodor Schiedmann of the University of Berlin, who for twenty years has been an intimate friend of William II. The letters were shown to me in the course of a long interview, in which I learned much of the frame of mind of the former German ruler.

The interview took place in Dr. Schiedmann's home, in the west end of Berlin. Intensely loyal to his old imperial friend, the man interviewed showed himself convinced in his own mind that Wilhelm was not responsible for the bloodshed and misery charged to his account.

America Planned Alliance.

"It will interest you, too, to learn that more than once America has brought forward a plan for securing the world peace by an Anglo-American-German alliance. In 1909 S. S. McClure, the editor, visited me and asked me to write an article favoring such an alliance. I compiled the article which appeared. In May, 1910, Mr. McClure wrote to me and I laid my plan before Mr. Pierpont Morgan. I had already consulted Elihu Root. I was sure that the United States would eagerly join in carrying out this proposal for the union of the three great nations. In this connection," added Dr. Schiedmann, "the emperor knew and approved of my activities."

But according to the former kaiser's letters even while he was dreaming these happy dreams of a solution of all the world's difficulties the Freemasons of the world were plotting the downfall of the Hohenzollern and Hapsburg houses. The whole affair, he writes, was engineered by the Grand Lodge of the Orient, to which President Wilson belongs. In a letter written a few weeks ago the ex-emperor says:

"I have only now read Roll and Usher's pamphlet, published in 1913, by order of the State Department, in which the coming world war was foretold. I had been reading the history of Freemasonry, on which Karl Hesse's book, called 'Freemasonry in the Entente and World War,' was based. The revelations are surprising. Other books with which I have occupied my time are the secret memoirs of Count Hayashi and the problems of Japan."

America Bound to Fight.

This amazing letter goes on to state that through the machinations of the Grand Lodge of the Orient a pact had been mad by which Amrica, England and France were bound together, and that there never had been any question about America's participation when her services were needed. She was bound to fight. Here is the text of the letter on this point:

"It was not the Lusitania; it was not the U-boats which caused America to come in. These were only incidents raised and magnified by Mr. Wilson as excuses. It merely was that Mr. Wilson was carrying out his part of the program."—Reported by Gordon Stiles in *The Evening Star* (Washington, D. C.), Mar. 31. 1919.

LABOR UNION LEADERS JAILED.

Six labor union officials convicted in 1916 of conspiracy to extort money from business men by threatening strikes, were taken to Joliet penitentiary yesterday for imprisonment.—*Chicago Herald-Examiner,* April 9, 1919.

No one ever wanders where a promise of God's Word does not follow him

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To be contented with what we have is about the same as to own the earth.

Trust in Christ to keep you trusting. Look to him so to abide in you as to keep you abiding.

John Quincy Adams—Sixth President United States

[We shall publish from time to time, under this heading, extracts from the letters and addresses of Mr. Adams on Freemasonry. These were written during the great anti-masonic agitation, following the murder of William Morgan by the Freemasons, and are a very valuable series, whether viewed from either a literary or a historic standpoint.]

At the time of the murder of Morgan I was exercising the office of President of the United States. Neither the penalties of Freemasonry nor the practical execution of them, by the Masons who murdered him, were known to the public in general, nor to me. Freemasonry exercised an absolute control over all the public journals edited by members of the institution, and over many others by terror and intimidation. Months and years elapsed before the murder itself was fully proved—nor has it been judiciously proved to this day. The names indeed of the men who took him from his dungeon on the 19th of September, 1826, and closed a torture of nine days' duration by sinking him in the middle of Niagara River, are perfectly well known. It is known that one of them was, according to Masonic law, upon avowal of his crime under the seal of the fifth libation, and under hot pursuit by the officers of justice, furnished, by an encampment of Knights Templars in the city of New York, with the means of escaping from this country. But the witnesses to all these transactions are Freemasons, and, as accessories to the crimes of which they are cognizant, refuse or evade giving judicial testimony on the express ground that they might thereby criminate themselves. There are clouds of witnesses, but they are participators in the guilt; and thus it is that Masonry protects itself from the judicial authentication of its crimes by the very multitude of its accomplices, all bound by the invisible chains of secrecy.

But the trials of the Masonic outrages in the State of New York have exhibited other expositions of Masonic law. Masonic juries have been packed by Masonic sheriffs, for the express purpose not only of screening the guilty from punishment, but of falsifying the facts by presentments and verdicts known to themselves to be untrue. Masonic witnesses have refused to testify, and suffered imprisonment rather than disclose the facts known to them, even when they did not criminate themselves. Nor is this all. When conscience, bursting the bands of Masonry, has constrained Masonic witnesses to testify to crimes in which they themselves shared, and to the secrets of the craft, solitary Masonic jurors have refused their assent to verdicts, upon which all their fellows were agreed, on the avowed resolution that they would not believe any testimony of a seceding Mason.

The extent to which the public justice of the country had been baffled, and the morals of the people vitiated by Freemasonry, was therefore disclosed to me gradually, and by a slow process of time. Absorbed by other cares, and with time engrossed by the discharge of other duties, I was for years very imperfectly informed either of the laws of Masonry, or of the ascendancy they were maintaining over the laws of the land, or of the deep depravity with which they were cankering the morals of the people. Morgan's book was not published till some months after his death; and when published, the Masonic presses long labored in their double vocation of suppressing truth and propagating falsehood, by representing the disclosures of that book as false. Yet Morgan had re-

vealed the secrets only of the first degrees, and the deepest of Masonic abominations were yet screened from the public eye. It was not until the fourth of July, 1828, that the convention of seceding Masons, held at Le Roy, New York, made public the secrets, oaths, obligations, and penalties of the higher degrees. Nor were the proceedings of that convention made known to me till I found them in David Bernard's "Light on Masonry."

To that book and its author permit me, my fellow-citizens, while recommending it to your perusal and meditation, to offer the tribute of unfeigned respect—a tribute the more richly deserved for the slanders which Masonic benevolence and charity have showered upon them. Elder David Bernard was a minister of the Genesee Baptist Association in the State of New York. He was a man of good repute, and of blameless life and conversation. Like many others, he was ensnared into the taking of fifteen degrees of Masonry, and was the intimate secretary of the Lodge of Perfection. He was one of the first seceders from the order, and from that time underwent every possible persecution from Masons, and the frequent danger of his life. Among the most interesting documents demonstrating the true spirit of Masonry, which have appeared in the course of this controversy, is the plain and unaffected narrative of the treatment which he received, and of the scenes which he witnessed at the meetings of lodges and chapters, *before* the murder of Morgan as well as after, from the time when it was projected in them. That it was so projected is established by his testimony, confirmatory of numerous other demonstrated facts.

To David Bernard, perhaps more than to any other man, the world is indebted for the revelation of the most execrable mysteries of Masonry, nor could he, as a minister of the word of God, have performed a service to his country and his fellow-christians more suitable to his sacred functions. It was principally by his exertions that the Le Roy convention of seceding Masons assembled and published the oaths, obligations, and penalties of the higher degrees of the order.

From the time of that publication the whole system of Masonic Laws and their practical operation, having relation to the disclosure of their secrets, have been gradually unfolding themselves, and the law and its execution have been continual commentaries upon each other. When the murder of Morgan was first perpetrated the instances were frequent of its being openly justified by members of the institution, as being but the execution of a *penalty* to which he himself had assented—as it certainly was. Another class of Masons, somewhat less resolute, contented themselves with maintaining that he was a perjured wretch for violating his oaths, and if he had been put to death, had only suffered what he deserved. A third class sturdily denied the facts even after everything but the last act of murder had been proved in regular judicial trials; and a fourth, intrenching themselves in ignorance, which they took care always to preserve by turning away their eyes from all evidence of the facts, rested their defense from the charge of Morgan's murder by professing *that they knew nothing about it.*

From the time when I first perused Elder Bernard's book, I became convinced that it was impossible for me to discharge my duties as a citizen to my country by knowing nothing about it. By a constant comparison of the laws of Masonry with their practical execution, from the robbery of Morgan's manuscripts and the abortive attempt to burn

Miller's house, to the escape of Richard Howard from justice and from this country, a great multitude of facts combined to demonstrate the pervading efficacy of all the Masonic obligations. Measures always enfeebled and thwarted by Masonic influence were taken by the legislature and executive of the State of New York, to detect and bring the offenders to justice. The trials of the criminals were in progress; I endeavored to obtain information of their course and termination. The letters of Col. Stone upon Masonry and Antimasonry were addressed to me in consequence of inquiries made by me, to another person, and communicated to him. With regard to the facts ascertained by those trials, the reports made to the legislature of New York, and the proceedings of the first Antimasonic convention, held at Philadelphia, with the essays of William Slade upon the Masonic penalties, and the *defense* of Masonry by the grand lodge of Rhode Island, all concurred in furnishing a mass of information from which my conclusions were deduced.

I saw a code of Masonic legislation *adapted* to prostrate every principle of equal justice, and to corrupt every sentiment of virtuous feeling in the soul of him who bound his allegiance to it. I saw the practice of common honesty, the kindness of Christian benevolence, even the abstinence from atrocious crimes, limited exclusively by lawless oaths and barbarous penalties to the social relations between the brotherhood of the craft. I saw slander organized into a secret, widespread, and affiliated agency, fixing its invisible fangs into the hearts of its victims, sheltered by the darkness of the lodge-room and armed with the never-ceasing penalties of death. I saw self-invoked imprecations of throats cut from ear to ear, of heart and vitals torn out and cast forth to the wolves and vultures, of skulls smitten off and hung on spires. I saw wine drank from a human skull, with solemn invocation of all the sins of its owner upon the head of him who drinks from it; and I saw a wretched mortal man dooming himself to eternal punishment (when the last trump shall sound) as a guaranty for idle and ridiculous promises. Such are the laws of Masonry; such their indelible character —and with that character perfectly corresponded the history of the abduction and murder of Morgan, and the history of Masonic lodges, chapters, and encampments, from that day to the present.

To this general assertion numerous exceptions must be made, not only of individual Masons but of whole lodges and chapters,—I wish I could say of encampments, which have surrendered their Masonic charters, or silently dissolved themselves. Other lodges and chapters have ceased to hold their meetings, and I have heard of yet others, which, still holding their meetings, have ceased to administer any of the oaths. Besides these there are numbers of individual Masons who have silently seceded and withdrawn from that institution without renouncing it. It is probable that these exceptions include one-third of all the Masons in the free states of this Union; and to them no observation of censure which I have made upon Masonry or upon Masons can apply. Their bearing is only upon adhering Masons and Masonry.

But of that censure the grand encampment, the grand chapter, and grand lodge of New York must take their full share. Their opinion of the laws of Masonry, and of their true exposition, is the same as mine. They have proved it by their deeds. They know that the kidnappers and assassins of Morgan, the robbers of his manuscript, the slanderers who falsely charged him with larceny to seize upon his person and accomplish his de-

struction, the incendiaries of the house of Miller; that the sheriffs who packed Masonic juries, the juries who falsified their verdicts, the witnesses who refused to testify, or deliberately testified to falsehood; they knew that all these had but acted in strict conformity and faithful obedience to the letter and spirit of the Masonic laws. So well did they know it, that far from expelling any one of these criminals from the fraternity they have hailed and recognized them as worthy brothers of the craft, have cheered them with consolation in their sufferings, indemnified them with money for their imprisonment, and spirited away one at least of the ruffians, whose hands were reeking with the blood of murder, from the public justice of their country.

All this, fellow-citizens, have I seen, through a succession of time, now extending to more than seven years. To inform myself of the facts I deemed a duty of paramount obligation upon me, as a man, a citizen, and a Christian; especially after my release from the arduous duties of public office. Had I been actuated by no other motives than sympathy with the feelings of my own immediate neighborhood and friends, I trust they would have needed no apology. It happened that the attention of the inhabitants of my native town of Quincy had been drawn to the facts of the Morgan tragedy and of the laws of Masonry, years before I came to reside among them. There is a Masonic lodge in that town, and many of its members are among the worthiest and most respected citizens of the place. Several of them are my personal friends and kinsmen. When the Masonic controversy first made its way into this commonwealth the people of that town were among the first who became acquainted with the Masonic laws as they were divulged, and with the Masonic crimes in New York, their natural progeny. A large majority of them became Anti-Masons, and so I found them upon my return among them. The spirit of Anti-Masonry had already pervaded the counties of Norfolk, Plymouth and Bristol; and the secession of the Rev. Moses Thacher, and the controversies, ecclesiastical and political, in which that step had involved him, occasioned much agitation among this portion of the people in the commonwealth.

In these dissensions I took no part; but I should have been insensible to all my duties had I closed my eyes to facts or turned my ear from argument, and smothered the sense of justice in my soul, for the privilege of blinking the public question which was convulsing the neighborhood in which I lived, by professing *to know nothing about it.*

Yet I did not intrude myself as a volunteer in the controversy. It had been erroneously stated in a newspaper, edited by a high Masonic dignitary in Boston, that I was a Mason. In answer to an inquiry from a person in New York, whether I was so, I had declared that *I was not, and never should be.* This letter, without my knowledge or consent crept into the public prints; and from that day the *revenge* of Masonic *charity,* from Maine to Louisiana (I speak to the letter), marked me for its own. At the critical moment of the presidential election, in the counties of New York where Anti-Masonry was most prevailing, a handbill was profusely circulated, with a deposition upon oath, attested by a Masonic magistrate, of an individual, real or fictitious, swearing that he had been present at two different times (the dates of which were specified) with me at meetings of a Masonic lodge at Pittsfield—a town in which I had never entered a house in my life.

This was the first punishment inflicted upon me by Masonic law, for declaring that I should never be a Mason. The influence of Masonry upon that presidential election was otherwise exerted with considerable effect; and of the more recent election it decided, perhaps, the fate. I never noticed either the false annunciation in the Boston *Sentinel* that I was a Mason, or the oath of the worthy brother of the square and compass that he had twice met me at the lodge in Pittsfield. They were both calumnies, as strictly conformable to Masonic laws as to Masonic benevolence, and have been followed up by slanders coined at the same mint and circulated through all the fraternizing presses of the land.

PHILIPPINE INDEPENDENCE.

The most earnest and systematic campaign for Philippine independence that has ever been made in the United States is now under full headway.

This work is being directed by "The Philippine Mission," officially empowered by the Philippine Legislature to proceed to America and work for independence, and "to promote better understanding, greater confidence, and closer economic relations between the United States and the Philippines." Members of the Mission declare that the 10,000,000 inhabitants of the islands are practically a unit for independence.

The Mission is composed of forty of the more progressive and best known men of the islands, all Filipinos. It is headed by Manuel L. Quezon, president of the Philippine Senate, and well known in Washington, having been for eight years the Resident Commissioner from the Philippines to Congress.

The party also includes Philippine senators, members of the house of representatives, secretaries of departments, members of both political parties in the Philippines, as well as representatives of agriculture, industry, commerce, capital, labor, education and the press.

In presenting resolutions of the Philippine Legislature to Secretary of War Baker, Mr. Quezon described the feeling of the Filipino people on the subject of independence, saying:

"The Philippine Legislature at the behest of the Filipino people sent this Mission to the United States bearing the message of good will, gratitude, and respect from all the inhabitants of the Philippine Islands.

"The Philippine Mission, Mr. Secretary, is here charged with a high and solemn obligation. It is enjoined with a noble and sacred trust. It is instructed to present the great cause so essential and necessary to the happiness and existence of the entire Filipino people. I refer to our national birthright to be free and independent. We, therefore, formally submit hereby the vital and urgent question of Philippine Independence to you, and through you, to the Government of the United States in the confident hope that it shall merit a just, righteous, and final settlement.

"Independence is the great national ideal of the Filipino people. The members of the Philippine Mission here, representing all elements of Philippine life, are, one and all, ready to testify to the absolute truth of this assertion. We believe that this is the proper time to present the question, looking to a favorable and decisive action, because of the declared and uniform policy of America to withdraw her sovereignty over the Philippine Islands and to recognize our independence as soon as a stable government can be established. That there is now a stable government in the Philippines managed and supported by the people themselves, and that it can and will be maintained under an independent Philippine government, the testimony of your own official representatives, Governor-General Harrison and Acting Governor-General Yeater, will bear out. The fulfillment of this solemn promise you owe to yourselves, to us, and to humanity at large.

"We also find inspiration and justification for our decision to appeal at this time to the government and people of the United States for the granting of our independence in the declaration of principles for the preservation of which America in the recent world war held life and property cheap. America fought 'for the liberty; the self-government, and

the undictated development of all peoples,' and cheerfully assumed her full share in the war 'for the liberation of peoples everywhere.' Mr. Secretary, may I be permitted to recall at this juncture that in fighting for so high and noble ideals the Filipino people have stood by you during the critical years of the gigantic struggle and, to a man, were ready, nay anxious, to shed their blood, side by side with your own soldiers?

"Through the joint labor of Americans and Filipinos, the history of your occupation of the islands is replete with achievements great, and results splendid. You have truly treated us as no nation has ever before treated another under its sway. And yet you—and none better than you—will understand why, even under such conditions, our people still crave independence, that they, too, may be sovereign masters of their own destinies.

"Sir, when our national independence shall be granted us, the world will know that the people of America are indeed 'bearers of the good will, the protection, and the richest blessings of a liberating rather than a conquering nation,' and that it was *our* liberty, not *your* power, *our* welfare not *your* gain you sought to enhance in the Philippines."

IS DEMOCRACY DOOMED?

What Secret Societies Claim and What They Do in Respect to Civil Government.

It is most natural, perhaps inevitable, that a secret combination bound under a most stringent code, and conscious of its vast numbers and its influence, should conclude that its powers are paramount, and that any interference or inquiry by civil authority is an invasion of its rights

The relation of Freemasonry to the state is thus set forth by Masonic law: "Treason and rebellion also, because they are altogether political offenses, cannot be inquired into by a lodge; and although a Mason may be convicted of either of these acts in the courts of his country, he cannot be masonically punished. Notwithstanding his treason and rebellion, his relation to the lodge, to use the language of the Old Charges, remains indefeasible." (Mackey's Masonic Jurisprudence, page 510.)

Here one of the highest crimes known to civil law is regarded as putting no blemish on the perpetrator. The same may be regarded as substantially true of other secret orders. They are a law unto themselves. The following from the Grand Lodge of Missouri, 1867, illustrates this principle: "Not only do we know no North, no South, no East, no West, but we know no government save our own. To every government save that of Masonry we are foreigners; and this form of government is neither pontifical, autocratic, monarchical nor despotic; it is a government per se, and that government is Masonic. We have nothing to do with forms of government, forms of religion, or forms of social life. We are a nation of men only bound to each other by masonic ties as citizens of the world, and that world the world of masonry—brethren to each other all the world over, foreigners to all the world besides." The editor of this report very justly says that "this is freemasonry in a nut-shell."

The charge that freemasons are not free to testify against their brother masons, when charged with crime, has been very generally denied by members of the order. It is quite probable that many Masons do not so understand their masonic covenant, but the following account of a masonic trial in Hartford, Conn., in 1895, throws a flood of light on this question. Dr. Malcolm R. Griswold, was duly tried and convicted of the crime of arson, the principal witness for the prosecution was Dr. Fred C. Jackson. Both were Freemasons and members of the same lodge. Because Dr. Jackson gave this testimony, when duly sworn by the civil court to tell the truth, the whole truth and nothing but the truth, and told what he knew about the crime of his brother Mason, he was summoned before the lodge, charged with gross unmasonic conduct "To-wit, that the said Jackson has violated his solemn obligation in divulging the secrets of a brother," and after trial he was expelled from the lodge.

The following taken from the Hartford Times of Dec. 5, 1895, is a copy of the notice of expulsion: "Hartford, Conn., Dec. 24, '95, Frederick C. Jackson, Esq're. Dear Sir: It is my unpleasant duty to inform you that at a stated

communication of Hartford Lodge, No. 88, A. F. and A. M., held at Masonic Hall in this city on Monday eve, Dec. 23, '95, you were expelled from membership in said lodge and all the rights and privileges of Freemasonry, for gross unmasonic conduct. Attest, B. W. Edwards, Sec."

The part of the masonic covenant which Dr. Jackson violated was pronounced by the committee of the Legislature of Rhode Island to be "distinctly criminal" and is as follows: "Furthermore I promise and swear, that I will keep the secrets of a Master Mason when communicated to me as such, as sacred and inviolable as my own before communicated." This action of the Hartford Lodge is the *masonic interpretation put on this covenant.*

It would seem to settle the question whether a man could be at the same time, and under all circumstances, a consistent Freemason and a law abiding citizen. Nor is this the only case that appears on record. The following is well authenticated:

"There was a large crowd gathered in the Waltham District Court room yesterday, to listen to the trial of the officers of the local lodge of Orangemen, charged with assault and battery on two candidates who were being initiated into the order. The alleged assault and battery consisted of branding the candidates on their arms and breasts and severely whipping them on their legs. The complainant was Mr. Frank A. Preble, and the story told of his experience in being made a member of the lodge was highly sensational.

"Mr. Edward Arch, who was initiated the same evening, but who was not a complainant, told of Mr. Preble's treatment, and added much to the strength of the story. He was an eye-witness to all that took place, and on points where Mr. Preble was weak, because of being blindfolded, he strengthened his testimony.

"Judge Luce, in making his decision, said the evidence showed that the man went to the lodge room on the evening of July 20th expecting to be initiated. In the ante-room he was told to remove his clothing, to which he objected. On being assured he would not be hurt, he did as required, and was conducted into the lodge room, where, in part of the initiation he was whipped upon the legs and branded upon the breast, making marks which will probably last him for life. 'I suppose,' continued Judge Luce, 'that when a man joins a secret society he expects to go through some form of initiation, but does not expect to be unreasonably injured, and I consider the injury this man received to be beyond reason.'

"The judge then fined each of the officers thirty-five dollars."—From the *Boston Journal* of Aug. 20, 1896.

There have been undoubtedly many similar cases to that of Dr. Jackson, some of which the lodge has been unable to surpress.

Judge Daniel H. Whitney was Worshipful Master of Belvidere Lodge, No. 60, Belvidere, Ill. A member of his lodge, Samuel L. Keith, murdered a beautiful orphan whom he had ruined. He was protected by the sheriff and other members of the Masonic lodge.

Judge Whitney refused to enter into the conspiracy, and was tried by the Grand Lodge of Illinois for gross unmasonic conduct for taking the position that he did, and suspended from all rights and benefits of Freemasonry during the pleasure of the Grand Lodge of Illinois. Judge Whitney's defense before the Grand Lodge was published.

There is a large number of cases in which there is no legal proof that the secret lodge influence was used to pervert justice, yet the circumstances were such that it is morally certain that such was the case. We have alluded to the abduction of Wm. Morgan and the associated crimes, and find that while no one was legally convicted of his murder, there is no room for doubt that he came to his death by the hands of his brethren in the order. After years of faithful but fruitless investigation, John C. Spencer, the able attorney of the state of New York together with Millard Filmore, Wm. H. Seward and other eminent statesmen, declared:

"The Masonic fraternity tramples on our rights, defeats the administration of justice, and bids defiance to every government that it cannot control."

Doubtless masons since then have been far more wary, and the number of good citizens that are included in the Masonic

and other secret orders serve as a restraint upon the exercise of unlawful power, nevertheless the possibilities remain the same, and are constantly recurring evidence of their abnormal influence over our courts of justice.

The vast increase of crime against life and property and the prevalance of lynching and other murders prove that the great multiplication of secret orders has had no influence in promoting public morals, while the obstructions to the administration of justice have led the people to take the law into their own hands and impose sanguinary penalties. All of which has been greatly to the injury of the public good.

One of the most striking examples of the attitude of Freemasonry to the state, was given in the investigation which took place before the Pennsylvania Legislature in 1834. This investigation was published in a volume by a distinguished Freemason of that state and held up as an example of the persecution of the Masons by the Anti-masons. The facts are briefly as follows. The Legislature of Pennsylvania, in view of the abduction and probable murder of Morgan and the failure of the state to secure the punishment of those engaged in the crime, thought they ought to investigate the character of an institution that made such a crime possible. They accordingly summoned before them all the members of the Grand Lodge, including in the number Geo. M. Dallas, afterward the Vice-President of the U. S., and asked them, under oath, to state the essential facts about the nature and covenants of Freemasonry.

With one consent, they *refused* to be *sworn,* or to give any testimony in the case. They justified themselves on the grounds that this investigation was an invasion of their rights as citizens, and that they were "not bound to incriminate themselves." In his report to the Legislature Hon. Thaddeus Stephens held that such a defense was a "practical admission that *every part of Masonry was criminal* otherwise they might have given some testimony."

It was in this same connection that he declared that in his opinion, "The trial by jury instead of being the palladium of our rights has been changed into a system of despotism and masonic fraud." Such was the intensity of feeling engendered by the machinations of the secret lodges.

I will briefly summarize the following points. First, the secret lodge system denies to the state all right of an investigation as to its character or conduct. None but those sworn to secrecy may know what it *is* or what it does.

Second, it denies to members of the lodge the right to communicate lodge secrets even when the public good demands it, and the courts require it.

Third, it has no respect for the decisions of the courts in determining the character of its members but is practically a law unto itself.

CHRISTIANITY AND SECRET SOCIETIES.

BY REV. CLARENCE WESTON.

That the lodge system has many religious elements in it is plainly seen from the fact that the lodge makes use of hymns and prayers and rituals, even taking full charge of burial services, etc. Some lodges are more religious than others, but it can not be said that the religion of the lodge is Christian. The name of Christ is ruled out of the religious exercises so as not to offend any one. Lodge religion is very "broad" and reminds one of the broad way spoken of in Scripture.

It is a sad fact that multitudes of so-called Christians are tied up to the lodge. If we are correctly informed this is what is set forth in the Bible as spiritual adultery. The Christian has no more right to mix up with lodge religion than he has to join in with a Buddhist in his religious worship.

There are many who make the lodge a substitute for the church; they tell us that any one will be all right if he lives up to the teachings of the lodge, and yet the oaths that are taken in some lodges teach murder; and it is said people have been murdered for violating their obligations. The man who is making the lodge a substitute for the church is leaning on a broken reed and stands a good chance of being lost forever.

Quite a few denominations will not admit lodge members into their communion. There must be a good reason

for such a radical measure, and you can be sure there is; otherwise it would not stand. The best men in these churches formulated these rules and they knew what they were doing. All churches like to get members, but no church ought to sacrifice spirituality for this purpose. We believe one reason why so many churches are spiritually dead is because they are "lodged."

For a few cents one can get literature which will tell all the mysteries and oaths of most any lodge. You do not need to join to find out about them. Write the National Christian Association, 850 W. Madison street, Chicago, Illinois. They will furnish you most anything you wish in that line.

"There is nothing covered that shall not be revealed," and these things have been revealed over and over again.

Keep clear of the lodge system. If you are in already, "come out from among them." It is one of the devil's traps. But you say that there are financial benefits connected with lodge membership. This may be so; Satan is willing to pay a good price for your soul, but "what shall it profit a man if he gain the whole world and lose his own soul?" What the world needs is clean-cut Christianity. Popular churchianity of to-day sets a low standard and most people seem willing to live by it; but the Bible standard is a high one and ever will be.

Upon the banner of our God the words *absolute perfection* might be placed, for this is the goal of the Christian. Absolute perfection when we see Jesus, for then "we shall be like Him." Christian perfection, which means a heart cleansed from all sin and filled with the Holy Spirit, is attainable now. How is your heart?

Aurora, Nebraska.

Faith is not asking the Lord for bushels and setting out a pint measure to catch them.

Faith carries present loads, meets present assaults, feeds on present promises, and commits the future to a faithful God.

Nothing is so utterly, hopelessly lost as "lost time."

THE FUTURE OF LODGES.

BY GEORGE O. STATES.

Editor CYNOSURE:

With your permission I would like to say a few words on the future of lodges from a prophetic standpoint.

I am a firm believer in the prophecies, that "Surely the Lord God will do nothing, but he revealth his secret unto his servants the prophets." It surely looks to me as if anything that effects God's people as the lodges do would be foretold in the prophecies.

Take the parable of the wheat and the tares. We are plainly told "The harvest is the end of the world." The time of the harvest is the "Time of the end." It seems to me that any one who is watching present movements can but be convinced that we are well along in that "time of the end" at the present time. "At the time of the harvest" he will send the reapers to gather the tares into bundles to burn them."

Notice the thought the *"bundles."* When did the "time of the end" begin? Assuming that all these oathbound societies are "bundles," have they been bound into bundles since the time of the end began, in any preceptible degree, more than ever before? In other words, is the rapid growth of these societies a fulfillment of prophecy?

Another thought. There is to be a "time of trouble such as never was" at the final close of the time of the end. Every man's hand will be against every other. There will be a complete breaking up of all order and a total disregard for all law. Anarchy will be supreme. Is not that correct?

I wish to illustrate this exactly as it appears to me for in my lodge experience years ago I had a chance to see something of how things are. We will take for instance, Smith, Jones, Brown, Wilson and Miller. Smith is a Mason, and a member of the carpenter's union; Jones is an Odd Fellow and also a carpenter; Brown is a Knight of Pythias, and a carpenter; Wilson is a member of the Knights of the Maccabees and a carpenter; Miller belongs to some one of the many Catholic societies, and is a carpenter. Follow this out to a conclusion and what do we see? We see the Masons in the carpenters' union all expect-

ing work because the business agent is a Mason, or because the Masons have the officers necessary to turn things that way. This is true of all the other societies. The Catholics want the offices and if they have them, then they have an advantage, and the result is that men of their cult are employed. Many of the lodges secretly fight the Catholics. All such are at work laying plans to gain control.

Then the employers are closely organized, but they must watch for the interest of the Masons, because they are Masons and in turn the Masons of the carpenters' organization must keep their employer informed of any move calculated to advance wages, and there you are.

The struggle is to get control of the various organizations for the benefit of this or that Order, and they are not very particular how it comes about only so they get control. Follow this out and it all runs in the same way of getting control. No doubt this was why W. H. Taft was made a Mason on sight shortly before he was inducted into office, simply so as to give the Masons control. If President-elect Wilson has not already joined, no doubt there will be strong influences brought to bear on him to become a Mason. You know it is falsely claimed that every president from Washington down has been a Mason. Any of your readers who desire to know how active some have been against the lodge can learn by reading some of the literature published by the National Christian Association.

The Bible plainly teaches us that this condition of official corruption will be in the time just before the coming of Christ. This will bring about the time when, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter."

The Psalmist tells us "Thy law is the truth," so we see this plainly brings about a time when people will have no respect for God's law.

It seems to me we are right now in that time when "judgment is turned away backward." It matters little how good a workman may be, he must belong to the Orders or no work. It matters not to the union that his family may starve—"join us or starve." There is certainly a time of trouble before us and these Orders are helping to bring it about.

Cedaredge, Colorado.

IS OUR COUNTRY SAFE?

The Relation of Secret Societies to Civil Government.

In considering this point I notice first, that the natural effect of a secret code of laws, to which there is sworn obedience, must be unfavorable to the efficiency of the civil code; for every secret society is another government, with other laws, which may or may not be in harmony with the laws of the land, but which the civil authorities are not permitted to inspect.

Nearly all secret orders profess to be, and mainly are in harmony with civil law. They assure the candidate that there is nothing in his obligation that he is about to assume that shall interfere with his duty to the state.

The Masonic lectures enjoin the candidate to be a good and loyal subject to the government and to be obedient to its laws, but it is also true that it is not the outside instructions, but the "covenant that makes the Mason"! To what he is *sworn* in the lodge rather than what he has been *told* in the lectures, will he be held responsible. Nor is it left to him to interpret its obligations; for there is no such thing as *private* judgment among the privileges of the Mason, and the same is substantially true of all secret orders. For as soon as he is permitted to exercise the right of conscience, and hold himself amenable to the higher obligation to obey God, the covenant becomes a rope of sand. An enlightened conscience may tell him that his oath as a Mason—"that the secrets of a Master Mason given me in charge as such, and I knowing them to be such, shall remain

as inviolable in my breast as in his own, murder and treason excepted,"—is an oath that ought not to have been taken and ought not to be kept.

A man with an enlightened conscience may conclude that some things done in the secret conclave are injurious to the public good and that his duty to the state requires them to be revealed. He may even think, as thousands have thought, that the folly and wickedness of the oaths and ceremonies ought to be exposed for the good of society. But his covenant forbids it. In the language of Masonic law "the covenant is irrevocable. No law of the land can effect it, no anathema of the church can weaken it. It is irrevocable." (Webbs Monitor, Masonic Law by Robt. Morris.)

Suppose one is called to testify, as in a case in Massachusetts (1896) where a candidate for initiation had been severely beaten with rods, burned with a hot iron and otherwise maltreated. His oath as an Orangeman of the Royal Purple Degree, would require him to always conceal and never reveal what had been done in the lodge, and his civil oath as a witness of the state, would require him to tell "the truth, the whole truth and nothing but the truth." These would be in direct conflict. It is not hard to say what a good citizen would do. The courts hold as did the judge in the case referred to, that the mandate of the court must be obeyed, and yet those who regard the violation of the oath of concealment as "moral perjury" would surely not disclose the truth, if there was any way to avoid it.

So too the oath of a Master Mason that "a Master Mason's secrets given in charge as such shall remain as inviolable in my breast as in his own," would constitute a strong reason why a witness would not tell the truth about a fellow Mason's crimes, if they were only theft, arson, highway robbery or adultery.

That some good citizens have obeyed the mandate of the court, notwithstanding their lodge oaths, will not be denied. Such an instance occurred in the city of Hartford, Conn., in 1895. But such testimony was held by the lodge to be *"grossly unmasonic conduct."* Dr. Frederick C. Jackson was expelled from the lodge. It was in view of such facts that the committee appointed by the Legislature of Rhode Island to investigate the character of Masonic obligations reported that "these oaths are liable to an interpretation inconsistent with justice, equality and a due regard for the law," and which led President John Quincy Adams to say "that I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties can not by any possibility be reconciled to the laws of morality, of christianity or of the land." (John Quincy Adams' letters on Freemasonry addressed to Col. Stone and others.) His distinguished son, the late Chas. Francis Adams, our Minister to Great Britain, held similar views. He says "every Mason who takes a Masonic oath forbids himself from divulging any criminal act unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to be a burden upon his conscience and its revealment a bounden duty to society and to his God. A more perfect agent for designing and executing conspiracies could scarcely have been conceived."

The oath taken by Mormons in the secret ceremonies of the Endowment House were long held to be insurmountable obstacles to obtaining the truth about polygamy. It was not until the U. S. Courts required that the truth should be revealed regardless of any promise of concealment, that any progress was made in the suppression of that gigantic iniquity, that for twenty-five

years defined the powers of our national government.

The power of sworn secrecy is a law unto itself, is fully illustrated in the speech of Mr. Brainard at New London, Conn., 1825. I do not think all Freemasons would make such exaggerated claims or if they did, would be so indiscrete as to proclaim them. Subsequent events, however, have borne out its claims to an alarming degree.

"What is Masonry now? It is powerful. It comprises men of all ranks, wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance; and it composes among other classes of the community, to the lowest in large numbers, active men, united together, and capable of being directed by the efforts of others, so as to have the force of cement through the civilized world. They are distributed, too, with the means of knowing each other, and the means of keeping secret, and the means of co-operating in the Desk, the Legislative Hall, on the Bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another. So powerful indeed is it at this time that it fears nothing from violence, either public or private; for it has every means to learn it in season, to counteract, defeat and punish!"—*Freemasonry Illustrated.*

One year later the great crime as reported by a committee of the Senate of the State of New York, to whom it had been referred, and as taken from official records, is as follows:

"The annals of criminal jurisprudence furnish no parallel in many respects to the case of Wm. Morgan. The majesty of the laws and the powers of Masonry have been brought into conflict. What may be the result of the mighty struggle none can tell but the events of the last two years during which the conflict has been maintained induce the belief that Masonry will be victorious." After describing the abduction of Morgan which occurred September 11, 1826, the report says:

"It has been fully established by the testimony in the various trials that have been had, that a great number of Masons have been directly or indirectly concerned in the abduction and subsequent fate of Morgan. But notwithstanding the publicity of this transaction arising from the great number necessarily concerned in it—notwithstanding the thousands of dollars offered as rewards by the executive of this State, as well as the governor of Canada, to those who would give information of his fate, and the thousands contributed and expended by humane and patriotic citizens to ferret out the iniquity; and notwithstanding, too, a commissioner has been sent by the legislature to add his talents and industry to that of the courts in the country, still no record tells us whose hands have been stained with the blood of this Masonic victim.

"The committee assume the fact that the life of Morgan has been destroyed; they are compelled to do so from the irresistible weight of circumstances tending to fortify that conviction."

How powerful has been this principle of despotic authority, and how it has enabled Freemasonry to mass its forces and successfully defy all the powers of the State, is seen in the report of the Hon. John C. Spencer, afterwards Secretary of War, who was for five years the appointed agent of the State of New York, to investigate the facts of, and bring to justice the men engaged in the murder of Morgan. He reported that *"the sword of justice had fallen pointless and blunted at the feet of Masonry."* It was this that led Millard Fillmore, William H. Seward, Francis Granger and many others to sign a declaration, that in their opinion Freemasonry "defeats the administration of justice and *tramples on every government it can not control."* It was this that led the Hon. Wm. Wirt, after having had some experience in the lodge, and having been, during twelve consecutive years, Attorney General of the United States, to declare, that "if this be Masonry, as according to the uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, as treason against society, and a wicked conspiracy against the laws of God and man, *which ought to be put down."* (Wirt's letter of acceptance, 1832.)

Nor should it be forgotten that in view

of these events there was a great popular reaction against Freemasonry. Of the 50,000 Masons in the North, at least 45,000 left the lodge, never to meet inside its tyled doors, and large numbers of christian men made public denunciation of their Masonic obligations. On the 4th of July, 1828, 101 Freemasons, at Le Roy, N. Y., united in a declaration that the revelations of Wm. Morgan were true and that the covenants of Masonry were such that their duty to God and man required their repudiation. The Legislatures of several states undertook the investigation of its mysteries and passed laws intended to secure the suppression of the order. Anti-Masonic Governors were elected in the states of New York, Pennsylvania and Vermont

News of Our Work

N. C. A. Annual Meeting.

The Annual Meeting of the National Christian Association will be held at 10 o'clock, Friday, June 6th, 1919, as per vote of Board of Directors, at the Mennonite Church, 1907 South Union avenue, Chicago.

Besides the election of officers, reports will be given and important business transacted.

JOHN F. HEEMSTRA,
President.
FAITH H. PETERSON,
Recording Secretary.

President Blanchard spent two weeks last month in teaching the Bible at a Conference in Chattanooga, Tennessee. There were delegates from various states to whom he was able to bear a faithful testimony as to secret society influence on character and the church.

Mr. Herman Newmark, of Kobe, Japan, whose conversion and renunciation of Masonry was an important contribution in the CYNOSURE of November, 1916, is now visiting in this country. We enjoyed a call from him at the CYNOSURE office last month. He gave an account to the students in Wheaton College on April 22nd of his experiences as a Jew who became a Mason, and later a Christian which led him to renounce his lodge fellowship and to become an evangelist to his people.

It was a great pleasure last month to greet Rev. C. H. Mason of Memphis, Tennessee, General Overseer of the Church of God in Christ, and his son-in-law, Elder W. M. Roberts, who is carrying on a Mission in this city. The church membership is composed of colored brothers and sisters and is anti-secret as are all of the churches of that denomination. With them came our Mrs. Lizzie Woods Roberson, whom we are glad to know is to be with us at our annual meeting this year.

The expenses of the Conference and Annual Meeting to be held on June 5th and 6th in the Mennonite Church, 1907 South Union avenue, Chicago, will be considerable. Please forward your contributions to our Treasurer, 850 W. Madison street, Chicago.

Rev. Clarence Weston of Aurora, Nebr., writes:

I like to get the preachers to reading N. C. A. books; one man refused to read them; he said, "If I didn't know about the lodges I will not have to preach about them;" he went on the supposition that "where ignorance is bliss 'tis folly to be wise," but it looked to me like cowardice or something worse.

Well the Alma work was not all in vain: I hear from good authority that Rev. Mr. Beebe has not only renounced the lodges but is preaching against them! He is talented and would make a fine lecturer for the N. C. A. I believe. I wrote to him the other day and told him I was glad he had "come back home." He was in touch with the Free Methodist church years ago, in fact I think he was converted through the instrumentality of that church and years ago was against the lodge, so you see he has come back home in a sense at least. I have heard that he has done some repenting with tears. Thank God. Thank you for the CYNOSURE.

GOOD WORK IN IOWA.

Rev. J. B. Van den Hoek, Volga, So. Dak., writes. I asked Classis "Orange City." Orange City, Iowa, for leave to talk. It was kindly granted, although many important things were waiting. My talk went easy for me, and the result, before I got through, was many subscriptions and a general awakening of all present on the lodge question.

Then the thought struck me to take another week's time and attend the "Sioux Center" Classis, convening at Hull, Iowa. I worked it the same way there, with no less spiritual success, many CYNOSURE subscriptions and $8.00 in cash for the N. C. Ass'n. Here also the speech was a timely one, as many of the churches of last named Classis had not taken a collection, recently, for N. C. A. I doubt not that some will now take a collection for the *first time* for you. I know many awoke to the cause, for the first time in their life. I could see it in their faces, they told me, they thanked me for what I had said.

Just think of all these seventy-eight CYNOSURES going to the homes of all these delegates in Iowa, No. Dak., So. Dak., Minn., even Neb., and Canada.

I think at least some of our ministers will feel now, that they could do more for this great cause, i. e., show to all unprejudiced men, that the "Secret Empire" is not necessary for any community and very dangerous to the holy church of our Lord.

I do pray that our leaders may awaken to the necessity of working also in this line of protesting against the evils of secrecy, because the Savior, who bought us with a very precious price, said: "In secret I have said nothing."

ON THE PACIFIC COAST.

Dear CYNOSURE:

The other evening I was participating in the "bornin'" of our local Community Council. Among those who spoke on this occasion was one of our most prominent fruit men. He is also well up among the Odd-Fellows. A man who has made quite a reputation as a "driver", during the numerous calls for help, caused by the war conditions.

The writer was well up in "the amen corner." On my right sat an Elder, who is a 33° Mason. I am his Pastor. I wish to quote this much from the remarks of the speaker referred to above:

"Secret societies have had their day; they are hopelessly behind the times. We must have an organization embracing all our people, where our community problems may be considered and solved. I am in favor of asking the Odd-Fellows to donate this hall to the new society."

An encouraging sign! The sentiment was heartily applauded. It deserved to be. This New Era we are hearing so much about, should be a lodgeless, as well as a saloonless era.

A TENNESSEE WORK.

Evangelist Charles B. Byer, of Knoxville, Tennessee, writes: "Being engaged in mission work in this city since February, 1918, we find secret societies (of which there are many here) a great hindrance to the work. While handling out tracts on secret societies some time ago to employes of a certain mill, who were going from work, a group of men formed nearby. After reading some of the tracts, one of them came to us and said, "You best stop giving these out or you will be arrested." Soon another came and asked for our address and for more of the tracts, and where we got them. On leaving us he said, "Some one will have to pay for this." They then left us and we continued to hand out the tracts. Since then we have not heard from, or seen any of them. The words of the Apostle came to me Acts 18:9, 10: "Be not afraid, but speak, and hold not thy peace: for I am with thee," etc. Praise his holy name. We find very few in this city who know anything of the CYNOSURE. We shall endeavor to secure subscribers for it.

A WORD OF CHEER.

BY S. C. KIMBALL.

I have been a reader of the CYNOSURE almost from its first issue and I think it shines brighter and brighter. I had the honor and pleasure of being a co-worker with Jonathan Blanchard who founded the CYNOSURE, and who was a friend and supporter of Charles G. Finney. I enjoyed the memorable opportunity of hearing the testimony of Samuel D. Greene, who belonged to the same lodge

with William Morgan whom the Freemasons murdered for publishing their so-called secrets. I had the pleasure of assisting brave and honest Edmond Ronayne to work the Masonic degrees in Worcester and Boston, Massachusetts. I witnessed from the platform the shameful Masonic riot which bore complete witness to the truth of Mr. Ronayne's work. I never heard Dr. Charles A. Blanchard speak better than on that occasion. Lion-hearted David McFall was there. I was a comrade of Hon. John A. Conant, "an Israelite in whom was no guile," and of Rev. D. P. Rathbone, who carried to his grave the scars inflicted on his body by his Masonic "brethren" because he publicly confessed his Masonic lodge wickedness. In my humble way, I held up the hands of Elder J. Franklin Browne, and of Rev. Joseph Brown who publicly and solemnly affirmed that the blessed Holy Spirit commanded him to leave the Masonic lodge! and of Rev. Mr. Bowler, who affirmed that when on his knees in his room of prayer to fully consecrate himself to God for better Christian work, the Lord said to him: "Come out of your secret lodges." He obeyed the divine admonition and published his confession in his church paper. Time fails me to mention Rev. Isaac Hyatt, Simon Rowe, Benjamin M. Mason, Ezra T. McIntire, Elder James G. Smith and a host of others who joyfully suffered loss for the sake of right, and so rest from their labors. It is reported that St. John often said, "Little children love one another." Those who suffer loss together in a good cause do not find it hard to love one another. Young men of this new generation who are called to defend unpopular reforms, remember that He who called you said, "Ye shall receive an hundred fold in this life, with persecution." Do not tremble at the last two words. Why sounds the flail on the thrashing floor? Is it not to separate the chaff from the wheat? Why the intense heat of the refiner's fire? Is it not to separate the dross from the gold? Glory to God in the highest! Have ye never read how Stephen's face did shine and how he saw the heavens opened and Jesus at the right hand of God? I would rather be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness."

New Market, New Hampshire.

We thank Brother Kimball for the above letter! It is a word from one who helped start the good work of the National Christian Association some fifty years ago. He is now in his eighty-first year. We are confident that every CYNOSURE reader is a well wisher of Brother Kimball and will pray God's continued mercy to him.—Editor.

MANY WORKERS.

Rev. Otto Hattstaedt, Ashland, Wisconsin, writes: "I have a number of copies of the CHRISTIAN CYNOSURE which have more than once stood me in good stead." He sends for more and needed ammunition.

A Baptist minister in New York state gives the following testimony in a recent letter: "Secret societies, Masonry in particular have been the curse of the church, that I am now pastor of, for twenty years. Since coming upon the field I have been pronounced in my stand against them. The result is, the so-called "Supreme Ruler" of the local lodge, and a member of my church has departed to another church where the pastor is a Mason. * * * The other churches have been stirred up by the messages God has given through me, relative to secretism. We do not mind the departure of those who have left the church but we desire to strike more earnestly while the iron is hot." He sends for tracts.

A wise decision is recorded in the following taken from a recent letter: "My mother and father do not want me to take your magazine. They think it is not necessary. They do not believe in lodges but I feel that everybody who is opposed to secret societies should do all they can to help testify against them. I am going to take the CYNOSURE as long as I have a dollar to send. You have my prayers continually."

Rev. Malt Thompson of Brilliant, Alabama, writes: "I am glad I learned of the National Christian Association. May

the Lord bless you all in your efforts to spread light upon deluded souls." He sends for light to enlighten others.

H. F. Stubbs, Whittier, California, writes: "I am making good use of the CYNOSURE after reading it. I drop it into the Reading Box put up in the Pacific Electric Railroad Depot here. Some persons are getting them to read and I hope it will bring good results. May God bless your noble work."

Rev. J. B. Van den Hoek, of Volga, South Dakota, wrote recently, "The April CYNOSURE is fine again. But . . . I never had a copy yet that was not very interesting, indeed. You are doing much more good than you will ever know until you get to Heaven. Ever discouraged? Mind what I told you, brother!" We owe much to this brother. He is a daily help.

One of our good friends in the northwest corner of the United States, a Mrs. Martha Nicoll, writes, "Here is an extra dollar for the work. I can't afford to be without the information I get from the CYNOSURE."

R. A. McCoy, Princeton, Indiana, writes, "I had a chance to testify for Jesus and the open life in the Hospital and I did. I gave an M. E. Pastor two CYNOSURES and talked to him. He is a Mason. I pleaded with him for the honor of our risen Lord to come out and be separate. I also spoke to two other Methodist ministers about secrecy. Brother, the older I grow the more I can see of the sinfulness of secrecy. I talked salvation to the nurses. I can say I have been made a better man by my affliction. May God bless and keep you and make your work to prosper."

Brother McCoy was thrown from a wagon and severely injured and has been obliged to lay on his back for thirty-five days. We are very thankful that he is able to be up again. The world has too few men as faithful and fearless as our brother.

He who passes by an opportunity to do good in order to find a better one will search in vain.

WINGED WORDS.

Like Apples of Gold in Pictures of Silver.

Dear Brother Phillips:

I am going to tell you of a conversation I had at one time in this place with a Methodist Episcopal minister. He called at our house and inquired my church relation, etc. I told him I was a member of the Free Methodist church, but had occasionally heard him preach and enjoyed his sermons. He was a good speaker.

I asked him if he was a Freemason. He replied, "I will not lie, I am. I will tell you sister why I joined them. I was in hopes to do good to a certain class of men that I could not reach in the church." But he added, "I do not know as I have accomplished my purpose and I have sometimes felt that I was on the enemy's ground. I seldom attend their meetings."

He admitted that he had kept his dues paid. I said to him, "Brother, I am so sorry to know this. I want to have confidence in you as a Christian minister. I have heard you emphatically preach against dancing, card playing, theatre going, Sabbath desecration, profanity, etc., which is certainly right to do, but the ambassador of Christ should not shun to declare the *whole* council of God. And these sins you have mentioned are slight offenses in the sight of the Almighty in comparison with the sacreligious mockeries and wicked oaths that a Freemason must consent to." I said, "Brother you are too smart and enlightened a man not to know this is truth. I shall earnestly hope and pray that you will obey your convictions of right and 'come out from among them.'" I know it means much for a minister in the M. E. Conference to do this but it means much more not to do it. The great Judgment Day is coming and "who shall be able to stand in His holy place? He that hath clean hands and a pure heart who hath not lifted up his soul to vanity nor sworn deceitfully."

He did not get angry, as most Masons do, when I told him the Truth, but looked more like weeping and I am not sure but that I shed tears after he bid me good day.

It is sad to see good men of large capability and talent representing that

wicked institutions. I believe there are many in the lodge who are, at heart, convinced that it is a big swindle and that they should come out of it, but have not the moral courage to take their stand.

We are thankful for those who have the victory and are saying: "Now the weak impulses and the blind desire, give way at last to the all conquering will. The soul has won its freedom, born of fire; and a new courage that shall never tire."

We are endeavoring by His grace in our little corner to help destroy the works of darkness and build up the kingdom of Light.

In His dear name,

MRS. ELLA CROOKS,

Mount Pleasant, Michigan.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

Once more I send my report from Columbus, Ohio's capital city. Since my first acquaintance with this city, thirty-three years ago, several of the Mission Churches of those interested in N. C. A. work have developed into strong self-supporting organizations in turn to aid new missions. Capital University has been educating its Lutheran ministry making that church a great power in giving light on the lodge question. I am told that much interest in this question has recently been awakened by a proposal of other Lutheran bodies to co-operate in general church work. The teaching of some regarding the lodges has been the chief barrier to united work. May God hasten the day when all Christians shall see the facts and act as Christians should in relation to lodge and all anti-Christian organizations. The Lutheran pastors here are standing by the CYNOSURE work. Yesterday, April 13th, I spoke in the Highland Avenue Friends Church in the morning and the Free Methodist Church in the evening. Kindly commendations were given and new CYNOSURE readers secured. I am incidentally catching quite a bit of information regarding lodge doings by the conversations of lodge people in my hearing. While awaiting a train at New Concord, Ohio, I saw a young man walking back and forth on the railroad ties evidently counting them. Another young man made some inquiry, to which he replied that they were having initiations in the Greek Letter Fraternity and that the ties would be counted several times on the following evening. "I tell you its mysteries are deep" he said. "It will take an hour and a half tonight and an hour and a half tomorrow night!" He walked away with his head high in the air as though he thought himself wiser than Solomon. He was evidently making the impression desired on the uninitiated young man. It will not be surprising if he is soon found walking the ties seeking the "deep mysteries" for as Barnum said "Americans do like to be humbugged." In a barber shop in this city a "Professor" of a business college was very much excited in relating the doings of a Lodge. (I learned later from the barber it was the K. of P.'s). He spoke of the "great eats" and how the room was cleared for the great dance that followed. He said the Delaware team was soon to come, and show them the "old work." They were to put through some "great stunts." He predicted that one would have to go early if he got a seat, and that this lodge was likely to be one of the largest in the city. From the conversation I concluded that the barbers who were members with the "professor" were looking with keen interest to the coming event. So the traps are being set, and many souls are being destroyed by Satan's devices. While in New Jersey last month I addressed audiences gathered in five Christian Reformed Churches, as follows: Prospect Street, Passaic, Union Meeting in the first, also Madison Ave., Paterson, Lodi, and Midland Park. Weather conditions were unfavorable for the last two, but all contributed to the Cause. The well known kindness of these friends was well sustained, in this effort. My meeting with our friends of the Free Gospel Church, Corona, Long Island, N. Y., was cheering as always. The first Sabbath of this month was spent with friends of the Free Methodist Church, Alexandria, Virginia. The new pastor is doing telling work at that place. At Zanesville, Ohio, I was given a kindly hearing and good support in connection with the Mutual Benefit So-

ciety of Trinity Lutheran Church. A general discussion brought out many important anti-lodge truths. Among those whom we miss because called to the higher life during the year I should mention Dr. Stellhorn, Senior Professor in Capitol University. He wrote and spoke much in opposition to the lodges; Wm. Koch, a seceded Odd-Fellow, and a faithful member of Trinity Lutheran Church, Zanesville, Ohio; and Rev. Mr. Bachman, pastor of an Ohio Synod Lutheran Church, Youngstown, Ohio. Pastor Bachman made a very telling address in opposition to the lodge at an Ohio State Convention held in Columbiana a few years ago.

Every year we miss some of those who have stood by our side in the conflict. New workers are found and the Cause moves on. I am making my usual westward trip at this season of the year, and hope to report more progress later.

"LIZZIE WOODS' LETTER."

Omaha, Nebraska, April 10th, 1919,

Dear CYNOSURE:

This writing finds me again in Omaha, Nebraska. I had good meetings at Buffalo, New York, and though the weather was very unfavorable, yet the attendance was large and many souls were saved. I took the Word of God and by it condemned all sin. Jesus never asks us to do things which we cannot do, but the trouble is we will not do as he bids us. What need is there for the preacher and the church if we insist on living our own way, which is to live in sin? Jesus is "the Lamb of God, which taketh away the sin of the world!" (John 1:29). Jesus Christ came to save his people from sin. It is a pity and a shame that some of our best preachers in this country are in lodge bondage. If they were free from its coils they could become a mighty power in true service to Christ.

Niagara—Morgan's Burial Place.

While in the East I visited Niagara Falls and also travelled about twenty-one miles down the Niagara River. It was a delightful trip but I could not help but think of Capt. William Morgan, who was thrown into this beautiful river by the Freemasons, just where the river enters into Lake Ontario. And I thought of the three out of the eight men who had drawn slips of paper to decide who was to murder him. I am sure those three men who drew the fateful slips were indeed sorry. I do not wonder that Henry L. Valance confessed, —he was the man who pushed Capt. Morgan into the river after weights had been put upon him so that his body should not rise again—for the weight of guilt upon his conscience must have been very heavy. Oh God, give us more brave Baptist ministers like Elder J. G. Stearns, whose opposition to Masonry in this country preceded even that of Capt. Morgan's.

My people in the South want to serve God and many go to the northern and eastern states to keep from being lynched and burned at the stake, but they do not always obey God for they have learned of the white man's idol—the god of secrecy. That is the god which does so much harm. He is the God of the Klu Klux Klan, White Caps, Night Riders, Red Shirts, Masons, Odd-Fellows, Knights of Columbus, and all secret societies. All men in secret societies do not wish to kill others but they are sworn to obey and must live up to their obligations. But we must not depend upon men, for God is our only Refuge. I recently read a clipping from the *Chicago Defender* in which it was stated that the negro had learned Freemasonry and Odd-Fellowship from the white man, and if they organized another Klu Klux Klan the negro would learn that also. What God bids us do, is to "follow peace with men, and holiness, without which no man shall see the Lord" (Heb. 12:14), for "he that killeth with the sword must be killed with the sword" (Rev. 13:10). Let us do like Paul urges in 2 Cor. 6:14-18, especially verse 17 in which he says: "Come out from among them." If we are to have peace, the ministers of today must proclaim and preach it (Rom. 10:14).

Whites and Blacks Are Alike.

The people of Buffalo were surprised to know that seventeen denominations are opposed to Masonry and other secret societies. I distributed tracts which set men and women to thinking on the subject. You never can help anyone if you are not able to get them to personally think about the matter. One day

I had occasion to go into a store in Buffalo and while there I began to converse with the colored woman who kept the store. I asked her if she was a Christian and she answered: "Well, I have been converted." And to what church do you belong, I asked. "Why, none. There is no need for me to join a church for the people in the church drink beer, have card parties, and do more devilment than I would ever do." "The preacher of this fine big brick church near here," she said, "asked me to join his church and I asked him what for? I know you drink beer and the most of your members are wicked too!" I said to her, dear lady, not all people have bowed their knee to Baal, and I also told her that some day she would have to given an account to God for her deeds. And when I told her how Jesus loves her, it was not long before she acknowledged she was wrong in believing that everybody in the church is a hypocrite. "But" she said, "that preacher was sure one" and I said, That may be sister, but there are many God sent, spirit filled preachers in Buffalo, so don't you lose your soul looking at the other fellow who is living his own way. This woman was surprised when I told her I loved the South for she said "they kill so many of our people down there I should think you would not like it for that reason." Well, there are many good white people in the South as well as wicked ones and the same is true of the colored folks. If the white preachers would preach the pure Gospel and condemn all this lynching and burning to the stake, and turn out of the church all those who participated in such terrible acts and tell the offenders that God will send a curse upon them and their families, this innocent bloodshed would soon cease.

A Remarkable Incident.

I left Buffalo for Cleveland, Ohio, where I stopped for ten days and held meetings and distributed tracts. I hit the lodge evil hard in this sinful city. Many of our people have come to this town from the South. The lady with whom I was living said, "Sister Roberson, my mother died when I was a child and my father who was a high Mason would spend a good deal of his money keeping up his different societies. We lived in Virginia at the time and I being the eldest child kept house for my father. One day when we children were all alone at home a big old man came rushing up to our house and wanted me to let him in. I told him my father was not at home and we girls would not let a stranger into the house. He became very angry and went off some where and hid himself until father came home. Then he came back and told my father that he was a Mason and had come to 'your house and your children would not let me in and I will report you to the Grand Lodge.' This frightened my old father and he gave me the worst whipping I have ever had and just because I would not let that old man hide in our house. It was not long before we overheard a conversation between my father and this man. He was a Mason and had killed a man in Nashville, Tennessee, and then had come all the way to Virginia where he expected the lodgemen to get together and give him some money to send him on. My father hid him and after getting all the lodge brothers together and giving the murderer the money they had collected, they sent him on his way. I have never had any use for secret societies since then. No man can be a real Christian and help others to escape punishment from the law of the land when they have committed a crime."

Yes, I said, the country is bound to suffer from the evils resulting from secrecy, and when men and women and children believe it is all right to hold membership in such societies.

Many eyes were opened to the truth in Cleveland. One man said to me, "Sister, do you expect to hold meetings in Berne, Indiana?" Yes, I answered. If the Lord gives me an opening there I will surely go. He then said, "If you do go there the lodgemen may try to kill you." Well, I answered, they might kill me in Detroit, Michigan, where I expect to go very soon. Lodges are the same everywhere and every man and woman who dares to tell of the sin of secret societies, of whiskey, of whoredom, and other evils, is in danger of persecution.

I stopped in Detroit for two nights and then came on to Chicago, the home

of the CYNOSURE. I visited the office of the N. C. A. and Secretary W. I. Phillips, who is the very picture of health. I was indeed glad to see him and we talked and prayed together about the work of the Association.

Yours for the Lord's work,
LIZZIE ROBERSON.

TESTIMONY IN DELAWARE.

Mr. J. E. Hill of Wilmington, Del., writes: I was in a meeting recently and said a few words about Secret Societies. One of the church members said the speaker was a liar. He did not say this publicly or to me, I am sorry to say, because I am sure with the help of God and the blessed Book I would have made him assume a very uncomfortable part of the program for the remainder of the evening. I spoke to a brother recently who is a minister and one of the most fearless I have met, and preaches a Holiness Gospel, is a Mason but don't attend, but he said: "The lodge is doing a work the church is not doing, Jas. 1:27 says: 'Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and keep himself unspotted from the world'."

Now if Masonry is doing this and the churches not, why not quit the church and join the lodge? Well praise God I believe the contrary to be true, but the church is handicapped by an army of unspiritual members. I can count at least fifty that I have met just the few months that I have been here, and without exaggeration, I don't believe if all the spiritual dynamite behind the fifty testimonies could be collected and exploded in one meeting anywhere in this immoral vineyard that it would cause his majesty the devil one moment's loss of sleep. Then I have met here some of the chosen of God, but the tidal wave of wickedness seems to be rolling higher. What a scene to witness that army of derelicts emerging from that alcoholic hell of horrors after July 1st next, where I spent fifteen of the best years of my life, but now saved by the power of God, 16 years, 11 months and 5 days ago today, March 5, 1919. Saved from the slavery of rum and drugs and tobacco, and best of all saved from the diabolical hell-born Christ-denying, church-destroying, spirit defying, idolatrous system of so-called secrecy, praise God.

The writer is puzzled to know how Masony can call itself religious while the church element in the lodge from pastor to layman will suppress the testimony if possible of any one who dare raise his voice against the lodge no matter how important his message. When I asked one beloved brother to explain why this was true, he said the lodge member does not like to be held up as a hypocrite. Now Brother Phillips you are a Bible student; can you tell me one passage of Scripture that would justify any Christion man or woman to place himself in a position with an individual or organization that would thus place him on the defensive?

One more thought puzzles me, "How could our God, the embodiment of all wisdom, establish his church, then establish the lodge as a counter attraction to draw men away from his church?" Of course, He could not. Why cannot the Masonic heads of our churches see they are losing out to this arch enemy? When we hear one real live wire, red-hot, spirit-filled testimony, from a lodge member, we hear at least ten that have the empty hollow sound of a Filipino Bamboo Cannon. May God bless you in your great work.

Avoid diligently those false and deceptive thoughts which say, "Wait a little, and I will pray an hour hence."

Every-day work requires every-day grace, and every-day grace requires every-day asking.

Every to-morrow has two handles; we can take hold of the handle of anxiety or the handle of faith.

The devil is close by when the Christian worries about things he can't help.

You keep the Sabbath in imitation of God's rest. Do, by all manner of means, and keep also the rest of the week in imitation of God's work.

If you are afraid in the dark, do more praying when the sun is shining.

MODERN PROPHETS of BAAL

OR

WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. **"If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal."** This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on **Masonic Theology,** taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also **A Word to Bible Students,** by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

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CHRISTIAN CYNOSURE

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"THE very fact that so much in politics is done in the dark, behind closed doors, promotes suspicion. Everybody knows that corruption thrives in secret places, and we believe it a fair presumption that secrecy means impropriety. * * * You know there is temptation in loneliness and secrecy. We are never so proper in our conduct as when everybody can look and see exactly what we are doing. * * * The best thing that you can do with anything that is crooked is to lift it up where people can see that it is crooked, and then it will either straighten itself out or disappear."—*From "The New Freedom," by President Woodrow Wilson.*

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CONTENTS

The Annual Meeting..... 35
Is President Wilson a Mason?..... 35
The American Legion—*Chicago Tribune*.. 36
Masonic Regeneration—*Kansas City Freemason* 37
Negro Catholics and the K. of C.—*Fortnightly Review*..... 37
"Feared the Lord and Served Idols," by Pres. C. A. Blanchard..... 38
The Proposed World Church Union—Is It of God or Man? by Dr. James M. Gray 40
Lodgism and the Incompatibles, by Rev. M. L. Wagner, D. D..... 43
Testimonies of Evangelists..... 48
Illinois Grand Lodge, from "Ronayne's Reminiscences" 49
The ex-Kaiser and President Wilson, by Dr. Louis Hacault..... 51
Camel Gets Name—Baptismal Service by Masons—*Indiana Tribune*..... 54
Negro Lodge Shooting-Fest—*Evening World-Herald* 55
Miscellaneous Testimonies 55
News of Our Work:
The Advance of Reform, by Cherith.... 56
Annual Meeting Letters..... 56
Eastern Secretary's Report, Rev. W. B. Stoddard 58
Southern Agent's Report, Rev. F. J. Davidson 59
Work in Texas, Mrs. Hannah Chandler. 60
Gen. Wood Initiated Into Mystic Shrine 60
"Lizzie Woods" Letter 60
"I Was a Thirty-second Degree Mason" 61
Extremely Amusing..... 62
Bartender's Union Opened by Prayer... 63
K. of C. Tumulty's Power..... 63
Kind Words from Friends..... 63

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

We regret the necessity of having our readers wait until the July number of the CYNOSURE for a report of the Annual Meeting and Conference. The following from the program shows that it will be worth while to those who may be able to be present. The prospects are for a good attendance.

There will be an Address of Welcome, by Rev. A. H. Leaman, Pastor of the Mennonite Church, Chicago, and Mrs. "Lizzie Woods" Roberson will give the Response. Rev. A. B. Bowman, Gen'l Sec'y of the General United Brethren Christian Endeavor Society, will speak on "The Church Behind the Reform" and we also expect an address, "Christianity Versus Secret Societies," from Rev. George E. Cooprider, Pastor of the Christian Advent Church, Mendota, Illinois. Mrs. M. A. Durham, an Evangelist from Leavenworth, Kansas, will speak on "The Relation of Secret Societies to the Work of Evangelists." On Friday evening we expect to hear from Rev. Thos. A. Maxwell, an Evangelist from Lincoln, Nebraska, on "The New Day," and also from Rev. P. B. Fitzwater, D.D., of the Moody Bible Institute, Chicago, on "The Attitude of a Christian Towards Secret Societies."

During the afternoon session on Friday, June 6th, there will be opportunity for free parliament five-minute addresses and we hope to hear from many.

THE COST OF PLEASURE.

Upon the Valley's lap
The dewy morning throws
A thousand pearly drops
To wake a single rose.

So, often in the course
Of life's few fleeting years,
A single pleasure costs
A soul a thousand tears.

F. W. BOURDILLON.

IS PRESIDENT WILSON A MASON?

We published an article from the *Washington Evening Star* in our last number which stated that President Wilson was a member of the Grand Lodge of the Orient. That President Wilson would take time to become a member of the Grand Orient while immersed in the duties of the Peace negotiations and formation of the League of Nations—that he would take time to become a French Freemason under such circumstances seemed too preposterous to call for any comment.

Others have a different view as for example the following:

"My dear Mr. Phillips:

"Your communication reached me this morning. But, Mr. Phillips, are you not evading the question? I am not satisfied. For my own benefit I would like to know what is what in this matter.

"President is, therefore, according to the CHRISTIAN CYNOSURE, not a Mason. This is commendable. According to the *Evening Star* of Washington, D. C., however, he is a Mason. This is lamentable. Now, is he or is he not a Mason? That's the question.

"Am I justified in asking this question? It is important. If this matter is hushed up, to which I am opposed, am I not justified in doubting the veracity of the National Christian Association?

"Aye, I then have every reason to believe that Morgan was not a Mason, that he was not abducted by the Masons, but that the whole thing is but a cunning scheme adduced by the Roman Catholic Church as propaganda against the Masons as stated in the book written by Ex-Priest Bernard Fresenborg.

"Understand, I am not accusing you of any unfair play, I have no reason to do so. All I ask is that the National Christian Association refute the *Evening*

Star of Washington, D. C., and thus square itself. It will surprise me if I should be the only one to call attention to this matter.

"Yours very respectfully."

* * * * *

The following may be helpful to those who have questioned the Editor's former statement in the CYNOSURE that President Wilson was not a Mason:

The National Masonic Research Society publishes a monthly magazine *The Builder*, "A Journal for the Masonic Student." It is a very ably edited Masonic publication. The May, 1919, number (Vol. 4, No. 5, Page 109) contains a letter from a subscriber asking whether President Woodrow Wilson is a Mason or not. The Editor answers: "President Wilson is not a Mason."

We have a letter from President Wilson's secretary in which is this sentence:

"The President is not a member of any secret organization or fraternity except a College fraternity."

THE AMERICAN LEGION.

The American Legion recently organized, composed of veterans of the war with Germany, chose as Chairman, Colonel Henry D. Lindsley, Dallas, Texas, and as Vice-Chairman, Sergt. Jack J. Sullivan, Seattle, Washington, and as Secretary, Lieut. Col. Eric Fischer Wood, Washington, D. C.

League's Preamble

"For God and country we associate ourselves together for the following purposes: To uphold and defend the constitution of the United States of America; to maintain law and order; to foster and perpetuate a 100 per cent Americanism; to preserve the memories and incidents of our association in the great war; to inculcate a sense of individual obligation to the community, state, and nation; to combat the autocracy of both the classes and the masses; to make right the master of might; to promote peace and good will on earth; to safeguard and transmit to posterity the principles of justice, freedom, and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness."

The first article provided that the name of the organization be "The American Legion."

Eligible to Membership.

The second article provides that all persons shall be eligible to membership who were in the military or naval service of the United States during the period between April 6, 1917, and Nov. 11, 1918, both dates inclusive, and all persons who served in the military or naval arm of any of the governments associated with the United States during the world war, provided that they were citizens of the United States at the time of their enlistment. Conscientious and political objectors and those dishonorably discharged from the service were held to be ineligible.

The marine corps was added specifically. The provision was also amended to read that those who were American citizens at the time of enlisting in the foreign army and who are again American citizens at the time of applying for membership shall be eligible.

It was provided that the executive power of the legion shall be lodged in an executive committee composed of two members from each state and from the District of Columbia.

Publish National Organ.

It was voted to publish a national periodical which shall be the legion's exponent of Americanism and that it shall be nonpartisan and nonsectional.

An enrollment fee of $2 was decided upon and a minimum rate of $2 per annum was proposed and referred to the committee on constitution and by-laws.

Legion Will Run Nation.

Washington, D. C., May 12—(Special.)—That the recently organized American legion, composed of veterans of the war with Germany, "will run the nation in a very few years," was the prediction of Col. Henry D. Lindsley, director of the war risk insurance bureau, who returned today from the convention in St. Louis, where he was elected chairman of the organization.

Asked to explain what he meant by running the nation, Col. Lindsley said he thinks the discharged soldiers and sailors will constitute "a mighty moral and spiritual force" capable of molding public sentiment on all questions. The legion, he said, will be strictly nonpartisan. —*Chicago Daily Tribune*, May 13, 1919.

MASONIC REGENERATION.

An Exposition and Appeal.

We wish to call attention to an article on Masonic regeneration which appeared in *The Builder,* May, 1918, under the title, "The First Degree." It is a very interesting and instructive article, which was first published in the *Kansas City Freemason* and later in *The Builder,* "a Journal for the Masonic Student" which is published by the National Masonic Research Society. We take a few extracts to show the drift of the article, and advise our readers to secure the magazine containing it, which may be had at Anamosa, Iowa.

"If we believe in evolution, and most of us do, we must recognize that the path of our evolution is along the lines of our inner unfoldment, the evolution of our latent goodness. There is a germ of goodness, of pure gold in the breast of every human being, which by cultivation and education can be developed into light and power."

"The three degrees in Blue Lodge Masonry exemplify the ascent of man from the unregenerate and materialistic being to a regenerate master-man—the master-builder of character and manhood. It is Jacob's ladder or the evolutionary path of man."

"The common gavel teaches us to 'divest our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.' The 'gavel' is our will-power, directed by our minds. It is through our will-power directed by our enlightened minds that we can free ourselves from undesirable conditions."

"Those who originated the institution of Freemasonry used this symbolic language to hide from the profane and yet reveal to the initiated profound truths and practical instruction for our rule and guide in our daily living. The lessons in this degree are eminently practical. It is practical to be good, to be free from vices and passion; for it leads to power, to health, to a long and successful life. And it is impractical to be a slave to vices, to degrading habits; for they sap our strength, our manhood, leading to disease, failure and untimely death.

"Therefore we see that the First Degree is the first step a candidate should take, and that is Purification. Have you taken this first step? If not, why not?"

NEGRO CATHOLICS AND THE K. OF C.

From an authoritative source I learn that the Knights of Columbus will soon have to face the question of allowing colored Catholics to become members of the organization.

As the Knights of Columbus make Catholicity the basic (although not the only) test of membership, many negro Catholics have come to believe they have a right to ask for some form of affiliation, on this ground if on no other. I understand that a group of colored Catholics in one of our chief cities have considered the matter in all its bearings, and while in no way wishing to push themselves into places where they would not socially be desired (recognizing as they do the prejudice against their color) they feel that, as Catholics, they ought to have the support and prestige which, they believe, would be theirs were they in some way incorporated into or affiliated with the K. of C. They ask no more than to be allowed to form councils exclusively of negroes, thus avoiding any mingling of white and colored members, which might seem undesirable. There are colored Catholic parishes so organized; and they ask: "Why not organize colored K. of C. Councils in the same way?"

It is pointed out by them that whereas the negro non-Catholic has the colored Masons and Odd Fellows—organizations which do not mingle with the white organizations of similar name, but are recognized and aided by them—the Catholic colored man has no lay organization of nation-wide extent in which to develop the natural desire for fraternization and to which he may turn for help in family or business need. (I have heard, indeed, of the Knights of St. Peter Claver, but that is small, purely local in character, and lacking the strength and prestige of the K. of C.)

The colored Catholic is forbidden by his faith to belong to the non-Catholic organizations mentioned, but he has nothing to take their place. Outside of the strictly religious organizations and sodalities of his local church, he has to "play a lone hand," and as negro Catholics are in the minority in every negro community, they feel very keenly at every turn this lack of the support of their fellows.

They point out also that the recognition of the colored man as a member by a great Catholic organization like the K. of C., the acceptance of him into its ranks, would do much to remove from the minds of the negro non-Catholic those prejudices against the Church which are so deeply ingrained; it would express openly the essential democracy of the Church, and would without doubt make for conversions.

While this desire for membership as Catholics in this greatest of American Catholic lay organizations has probably been in the hearts of Catholic negroes for a long time, the war may be said to have brought it to a head. The war has resulted in a great increase of negro Catholic consciousness. An astonishingly large number of negro Catholics were discovered in the military camps and cantonments, and the K. of C. huts for colored soldiers were well patronized. The ministrations of the K. of C. through special colored secretaries were much appreciated by all the colored soldiers, but especially by the Catholics, who were proud to be able to say that this was a work of their Church; and the colored Catholic soldier could not help feeling that he would like to be a member of an organization of Catholic laymen which could "put across" such a beneficent and widely-recognized work as this.

In the Y. M. C. A. there has long been a colored branch, which functions not only in war, but also in peace, and the colored Catholic soldier has wondered if the K. of C. in its after-war development will not provide for him something like this.

It is too early yet to say what answer the Knights of Columbus will make to this demand of their colored co-religionists. There is, I understand, nothing in the K. of C. constitution against colored membership. There is on the other hand nothing specifically authorizing it, and I can imagine that the race feeling of the "white folks" will be instinctively against it. The tendency will be to tell the negroes to go form an order of their own, and not be bothering the white orders by appeals for admission. The negroes lay stress upon the Catholicity which they possess in common with their white brethren; but the K. of C. is not so much a *Catholic organization* as a social and fraternal organization of Catholic men. As such they will (or many of them will, at any rate) contend that they have a right to choose, even from among white Catholics, the kind of men they desire to associate with.

It may be held that the negro Catholics who are behind this movement are exaggerating the possible benefits of affiliation with the K. of C. Some observers may hold that it may be just as well for negro Catholics if the Knights assume a hard and fast attitude of opposition to their project. But however that may be, the matter is of more than passing interest. It promises a lively clash of opinions, and we are interested to see how it will work out.

ALBINUS.

—*The Fortnightly Review*, May 1, 1919.

"FEARED THE LORD AND SERVED IDOLS."

PRESIDENT BLANCHARD, WHEATON COLLEGE.

This remark is made concerning Israel in the time when she was ripening for ruin (II Kings 17:33). The people were nominally worshipers of the true God. They knew the history of Egypt, the wilderness and Palestine. They believed in the doctrines, but they did not believe them as *rules for daily living*. They feared the Lord and they served idols. It is a sad fact that this same situation is true in our own time.

I once asked a street-car driver if he was a Christian man. He indignantly replied: "Yes, do you think I am a heathen?" Of course, I knew what he meant. Theoretically he was a Christian; practically, he served his idols. That is, he did the things which he wanted to do, irrespective of the will of God.

I was at a ministers' meeting recently. A brother there, whose appearance indicated rather a belligerent disposition, took pains to tell me about a half a dozen times that a statement which I had made concerning Freemasonry in the "Light on the Last Days" was false. He seemed particularly to enjoy the word "false," and as I did not strike him, he felt encouraged to go on—I "ought to have known better than to publish such false statements," etc. I do not even know his name. Apparently he was a preacher and engaged by some church in Chicago. When I repeatedly asked him to tell me what I had said that was untrue, he neglected to do so, but contented himself with reiterating the statement that I had falsified. I do not know him at all, though I have seen him repeatedly, but I judge that he is another case illustrating my text, "They feared the Lord and served idols."

I received the other day a letter from a friend in Michigan. She wrote in great distress about the religious situation in her town. She said that most of the brethren there were lodge men, and in a general way the churches seemed dead or dying. In the Providence of God there had come to her little city an able and God-fearing man. His testimony was taking hold of the community. People were coming out to listen. There were signs of improvement. A revival meeting was arranged under the auspices of the churches of the community. This godly man was invited to preach the opening sermon. He did, and to a large audience, and the people seemed to pluck up courage and to have some hope. Directly, however, the ministers of the little city agreed to invite the lodge members to come out on certain evenings—a plan which has been used with a good deal of fuss and clamor by a number of our popular evangelists. She said, the first lodge night was for the Odd Fellows and that attendance following this meeting fell off with great rapidity, there being comparatively few present. The sermon by a local pastor fell off more than the attendance did, there being no spiritual food in it for the people. She said that the result was heart-breaking to the Christian folk who were present.

In this letter she enclosed an advertisement which the ministers had published in the local press with a large heading, "Union Evangelistic Meetings." The advertisement goes on to say: "Citizens of B—— and vicinity, let's get behind these meetings with all the vim and pep that we possess. Let's pull together with the same enthusiasm that we put into a ball game, an athletic meet or a lodge meeting. Attend every meeting, sing the songs of Zion with energy and it will put sunshine into your hearts, drive gloom away and do you good. Local pastors will preach, special music by chorus choir. Arrangements will be made for overflow meetings. A special invitation is given to those living in the country. All Christians are requested to set aside one-half hour each day for the purpose of spreading this invitation by means of the telephone or otherwise. *Come to church.*"

If this were a solitary instance, it would not be so discouraging as it is. Unfortunately, it is typical rather than otherwise. Evidently the ministers who got up this notice wanted to have some good meetings, and in order to get the people to come out to hear them preach they wanted the citizens to put "vim and pep" into the meetings, as they would "into a ball game, an athletic meet or a lodge meeting."

It is to be feared that most of those who read that notice were not shocked by it. They have "feared the Lord and served idols" until they are so bewildered and confused that they do not know the difference between Christianity and paganism. If a man says "God" in a sober way, they think he is religious and by religious they mean Christian, whether he be a worshiper of Baal or Jehovah.

An African Lodge.

I was in a missionary meeting lately where a gentleman, who has been ten years working in Africa, was speaking. He said, these heathen Africans all know about God and talk about God, but they know nothing about Jesus, they know nothing about the Bible. It is our privilege to introduce them to God manifest in the flesh, to Jesus Christ, the only Saviour of man.

What a pity that millions of men in

our country should be engaged week after week in reducing our people to the spiritual level of these African pagans. When will our professors of theology and our pastors of churches learn that there is no salvation apart from the life and work of Jesus Christ?

I think I have before this mentioned my conversation with a university professor, who professes himself to be a Christian, who is strenuously insistent upon religious education, who is one of the leaders in an effort to get our Sunday Schools to adopt lessons and books which are distinctly anti-biblical in character. In one of the meetings at which he was speaking, I remarked that I wished men who believed in Christianity would say "Christian" and "Christianity" when they meant it and would not say simply "religion" and "religious" leaving us to question whether they were talking about Mohammedanism, the idolatries of India, Africa or South America. He replied: "I tell you, Mr. Blanchard, you cannot make that distinction between Christianity and religion stand."

I do not remember the words I used in reply but in substance, I would say, that "I did not expect to."

The one who makes distinctions stand in this world is not a man, but God Almighty. He has declared that there is no salvation apart from the work of Jesus Christ. He has taught us that religions which do not put Jesus Christ in the forefront as the Savior of man are doctrines of devils and will destroy rather than help those who believe and practice them. His Word will stand and the words of theological professors and others, which contradict His teaching, are absolutely certain to go to the wall. It makes no difference how much money they have, or how many buildings or how many instructors or how many students, everything which builds on Jesus will stand and everything which does not build on Him will be destroyed. It seems as if by this time any one who calls himself a Christian and who occasionally reads the Bible ought to understand this matter; but still men go on fearing the Lord and serving idols. The Holy Ghost withdraws from their assemblies, their children are unsaved, the world looks on and wonders what it is all about.

Cannot our readers do something in the communities in which they live to open the eyes of men, so that those who profess to fear the Lord may fear Him and stop serving idols. We trust that God may grant this grace to many and to this end we testify and pray and labor.

THE PROPOSED WORLD CHURCH UNION—IS IT OF GOD, OR MAN?

Synopsis of an address by Dr. James M. Gray, Dean of The Moody Bible Institute of Chicago, before the Graduating Class, April 17, 1919.

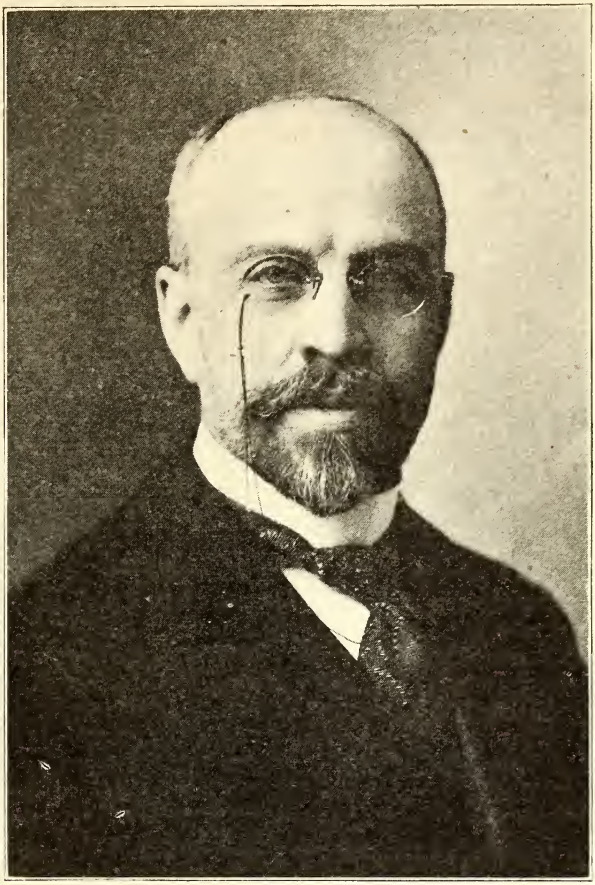
Dr. Gray said that his address was based upon the newspaper reports of certain regional conferences now being held for the promotion of a World Church Union or an Inter-Church World movement.

It was proposed to organize a League of Churches as the result of the war, and he asked what churches are to be included in the League?

"Three Protestant Episcopal bishops," he said, "are now across the seas seeking a conference on unity between the Russian Greek and Roman Catholic churches, and the Protestant churches of the world, and although the Pope politely bowed them out of his presence, yet the movement is significant as the first time since the reign of Henry VIII when Protestant bishops have waited upon the Pope.

"Here we may see prophecy in process of fulfillment, for not only is a league of nations revealed in prophecy whose head is designated as a secular despot, but side by side with him is an ecclesiastical head who exercises his authority.

"It might be said that the regional conferences were not thinking of a union with the Roman and Greek churches, but only one of the Protestant churches, but even in that case, the recent war illustrated the kind of a union which it might be when the Knights of Columbus on the one hand and the Y. M. C. A. on the other controlled the entire field. However, such unionizing of religious activities may have been justified by war conditions, it was nevertheless a body blow to evangelical Christianity and an



JAMES M. GRAY.

injury to the spiritual interests of our fighting men."

Dr. Gray referred further to the reported declaration of the promoters of World Church Union that the spirit of co-operation was in the air so that "sectarianism and the accompanying bigotry which it engenders will not be tolerated."

"I do not believe in bigotry," he said, "and with grief I am bound to admit that sectarian quarrels have produced bitterness, wrath, anger, clamor and evil-speaking, but still it is true that devotion to and promotion of the tenets and interests of a denomination of Christians is a good and necessary thing in this age, when the tenets and interests are in harmony with the word of God."

He then went on to show that there was a time in the history of the church in this country when had it not been for the Evangelical Adventists the testimony to the coming of Christ would have suffered an eclipse. He also showed that the Baptist testimony to the ordinance from which that denomination took its name has been a prominent factor in restraining Christian apostasy. He referred in the same way to the principle of independency as established by the Congregationalists on the one hand and that of Episcopacy as represented by the Anglican church on the other. "Silence the testimony of any of these distinctive denominations of Protestantism and the spiritual interests of the whole church would suffer.

"The same might be said," he de-

clared, "of the Methodist emphasis on free grace on the one hand and the Calvinistic emphasis on divine sovereignty on the other."

He paid a tribute also to the smaller denominations like the Christian Church, the Evangelical Association, the Methodist Protestants, the Mennonites, the Moravians, the Reformed Episcopal Church, the United Brethren, the Evangelical Church and others, "all of which," he said, "were born in a revival or owed their origin to a new emphasis on an old and nearly forgotten truth or a protest against some error."

He said the argument for World Church Union growing out of the thought of efficiency made a discord in the service of God. Efficiency means a maximum of result with a minimum of expenditures, but Christ answered that argument at Bethany when he commended Mary for wasting the alabaster box of ointment on His head. World Church Union might secure more money for certain enterprises, but the smaller denominations and the smaller churches would bring more sinners to repentance and faith in the Lord Jesus Christ, which is the real mission of the Church.

The reported object of the World Church Union was to "give expression on questions of Civic reform, law enforcement, international morality and world peace."

"No sane man," he said, "will question the desirability or necessity of these objects, and no well-balanced Christian will think it well pleasing to God to neglect to promote them as an individual; but they are not the calling of the church considered either as an organization or an organism, and for the church throughout the world to become absorbed in them to the extent named is for the Bride of Christ to became a harlot. These things are by-products of Christianity, and when Christianity itself is promoted by the evangelization of the masses, these by-products are as certain to follow as the grass is certain to spring up after rain."

"The advocates of the World Church Union are riding into power on the plea of reconstructing things after the war," he continued. "They tell us that we are in a new world today and that the church must adapt itself to new conditions, but it is the same old world in reality which is only trying to get a new grip on itself. Sin has not weakened its hold upon humanity and no new remedy has been found to dispose of it.

"The claim of the advocates of union that the church is failing to function because its membership is absorbed in the salvation of their own souls while the world goes to the devil, has been effectively answered by Dr. Andrew Gillies in the Christian Advocate, who shows that the very opposite is true. For more than one decade there has been a steady change of emphasis in the church from the salvation of the individual to the salvation of society, and the danger is, as the writer above quoted says, that the churches shall become mere agents of social service, 'ethical asylums,' instead of homes in which souls are born into a newness of life."

Dr. Gray said further that the theory that the church must go into politics and socialism was not attractive to the masses, but the very opposite. "The masses are coming to believe that the church is entrenching on the prerogatives of the state," he said, "and as a southern preacher puts it, 'The church is endeavoring to enact into laws such ideals of morality and social reforms as she has been unable to inscribe on the tablets of the human heart. She is endeavoring to enforce by the strong arm of government what she has failed to accomplish by moral suasion.' For this reason the masses are murmuring against the Church and beginning to demand its abolition, and its hope lies in its return to the Gospel and the simple ways of saving men."

In closing Dr. Gray showed from the Scriptures that Christian Union had already been made between true believers by the Holy Spirit, and the duty devolving upon them was simply to keep it in the spirit of love and in the bond of peace.

"In all this present agitation for World Church Union," said Dr. Gray, "it has been left for the Baltimore Sun, a secular newspaper, to utter the truest word that I have read when it said editorially, 'The principles of the Christian religion are essential to the safety

and welfare of the world, but if they are to prevail the churches themselves must be reconstructed, not in creeds, but in spirit and in life. The only thing necessary is that they should co-operate in Christian work as brethren.'

"Doctrinal agreements and church federations are obstacles in the way of the divine purpose in this matter because they so closely resemble the real article that they prevent it from receiving its proper recognition.

"As men and neighbors, as those of one blood and of one kin," said Dr. Gray, "let us do all that we can legitimately do to reform the city and the state and to promote international morality and world peace, but when it comes to the formation of a World Church Union to promote such things, important as they are, let us beware that we are not found fighting against God, betraying the Lord for thirty pieces of silver and selling our birthright for a mess of pottage."

LODGISM AND THE INCOMPATIBLES.

BY REV. M. L. WAGNER, D. D.

There are certain things in the sphere of the moral, the religious and in the spiritual that cannot co-exist in the human heart, nor can they be harmonized in one's religious life. We term them incompatibles. Such incompatibles, according to the Word of God, are involved in participating in antithetical religious services, such as those of a Christian church and of a heathen temple. We contend also that they are involved in holding membership in a Christian church and in a secret lodge. These incompatibles grow out of the antithetical, moral, religious and spiritual principles, doctrines and entities which are fundamental to these respective institutions. Among them we note the following in which lodgism unquestionably comes into conflict with the Word of God.

Righteousness and Iniquity. 2 Cor. 6:14.

Righteousness as the term is used in the Scriptures comprehends correct and holy principles, right affection of heart and conformity of life to the divine law.

Iniquity is the violation of the rights of God and of man either deliberately or by fraud, deceit, or circumvention. It is the antithesis of righteousness.

Righteousness can have no fellowship, no just and equal right and interest with iniquity, because righteousness subsists in the Truth of God, whereas iniquity subsists in the lies of Satan; righteousness is perfect conformity to the law of God, and true righteousness is found in Jesus Christ alone and is imputed according to the law of God's grace by and through faith to those only who believe the promises of God.

There is no real, true and acceptable righteousness in lodgism, because there is no real truth of God, no recognition of the divine faithfulness, as exhibited in the gift of His Son, in lodgism, and therefore, no basis is found in lodgism upon which true righteousness can rest. On the contrary, that which lodgism terms and considers righteousness is from the viewpoint of God's Word, unrighteousness, for it subsists in the errors, the falsehoods, the lies that have prevailed among men ever since Satan assured Eve that they should be as gods, knowing good and evil. Lodgism has no place in its system for Christ, or for his righteousness, or for the faith by which it is apprehended and imputed, and therefore its so-called righteousness is iniquity. Can this righteousness which is of faith, have any fellowship with this iniquity of lodgism? Can a Christian who holds above all else the doctrine of justification by faith, approve this lodge righteousness and give it equal share, place and right with that righteousness which is of faith? Can these two qualities co-exist in the same heart, or be expressed in the same religious life? The Word of God says they can not.

Light and Darkness. 2 Cor. 6:14.

It is evident to the most ordinary mind that in the sphere of the natural, light and darkness can not subsist together. Light dispels the darkness. In their religious and spiritual signification, light denotes the manifestation of God in Jesus Christ, the revelation of God's grace and truth, while darkness denotes man's natural inability to comprehend these spiritual and divine verities and his natural inability to know God and the salvation he has provided. Light denotes and represents the religion of

Jesus Christ based upon this manifestation of God in Him, or pure Christianity. Darkness denotes and represents the religion of man, based upon his ignorance and his natural powers, or heathenism.

There is nothing common in the essence of the Christian religion and in the essence of heathenism, and therefore there can be no fellowship, no concord, no real communion between them. A conflict there will ever be between them, but no communion. They are mutually exclusive and destructive.

This true Light of God's love, truth and grace manifested in Jesus Christ his Son, has shone into the faculties of man for almost twenty centuries, and still the darkness comprehends it not. The darkness, that is the unenlightened and unsanctified natural powers of man, not only can not comprehend the revelation of God in a person like Jesus Christ, but it denies the possibility of such manifestation. This denial is the darkness not comprehending the Light.

The impossibility of any concord between light and darkness becomes plain from this: Revelation is something entirely above and beyond the power of man to comprehend. It is something beyond his powers to grasp, to discern and to enter into, because he has not by nature the necessary spiritual sense or faculty. To do so he must be born again. There is no fellowship between revelation and rationalism. The Light shines, but there is no spiritual eye in man to perceive it. He is blind so far as that light is concerned. Faith, the gift of God, is the sixth sense by which this light is perceived.

In lodgism there is none of this true Light that shines into the darkness of men's hearts, all its proud boasts to the contrary notwithstanding; no revelation of the true God, no distinctively Christian element, that is an unreserved and unequivocal acknowledgment of Him as the Son of God; but all its religious elements are derived from darkness, from corrupted and perverted nature, from speculation, from heathenism, to which standards it subjects all Scripture statements which it may employ. Philosophize, syncretize, reason, or contend as men may, Christianity can have no fellowship with lodgism, no more than can light with darkness.

Lodgism is the religion of darkness. It exalts the powers of man's darkened reason and perverted nature. It loves the darkness rather than the Light. It will not come to the Light lest its deeds be uncovered and reproved, and its abominations be exposed. If men persist in dwelling in the darkness of lodgism, they will lose their powers of spiritual discernment, like the fish in Mammoth cave have lost their power to discern the light of day.

Christ and Belial. 2 Cor. 6:15.

Christ can have no concord, no harmony, nothing in common with Belial, because Christ is the Truth, the fulfillment of all God's promises to man relative to human redemption and salvation in concrete and living personality. Belial is the lie, the deceptions, the falsehoods, the perversions, the abominations, the malignancies of Satan in concrete and living personality. These two are absolutely irreconcilable. They can have no concord. There is nothing but spiritual antagonism between them. Lodgism is of Belial, for all false worships, false systems of religions, all false ethical systems, those which eliminate Jesus Christ from their religion and worship, whether designedly or unwittingly, are essentially Satan worship. Christ is the Pearl of great price. Belial is the worthless one.

A Believer and An Infidel. 2 Cor. 6:15.

A believer is one who from the heart believes that Jesus Christ is come in the flesh, that He is the Son of God, the Messiah promised to Israel, and who holds that the things written in the Scriptures concerning Him, are true; one who personally appropriates to himself all the works of Christ for man's redemption so that he can say from the heart, "I believe that Jesus Christ is my Lord, who has redeemed me, a lost and condemned creature," and conforms his life to this spiritual life principle and heart attitude.

An unbeliever or infidel is one who does not believe these things, but on the contrary, deliberately rejects them; one who is untrue to this faith, who does not conform his life, heart and mind to these things. There is, therefore, nothing of a true spiritual nature and qual-

ity common to these two persons, or classes of persons, and therefore there can be no fellowship between them, for fellowship implies equal rights and equal possessions.

Lodgism professes to unite into one religious body and fellowship men of these opposite, antithetical and mutually exclusive faiths. It professes to find, or to have found a basis upon which these can be in concord. That basis consists in an open or tacit denial that Jesus Christ is come in the flesh, and the denial that He is the Son of God. Lodgemen may flatter themselves that they have succeeded in formulating a platform upon which believers and infidels can fellowship and worship, but it has been at the expense of the Christian faith. They have succeded, but it has been by eliminating the Divinity of Jesus Christ, that which Freemasons call the rubbish in the temple of humanity, and coercing the Christian into a tacit unbeliever. A believer can have no part with an unbeliever or infidel. The Word of God declares it. That ought to settle the question with every Christian, the claims of lodgism to the contrary notwithstanding.

The Temple of God and the Temples of Idols. 2 Cor. 6:16.

The Temple of God is erected, stands for and is devoted to the Truth of God. The temple of Jehovah was a concrete, abiding testimony that Jehovah was not only the God of Israel, but that He was also God *in* Israel. The induction of an idol into that temple of Jehovah was sacrilege and a profanation of that temple because it implied the denial of the truth that Jehovah is God in Israel. It implied that Israel had rejected Jehovah as their God and repudiated the Law by which they were bound to Him. It was a profanation of the temple because that temple was devoted to his honor exclusively, and to devote it to an idol would be a perversion of the use thereof. To do so would be an indignity to Jehovah, and an outrage of the religious consciousness, feelings and sentiments of Israel, because there can be nothing common between an idol and Jehovah.

A Christian church is erected, stands for and by virtue of its dedication is devoted to the exhibition of the Truth of God relative to human redemption through Jesus Christ, the Son of God; that this Jehovah of Israel has become incarnate in Jesus Christ and that this God manifest in the flesh is not only the God of the Church but is also God *in* the church. It is a permanent, concrete testimony of those who erect it, to their faith in this Jesus Christ as their Lord and Savior, and those who erect and dedicate it to his Name are thereby morally bound to use it for this end and purpose only. It mutely testifies to this Truth, and they who would use it in such a way as to imply that this Truth is a negligible thing, or unworthy the treasure expended in its erection, or of the faith that inspired it, or that there is no essential difference between Christianity and heathenism, commit sacrilege.

An idol stands for a lie, for a thing that has no real objective existence, for things that purport to be God which are not God, for human ideas and ideals of God, but do not represent Him essentially, which are nothing more than products of the human imagination as it thinks God is, or ought to be. God can not be represented by an image. He is incomprehensible, therefore, all attempts to represent Him are futile. In Christ alone we have the express image of his person. An idol and Jehovah have nothing in common. They have no agreement. To install an idol in a Christian church, or to hold an idolatrous service in such church is not only depriving Christ of the divine honors that are due him by virtue of his own exalted nature and office, and also by virtue of that building's dedication to His worship, but is also a virtual denial of his reality. Furthermore, it is a debasing and perversion of the house devoted to him. To do so is to give aid and comfort to the cause to oppose which that church was erected and solemnly dedicated. It is a radical and complete perversion of the church building, defrauding Christ and betraying the trust of those who erected it. It is treason to the kingdom of God. It is stealing the livery of heaven in which to render service and homage to Satan.

To hold a lodge service in a Christian church is as decidedly sacrilegious as was the pagan service in the temples at

Jerusalem, introduced by Antiochus Epiphanes, for the religious ideas set forth by the lodge service have no agreement with Christianity. A Christian church has no agreement in what it represents, sets forth and stands for, with the religious ideas and doctrines expressed by the symbols, emblems, and ceremonies of lodgism. They are mutually exclusive. It is an element of Truth that it can not share in the least degree with error. The Christian worship is based upon the Truth as it is in Christ. The lodge worship is not. There can therefore be nothing in common between them. If Christians can not discern these things by their own reason and strength, they ought to be ready to accept the testimony of the Holy Spirit speaking through the mouths of his prophets and apostles. No juggling with words can set aside the truth of the Word. Mental reservations in speaking, double-dealing with the meaning of words, philosophizing incompatibles and quibbling about facts can not alter the objective truths. The incompatibles remain unchanged. The temple of the Lord and the idols of lodgism have nothing in common, have no agreement. To devise a ritual combining the elements of these antithetical services is like mixing poison with bread.

And if an idol has no agreement with the temple of the Lord, much less can idolatrous ideas, doctrines and principles have any agreement with Christians who are the temples of the living God. The Church as the body of believers is also God's temple. That God may dwell in this temple, all things that are opposed to Him must be cast out. Christianity and lodgism can not dwell together in the same heart, nor in the same spiritual temple, the congregation.

The Cup of the Lord and the Cup of Demons. 1 Cor. 10:21.

The cup of the Lord is the witness to the truth that Christ's blood was shed for the remission of man's sins. To drink of that cup is to confess personally that Truth, and to appropriate it to one's self. There can be no more serious, solemn and binding act of worship entered into than this service of the communion. We therein covenant with God that as we drink of that cup and receive therein the remission of sin bound up in that blood, we also pledge to him our lives and service. It is a solemn testifying that one believes that Christ's blood was shed for him, and that he personally appropriates it, and believes that he had that which the words of Christ declare. To believe otherwise is to drink judgment unto one's self.

The cup of demons, that is the communion or participation in any non-Christian service which is either an imitation, substitution, perversion or counterpart of the cup of the Lord—and lodgism has such services—implies, signifies and witnesses that the blood of Christ was not shed for the remission of sins, that is, not for the sins of those who drink of the cup of demons. It is an act that declares that that is a falsehood, a deception, a fraud, a lie, and to drink of the cup of demons is to confess and to proclaim it to be a deception and a lie. The incongruity and incompatibility, the moral and spiritual obliquity involved in such an act on the part of one who professes the name of Christ, is glaringly patent. As he that is not with Christ is against Him, this attempt to drink of antithetical cups, or to participate in antithetical and incompatible worships is all the more heinous, because it presumes to show that this double communion is possible, and thereby brands the inspired apostle as a liar. Can a Christian participate consistently and without an outrage of his conscience in communion and worship of the Church, and in the communion and worship of lodgism?

Christianity is not mere sweet sentiment but the most thorough-going business in life; the most rigid and exacting conformity of language, thought, worship and deportment to fundamental principles. In separating one not of her faith from her communion, the Church is simply taking religion seriously, as the most vital and practical business in life, and to preserve her integrity, just as a business firm excludes from its service the dishonest partner or clerk. She does not sit in judgment upon his moral character except as the question of morality inheres in him as not in accord with her faith and practice. To fellowship un-

believers is to confess that there is no vital difference, no question of veracity, no principle of integrity, but only a matter of sentiment existing between unbelief and Christianity, between lodgism and the Christian religion.

The gist of the whole question is, men who insist on liberality in religious views and practices do not regard their Christian profession as of any real and vital importance, or with any seriousness. They insist that Christianity does not carry with it the obligation of veracity, of integrity and consistency in the sphere of spiritual verities and of spiritual conduct. They regard social or business misconduct as vicious, but spiritual misconduct as virtuous. Social advantages, personal ambition, business success are far more prized than the Truth of Him who redeemed them. The unseen verities and values of faith are not prized by them. The idea that saving faith consists in subjective individual sentiment, that the acceptance of the privileges of the church does not carry with it the assumption of its responsibilities, duties, principles and life, lies at the bottom of the hue and cry for lodge privileges. There is little disposition in the modern spirit to accept reproof either for error or for sin. It will not have this man Jesus Christ reign over it. It is the spirit of unsanctified and unregenerated democracy. It is Bolshevism in the sphere of the kingdom of God.

The Christian Church is the spiritual Kingdom of God on earth. This kingdom is the sphere and authority of pure revealed truth, and as such it must necessarily maintain a body of doctrine, and a code of morals consonant with its constitution, and as necessary to its existence. To surrender that body of doctrine or that code of morals is to surrender the kingdom.

Men are prone to think that until they covenant with each other to testify to the truth either in word or life, they are under no obligation to do so. This is an erroneous opinion and lies at the bottom of the "binding by oath" principle of lodgism. The Truth has prior existence to their covenant. It is eternal. It alone has the high, ever-active, universal obligating authority and power which impels and commands men to be truthful and guiltless in words, honest and without hypocrisy in their acts. It obligates men not to lie, or covenant to deceive or to defraud. Any covenant to deceive defraud or debauch is vitiated by the obligating power and authority of truth. This is recognized even by the law of the land. Truth as an attribute of God obligates men to its claims, and to eschew all efforts to hold it down in unrighteousness, or to evade responsibility to confess it and practice it. Secrecy as to religious ideas and doctrines, or in methods of concealing error and falsehood under the garb of Truth, as incompatible with the nature of truth, are unjustifiable. Religious honesty, moral integrity, veracity, righteousness and virtue are this truth in action.

Truth is a fixed thing outside of man. It is not a changing opinion, or subjective sentiment within man. It is the same yesterday, today and forever. Men endeavor to grasp it, comprehend it, and express and exhibit it, but they can not change it. When grasped, apprehended, acknowledged and received into the heart, it binds those holding it into a unity. Error can not come into that unity without vitiating and destroying it. Truth in all its forms and elements is incompatible with error.

Worry and care, fear for our reputation, or for our loved ones, or for our work, vanish in the trust of God. And when we have learned habitually to abide in God's trust, to form our judgments there and to speak as trusting him and commending his trust, we have gained a spirit of peace in which trust becomes the easy instinct of the soul.

There is something very solemn in the thought that that part of our work which we have left undone may first be revealed to us at the end of a life filled up, as we had fondly hoped, with useful and necessary employments.—*Sarah W. Stephen.*

Keep your temper—nobody else wants it.

TESTIMONIES OF EVANGELISTS

REV. R. A. TORREY

Superintendent Bible Institute, Chicago,
Now World-Wide Evangelist

"I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time."

REV GEO. C NEEDHAM

REV. GEO. C. NEEDHAM

The Irish Evangelist

"The mere recognition of the Bible and the mere acknowledgment of God is not enough, and especially when a ritual is connected with heathen ceremonies and paganistic initiations, does the profession of a belief in God become presumptuous and blasphemous."

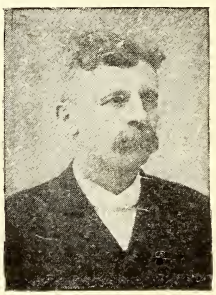
DWIGHT L. MOODY

"Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

REV. B. CARRADINE, D. D.

M. E. Church, South;
St. Louis, Mo., says:

1. The method of initiation is wrong.
2. These secret fraternities are rapidly becoming clubs and convivial gatherings.
3. Secret fraternities strike at the happiness of the home.
4. These fraternities rob Christ of his glory.
5. The fraternity hurts us in the matter of church attendance.
6. The fraternity hurts the church financially.
7. The fraternities have captured much of our preaching talent.
8. The fraternity is used by many as a substitute for the church.
9. Many of these fraternities are striking at the sanctity of the Sabbath.



REV. B. CARRADINE

GEORGE F. PENTECOST, D. D.

"I believe that Masonry is an incalculable evil and essentially antichrist in its principles and influences."

ILLINOIS GRAND LODGE.

Whipping the Devil Around the Stump.

I tried to impress upon every candidate, especially when he had taken the first degree, what a stupendous humbug and confidence game Freemasonry is, but I might as well have acted the hypocrite like all the rest—men will be humbugged anyhow—and it seemed as though they were stumbling over each other to get into the lodge.

In the meantime I had not entirely forgotten Bro. Gunderson and his infidel manuscript, and often wondered whether he had published it. Realizing how readily the majority of the craft will believe the most stupid fable, provided it relates to Masonry, I was at a loss to know what I should do in case his book was printed and he should want my permission to introduce it into Keystone Lodge. Returning from down town one Saturday afternoon I met him in the store of Bro. Sven Olin, a member of Covenant, 526, having a large package, which he said contained some copies of his book, and which Olin would take to the lodge the next meeting night. "And by-the way, Bro. Ronayne," he added, "I shall also bring you a package, that you may do me the same favor in your lodge." At first I used evasion and tried to put him off carelessly, but he still persisted in his request, and being also importuned by some other Masons present, I said at last, in the presence of them all: "Brethren, you know that I am no more a Christian than any of you and care just as little for churches as you do, but that book is a gross slander and the vilest calumny upon Jesus Christ. He has been watching over and caring for me from infancy until now, and I shall never hear His name vilified or His character traduced without defending Him if in my power. And now I serve notice on Mr. Gunderson that he shall never introduce that book into Keystone Lodge!" "We shall see," was the reply of Gunderson, echoed by the others. "Yes," I said, "we shall see." And there the matter dropped.

About a month or five weeks after this incident, at one of our regular meetings, the Junior Deacon, addressing the chair, called out as usual:

"An alarm, Worshipful Master,"—(a brother wished to enter).

"Attend the alarm, Brother Junior Deacon," I replied, "and report the cause."

Some Master or Past Master from another lodge being seated near me I was occupied with him for the moment, and did not notice particularly the name called out when the Junior Deacon announced, "Bro. Gunderson, of such and such a lodge."

"Admit the brother if properly clothed"—and Mr. Gunderson entered and was approaching the altar to salute the chair, as all must on entering a lodge. I immediately rapped with my gavel bringing him to a halt, and said very peremptorily, "Bro. Gunderson, you will please retire." Quite taken aback he hesitated for a second, but on my repeating the order he desired to know why I acted so? I simply replied, "The Worshipful Master of Keystone Lodge cannot be questioned as to his ruling. I am standing on the 'Old Constitutions' and you cannot sit in this lodge," and with another emphatic rap continued, "Brothers Senior and Junior Deacons, you will please approach the East"—they did so—"It is now my order that you escort Bro. Gunderson to the anteroom and see that he leaves the building." And my order was promptly obeyed. As in the case of Policeman Cronin I had acted on the instant, but my peremptory order excluding Gunderson from the lodge caused quite a flurry, no one present having the least idea why I acted so. It was again very poor policy considered from a Masonic standpoint, but nevertheless I am prouder today of that one act than of anything else I have done or said in relation to Masonry, either inside or outside of the Masonic institution, in all my life.

In those days of the early seventies it would seem as though we had one surprise after another in Chicago Masonic circles, but in the fall of 1873 another event occurred which was more startling and caused a greater commotion among lodges in country and city than possibly anything that had yet transpired. Harmon G. Reynolds, Past Grand Master of Masons of Illinois, had been detected stealing a large sum of money intended for burned-out Masons and Masonic widows and orphans.

Reynolds was Grand Master immediately preceding Cregier. He lived at Springfield, Ill., and was the publisher of a Masonic magazine called *The Trowel*. Directly after the fire he solicited funds through the columns of his magazine for the Masonic sufferers, receiving in all about $800, which he at once applied to his own use, never giving the slightest intimation to any member of the Board of Relief that he had received any such money. Toward the end of 1872, when Cregier's Blue Book, "Blessed Charity," had been distributed among the donors of the relief funds, a letter was received in Chicago from a lodge at Hoboken, N. J., inquiring why the lodge was not credited with the amount subscribed for the relief of their suffering brother Masons. A lively correspondence ensued which soon disclosed the fact that the money had been sent to Reynolds, the lodge at Hoboken holding his receipt. Reynolds was at once summoned, closely cross-examined, and was finally forced to confess that he had received $800 from various lodges, but if his brother Masons would not expose him he would pay back what he could just as soon as he was able.

Of course the public, and indeed many of the lodges, knew nothing of all this, and matters were allowed to run on, until at the approach of the annual meeting of the Grand Lodge in October, 1873, he handed over $641.41 to the Grand Secretary, giving some frivolous excuse for retaining the balance. In the Secretary's report to the Grand Lodge Reynold's petty stealing was necessarily mentioned, and the entire correspondence relative to the whole matter was turned over to the Financial Committee, with directions to bring in a special report. Being a member of the Grand Lodge, and knowing all the facts in the case, I expected nothing less than the expulsion, or at least the indefinite suspension of Reynolds, but mark the committee's report:

"Your committee to whom was referred the special report of the Grand Secretary in regard to certain moneys paid him by P. G. M. Reynolds, have had the same under careful consideration and would respectfully report, that this case presents so much that is praiseworthy and noble on the part of the lodges contributing the money, and so much of an apparently opposite character in the brother who received it from them, but who withheld it from those for whom the generous donors designed it, that we find it difficult to properly express our admiration for the acts of the one and our pain at having to refer to the conduct of the other."—Grand Lodge Report for 1873, p. 85.

Was that all? Simply "pained at having to refer" to the dishonesty of a confessed thief! But no, that was not all. Next morning, the second day of the Grand Lodge meeting, Grand Senior Warden Joseph Robbins, of Quincy, Ill., presented a resolution to the effect that inasmuch as P. G. M. Reynolds was about to permanently remove with his family to Kansas the Grand Lodge, "in grateful acknowledgment of his eminent services to Masonry, and to the Grand Lodge in particular, donate him $1,000," etc., etc. That resolution I thought was adding insult to injury, and hastily mounting the platform at the suggestion of many of the leading Masons of Chicago I begged of Cregier to let me have all the letters bearing on the Reynolds case. "What are you going to do?" he inquired. "I am going to prefer charges of gross immoral and unmasonic conduct against Harmon G. Reynolds, and shall have them ready by three o'clock this afternoon." "Good," he replied, handing me a package of letters. Leaving the Grand Lodge in company with John O'Neil, Master of Blair Lodge, I placed them in the hands of Ed. J. Hill, with the request that he write out at once charges and specifications based upon those letters, and that he furnish them to me not later than three o'clock.

Soon after the hour appointed, being called to the door by the Grand Parsuivant, I was handed my expected document, with the letters returned, and going without delay to the platform again waited an opportunity to present my charges. When at last I announced the nature of the document I held in my hand, Grand Master Hawley, turning rather fiercely around, exclaimed in astonishment, "You, sir, will prefer charges against the Past Grand Master of this Grand Lodge?" "Most certain-

ly," I replied. "Why not? What is Harmon G. Reynolds more than any other Master Mason? And I want to add, Most Worshipful Grand Master, that were the humblest Master Mason in my lodge guilty of one-half the crimes charged against Reynolds in this document, and we refrained from preferring charges against him, you would be the first to arrest our charter and close the lodge." The charges were read aloud, every point being strongly emphasized. The Grand Lodge was immediately "called off"—that is, a recess was ordered, and then the excitement began. Reynolds' friends at first tried to browbeat and bluff, and failing in that they resorted to coaxing and flattery; but it was no use, those charges were bound to stick. Old Harrison Dills came along with tears in his eyes, begging, "Oh, Bro. Ronayne, if this thing gets abroad Masonry will come into disrepute and the character of this Grand Lodge will be ruined forever. Do, please, withdraw the charges." Expulsion was certain if the charges were pressed, and hence the persevering effort to have them withdrawn. Finally it was proposed to withdraw the resolution giving Reynolds $1,000. Having a guarantee to that effect from nearly all the Grand officers, and being tired on the wrangle now prolonged for nearly an hour, and being moreover importuned by some of my former colleagues on the Masonic Board to end the strife, I reluctantly consented to withdraw the charges, but only on the express condition that Reynolds should receive no money from the Grand Lodge. Just as the document was handed back John O'Neil asked to see it, promising to return it as soon as read. He has never returned it.

Next morning to my great surprise and to the surprise of many others, a motion was made donating $500 to the Reynolds family. Reminding the Grand Lodge of the solemn pledge given to me the previous evening, Grand Master Hawley very blandly replied: "Yes, Bro. Ronayne, but we are not giving any money to Bro. Reynolds himself, we are simply donating it to his family." "Oh, well," was my contemptuous retort, "that's but a very poor way of whipping the devil around the stump," and the gavel descending with a vim further discussion was cut off. Thus the same body of men who could pass resolutions of thanks, white-washing the Executive Committee of the Relief Board, could now very easily find a way to set a premium upon crime and violate a solemn compact in order to benefit a high Masonic official. But then, who has ever heard of a Masonic body, whether Lodge, Chapter, Council or Commandery, keeping a solemn pledge when the interests of Masonry can be better served by its violation? And to cap the climax, in the closing hour of that grand farce the Chaplain, a Methodist preacher, had the temerity to thank God for the existence of the Grand Lodge of Illinois. No wonder that Freemasons are simply deists or infidels or even worse, as the Masonic preachers make them so.

—From *"Ronayne's Reminiscences,"* by courtesy of the Free Methodist Publishing House, Chicago, Illinois.

THE EX-KAISER AND PRESIDENT WILSON.

Masonry and the League of Nations.

BY DR. LOUIS HACAULT, BRUXELLES, MAN., CANADA.

The last May *Christian Cynosure* has reproduced from the *Washington Evening Star,* March 31st, 1919, statements reported by Gordon Stiles concerning the ex-Kaiser and President Wilson, dealing with Masonry. "Masonry plotted the downfall of the Hohenzollern and Hapsburg houses," says G. Stiles. He based this statement on letters of the ex-emperor to Dr. T. Schiedmann of the University of Berlin, who "showed himself convinced that Wilhelm was not responsible for the bloodshed and misery charged to his account."

Another statement made by said Schiedmann to Stiles is concerning President Wilson. "The Freemasons of the world," said the ex-Kaiser, "were plotting the downfall of our house. * * * The whole affair was engineered by the Grand Lodge of the Orient to which President Wilson belongs."

Now in its issue of the 10th and 25th of March, 1919, the organ of the French

Anti-Masonic Association of Paris, has published, page 23, the following (authenticated) document reproduced from the Algiers (Africa) *Depeche Algerienne*, December 30th, 1918, verbatim translation:

"Vigilance and Masonic Action Committee of Algiers."

"On December 8th, 1918, the plenary meeting of the Algiers Freemasons voted the sending to President Wilson of the following telegram: 'On the moment of your arrival on French soil, the Freemasons of the four Algiers lodges, meeting in plenary assembly, on Sunday, December 8th, are sending to their illustrious Brother Wilson, their most fraternal homages and their most vivid felicitations for his Masonic work in the war for the right and the liberty of the peoples.'"

Answer from President Wilson's secretary:

"PARIS, December 17, 1918.

"The President has ordered me to send to you his profound estimation of the good welcome words expressed in your telegram of December 13th."

The French organ says also that when President Wilson arrived at Brest the Grand Lodge of France sent a Brother Tangourdeau to salute the President.

Concerning the ex-Kaiser's letters to Schiedmann relating to the international Masonic plot, I beg to state that in September, 1912, the French Colonel du Paty de Clam, revealed in the *Paris Review Internationale des Societes Secretes*, that in a secret meeting held in Switzerland by the international "Federation of Latin Lodges" of Paris (subordinate organization to the occult Supreme Rite in Rome, since September, 1870), first—the Freemasons concerted the assassination of the Austrian Archduke, intimate ally to the Kaiser; second—that after the murder (Serajero, June 28, 1914) the said colonel revealed in same Review (July, 1914) that he had warned the Archduke in September, 1912; third—that the Archduke made a private inquiry showing that the then known origin of the plot was in French Masonry, but this inquiry was stopped by the murder. Otherwise the Archduke could have found that the true secret origin of the plot, which was laid by international Masonry in order to provoke the European war (declared officially by the two Kaisers in August, 1914) was not to be found in Paris but in the Supreme Jewish Council of the Rome International Executive and Dictatorial Supreme Rite, founded by Pike and Mazzini in 1870. Such being the facts, never objected to by any international or regional Masonic organ of the world, the responsibility for the war is to be charged firstly on Masons who criminally and conscientiously provoked the war, and secondly on the Kaisers who declared the war. (Their responsibility ought to be subordinate to the responsibility of Masonry.) Logically the Masonic responsibility ought to be first investigated deeply by the Peace Conference and by the League of Nations, of which President Wilson seems to be the apparent protagonist. Unfortunately the Peace Conference and the League are in the hands mostly of agents of international Masonry—till now never a word has been said about Masonry in the Paris conference. Never a word will be said.

Being personally a Belgian by birth and knowing how both the Prussian and Austrian Kaisers martyred my innocent country, during the nearly five years of war, I cannot be suspected of pro-Germanism or pro-Kaiserism. My duty is to observe the historical fact with the greatest impartiality.

How did Wilhelm Hohenzollern, who is not a Mason, understand that Masonry was plotting the downfall of the German Empire, which Masonic Brother Von Bismarck and Masonry created by treachery in the war of 1870 against the French Empire which was founded in 1851, by the Masonic Brother Carbonaro, Louis Napoleon?

Answer: The Archduke, heir of the Austrian Empire, had communicated to the then Prussian Emperor the warning which he had received in September, 1912, and also the result of his unfinished inquiry.

When he was Masonically assassinated in 1914 by agents of the Belgrade Narodna Obrana (daughter of the Balkan Omladina, founded by Mazzini in 1860), Kaiser Wilhelm said openly to the English embassy at Berlin, "This crime is directed against all Germany," meaning

the two Central Empires. This is certified to by the then Belgian Ambassador at Berlin in his book "Germany Before the War." In a published dispatch to Masonic Brother Pichon, then chief of the Paris foreign office of the French Masonic Republic, Masonic Brother Cambon, then French Ambassador at Berlin, had warned the said Pichon in 1913 of the change of feelings of the Kaiser towards said Republic and of his war preparations.

Of course the Prussian Emperor also knew as true, what Disraeli had said in 1860 and in 1876 in England about Masonry; that "governments have to take in consideration secret societies which have reckless agents everywhere who countenance assassination and can provoke massacres," and that for a century Masonry has had a considerable part in past wars; that it would be so for the wars in preparation; that few knew the true motives for European wars. Masonic Brother Whitten had not yet declared [Washington, Dec., 1917], "Our country is waging the war of Masonry."

How did the Kaiser know when writing to Schiedmann that President Wilson belonged to Masonry, as is revealed by the Algerian Freemasons in December, 1918? Perhaps by some indiscretion of a German Freemason. Until 1917 I supposed President Wilson had not yet entered into the International Society holding its North American Central "Supreme" seat in Washington not very far from the White House and the Capitol. This secret Masonic sect had already, in 1914, a majority in the Federal Congress. I remember that when Woodrow Wilson was President-elect the St. Louis *Fortnightly Review* reproduced an extra from a book of President Wilson's showing strong opposition to secret societies in the United States. Has he changed his opinions?

Perhaps it would be interesting to know why Masonry plotted the downfall of the two central allied empires of Europe. Was it in order to open a revolutionary war and a political tohu bohu which would lead to the sovereignty of the international Masonic sect?

In 1890 there appeared at Paris a book from a converted Jewish ex-high Mason, P. Rosen, being a documented history of the acts of Masonry from 1717 to 1890. Among the authenticated documents, quoted *in extenso* in this book, is a translation from the Italian secret instruction imparted on the 5th of April, 1860, at Palermo (Sicily) to the famous condotieri Joseph Garibaldi, by Grand Master Anghera, an apostate priest. I am translating the following from said authenticated document which never has been denied by Masonry:

"After subverting the temporal power of the Papacy, our infamous and deadly foe, by the help of Italy and France [Fall of Rome, 1870] we will weaken France's support of its spiritual powers, by the concurrence of our [Masonic] power and of the power of Germany" [1870-1871]. The war of the German Empire against the French Empire was followed by a French Republic, which fell in 1877 into the hands of Masonry. And a day will come after the integral partition of Europe into two empires, the German one of Occident and the Russian of the Orient" [actually after the downfall of Czar Nicholas held by the Bolshevist ultra-Masonic ascendancy] when Masonry will join them into one Masonic empire with Rome as capital of the whole universe. Our supreme chief will then reign alone in the world, and sitting on the steps of his throne, Masonry will partake with him of his omnipotence."

Concerning this Masonic sovereignty, Albert Pike said in 1880, in the last page of "Morals and Dogma" (page 861), of the so-called Scottish Masonry, "Such is the true word of a Master Mason, such the true Royal Secret, which makes possible, and shall at length make real, the Holy Empire of true Masonic brotherhood."

From the above quoted instructions to Garibaldi it appears that in 1860, ten years before the making of the German Empire, International Masonry was relying an Germany's help to gain after a while the world's sovereignty. But by taking Catholic Austria as an intimate ally, Kaiser Wilhelm, who unlike all his Prussian ancestors, had refused to become a Mason, had also blocked the mission imposed by Masonry. Consequently the German Emperor was doomed; and Masonry did then plot the downfall

both of the Hohenzollern and the Hapsburg houses. Masonry had plotted the downfall of Napoleon in 1870 because he, the Cesena Carbonaro, had failed to execute totally his secret obligations concerning the Papacy.

CAMEL GETS NAME.

Leading Masons Conduct Novel Ceremony in Baptizing "Jake."

If it be possible to christen anything in a non-Christian language that is what happened to a young camel today in front of the Severin hotel when officials of Murat Shrine gave the animal a name.

This young camel, which despite its youth, reaches some twenty-nine or more hands high, is owned by the John Robinson circus which shows in Indianapolis Monday. The poor cud-chewing thing, however, never had a name, whereat the owners of the circus decided to make it a Shrine camel and sent it on today to be christened.

Prayer at Opening.

Led by Illustrious Potentate L. L. Leach, the official divan of Murat temple marched through the lobby of the Severin keeping step to the strains of "Out of the East," played by the Vess Ossman orchestra, and at exactly 10:27 o'clock Saturday, stopped before the infant camel for the ceremony.

Habaad T. David, muezzin, said the opening prayer in Arabic. Then followed in English the ceremony, which resulted in giving the young camel the name of "Jake." This name was given to the camel in honor of Elias J. Jacoby of this city, imperial potentate of all the Shrines in North America.

The detail of the Arab patrol and the retinue were commanded by Capt. G. A. Haller. Around the camel a crescent was formed. The camel was accoutred in head dress and oriental rug.

Then followed this ceremony:

Potentate: "Wherefore are the sons of the desert gathered here and why doth the muezzin thus loudly call?"

Chief Rabbin: "Illustrious sheik, Allah hath blessed the tribe of Murat and brought increase to our flock."

Potentate: "Who stands sponsor for our lawful possession of this sacred beast?"

Assistant Rabban: "I vouch, O sheik, that Abdul Robinson, a noble, hath sent him to us, that he may receive proper title according to our ancient and solemn rites."

Potentate: "Illustrious oriental guide, dost see that proper trappings are placed upon him that he may join the caravan."

Oriental Guide (placing saddlebags on camel's back): "O sheik, that duty is performed and even now he is ready for the pilgrimage."

Potentate: "Illustrious high priest and prophet, perform the duties of your ancient and holy office."

High Priest and Prophet (places crumbs and water skin in pockets of saddlebags): "Sustenance is provided for whomsoever this beast shall bear across the desert."

Potentate: "Allah be praised."

The potentate then advanced, bearing scimetar and to subdued music and after the Arabic custom, expressed his joy over the good fortune that the advent of the camel brought to the house of Murat, calling on Allah for the continuance of his favor.

Potentate: "Noble beast, I now christen you (shouts name Yakoob 'Jake' in camel's ear) and adjure you to be obedient to your master, and swift as the wind on the desert." (Then reads blessing of the imperial potentate).

At the conclusion of these rites the camel, escorted by the divan, was taken into the lobby of the hotel where it was officially registered.

The divan and patrol officers represented at the christening were as follows: Chief rabban; assistant rabban; high priest and prophet; oriental guide and muezzin.

—From the *Indiana Tribune.*

NEGRO LODGE SHOOTING-FEST.

Treasurer is alleged to have shot up the negro Masonic lodge in South Omaha, Nebraska, when the financial committee insisted that the lodge's funds be banked in the name of the lodge rather than in the name of the treasurer. William Bridges, former treasurer of the organization, was today placed

on trial in district court on a charge of shooting with intent to kill.

The alleged shooting took place on March 9, 1918, in the lodge rooms at Twenty-fifth and N streets.

"Brother Bridges called me a —— liar," Blue testified. "Now I don't mind being called a —— liar except on business occasions, but I won't stand for it when I'm on business.

"So I started around the desk where Brother Bridges was sitting, intending to argue with him about it. Instead of taking it in good part, he pulled a gun and he said:

"'You —— nigger, I'm going to shoot hell out of you if you don't stop'."

Blue said he stopped and dodged behind a chair. Just previous to this Blue had made a motion to deposit the funds in the name of the lodge instead of Bridges.

"I'll just kill you," Bridges is said to have threatened Blue.

Then the irate treasurer turned his attention and gun towards the worshipful master.

"You sustain that motion and I'll kill you, too," he is accused of saying.

The worshipful master jumped from his throne and got behind Rev. Mr. Broadnax.

Then Brother Bridges is declared to have turned his attention to Brother Blue, and to have shot at him. At the psychological moment an undertaker member, without an eye to business, struck Bridges' hand and the bullet went wild. So did the lodge room. Every man made for the nearest opening.

"I just shot to quiet things, not to hit Mr. Blue," Bridges says.

Blue reached the ante-room first, and the row was renewed in that part of the hall, but members interfered and Bridges was disarmed.

"After the shooting Mr. Blue walked out one door and Mr. Bridges out the other," the attorney told the jury in his opening statement.

"How fast was Blue going when he went through the door?" was asked of a witness.

"He was going considerable fast, boss," was the reply.

—*Evening World-Herald.*

April 15th, 1919.

Greatness is revealed in the way it treats the little man.

Our song of praise can never be checked unless we rejoice in circumstances and in things around us, more than in God Himself.

We are not to be troubled that we have no more FROM God, but we need to be troubled that we do not do more FOR God.

It is hard for a man to pray according to God's will, if he does not live according to it.

Even giving one's life for "old glory" will not furnish a passport to glory.

TESTIMONIALS

"In secret have I said nothing."—Jesus of Nazareth.

"Be not unequally yoked together with unbelievers."—Paul of Tarsus.

"Blessed is the man that walketh not in the counsel of the ungodly."—David the Psalmist.

"They are a great evil."—Wendell Phillips.

"Come out from the lodge."—Dwight L. Moody.

"We know no government save our own."—Grand Lodge of Missouri.

"By it Christ is dethroned and Satan exalted."—Rev. Edward Beecher, D. D.

"I was completely converted from Masonry to Christ."—Pres. C. G. Finney.

"All secret, oath-bound political parties are dangerous to any nation."—General U. S. Grant.

"Their plan is to keep out any one who is likely to need anything."—President C. A. Blanchard.

"I have no sympathy with secret oath-bound societies."—Rev. W. G. Moorehead, D. D., Xenia, Ohio.

"They incite a passion for trickery and wire-pulling."—Mrs. A. J. Gordon, President Boston W. C. T. U.

"Are dangerous to the general cause of liberty and are opposed to Christiar principles."—Joseph Cook of Boston.

Those who bring sunshine to the lives of others cannot keep it from themselves.

If the King is indeed near of kin to us, the royal likeness will be recognizable.

News of Our Work

THE ADVANCE OF REFORM.

By "CHERITH."

Hark! The sound has gone forth, *"on the sides of the north,"*
From the trump of our God o'er the land;
And it thrills men of worth, as it now calls them forth
To the conflict supernally grand!

The Secret Lodge System, a curse and a blight;
Its virtue, a fraud with a smile;
Its religion and teaching is darkness, not *"light,"*
With all its good works in the pile.

Put your ear to the ground, don't you hear the glad sound,
Of the mustering hosts of the Lord,
As they rally around sublime principles found,
While they seek Him and study His word?

From the North and the South, from the East and the West,
Saints gather for counsel and prayer;
The secret Lodge question they will never let rest,—
It's a burden too heavy to bear.

Strike the harp's tuneful string for Jesus, our King,
While in council they wisely accord;
Hear the message they bring, and the song that they sing,
In the camps of *"the tribes of the Lord."*

Like the prophets of old, they are preaching the *Word*,—
This militant, Spirit-filled band;
Like the prophets of old, do they *"wait on the Lord,"*
Who holds every star in His hand.

Unfurled o'er them all floats the flag of Reform,
As "the pillar of cloud" led the way
For the hosts of the Lord through sunshine and storm
To Canaan, in Israel's day.

ANNUAL MEETING LETTERS.

The following encouraging words were received from Rev. A. G. Dornheim, Winburne, Pennsylvania:

"Evidently the National Christian Association has had a tremendously good reason for existing with a half century of hard work behind it. I hope it will continue to grow in power and influence until it shall have turned the light on every lodge and secret organization in the world."

Among our many Chicago friends, Rev. Allan Crabtree, pastor of the Central Park Congregational Church, writes:

"I thank you for your kind invitation to give a five minutes testimony at the Annual Conference of the National Christian Association on the sixth of June. It will be a pleasure to do so and I shall hope to be with you.

"Praying our Father's richest blessing upon the Conference and upon you and all the other brethren who are continuing to bear faithful testimony in these last days of the fast approaching apostasy of the whole professing church, I remain, in "that blessed hope," your brother "till He come."

We were pleased to receive the following good letter from our friend, Thos. J. Saufley, of Grottoes, Virginia, together with a generous offering:

"Thank you for the invitation to attend the N. C. A. Annual Meeting. I certainly would like to be there for I feel an interest in the great work you are engaged in.

"I would like to meet the old veterans and the young ones, too, and give them a hearty handshake and Godspeed in this grand and glorious work of bringing the true Gospel light to this dark and sinful world.

"I am not a minister but I have studied the lodge question ever since I was a boy and I believe it is the greatest foe to Christianity in the world today, and as some one has said "Satan's Masterpiece" for the deceiving of the people and the nations. I have talked to ministers of lodge-ridden churches about this question and I have never found one that could defend it. Some acknowledge it to be anti-Christ, ye they will not raise their voice nor a finger against it. Shame on such ambassadors when the blessed Book says 'Cry aloud and spare not. Shew the people their transgressions and the house of Jacob their sins.' One quite brilliant M. E. evangelist told

me he was going to look into the lodge question and acquaint himself with its workings and finally give a lecture on the lodge, but I have never heard anything from him against the lodge.

"I know I shall have to forego the pleasure of meeting with you Brethren in Chicago but you have my prayers and best wishes for the N. C. A. and I am also sending you a little contribution to aid in sending forth the Gospel light."

Elder Michael Flory of Girard, Illinois, also sends us a contribution and writes:

"Am very much pleased with the outlook of the N. C. A. and there surely is reason for rejoicing and praising Him who through Christ has brought about through his field agents such glorious results. Hope 1919 may prove much more successful!

"I regret very much that I cannot attend the Annual Conference but I hope for a grand good meeting. Enclosed find check to help a little in this grand good cause."

Rev. C. G. Fait of Monango, North Dakota, and a good old-time friend of the N. C. A., writes:

"I would enjoy being with you in the Convention on June 5th and 6th but believe I am justified in declining to do so on account of the distance and expense.

"I would like to urge on the Convention the advantages to our Cause of getting out a booklet showing the number of seceders and giving a multitude of lodge experiences together with their reasons for leaving the lodge. I think you, Mr. Phillips, are in a position to write and publish such a book. I would like very much to own such a book and I believe that many could be sold. There are people who believe that no persons become seceders."

Mr. Louis Joh, of Halethorp, Maryland, and a friend from whom we receive financial help each year, wrote recently:

"I received your kind invitation to be present at the Annual Convention but will be unable to attend. Thank you, however, for the notice and invitation. I have been reading the Cynosure for ten years and would not be without it at any price. I do not believe a person can be a true follower of Christ and a member of the present-day secret societies."

Mrs. Mary C. Baker, wife of the late Rev. D. P. Baker, writes:

"I cannot possibly attend the Annual Meeting in June but I shall be interested in the spreading of the truth.

"It is a surprise to me that there are more than 30,000 seceders in the Southern States and yet if the Lord's children were careful to listen to the whisperings of the Spirit, they would learn, as President Finney learned the first time he attended a lodge meeting after his conversion, that the lodge room is no place for a Christian. I have only words of commendation for the CYNOSURE. I read it with both pleasure and profit; wish I could afford to send it yearly to all the ministers of the United Brethren Conference of Tennessee."

Seattle, Wash., April 8th, 1919.

My dear CYNOSURE:

As I begin my thirtieth year as your devoted reader I want to send in double pay for this year and I wish I could have given you a few thousands for all that you have been to me and my church and those whose pastor I have been for almost as long a time.

I know of no paper that more truthfully can say with the apostle, this "one thing I do." You have had a goal, you have run straight, you have given help by the way, you have shown the light, you have strengthened many a weakening backbone and kept many a soul back on the very threshold of the dark lodge and taken the hoodwink from off many a parson's mind, 'ere it was put over his eyes. I thank you with all my heart.

In review before me passes the regiment of the fallen and living generals in the battle that you have waged. Besides yourself, Brother Phillips, there are the Stoddards, Blanchards, Gordon, and too many to mention. Few funeral sermons have I given that I have remembered better myself than when I had the sad honor of saying a last word to that old grandfather-in-Christ, J. P. Stoddard, at the services in Wheaton College Chapel, for

seldom have I put more of my own soul into it. God bless you, one and all, living or dead!

Then let me add, that I am very much pleased that the greatest meeting of Lutherans held in America and perhaps in the world, should so plainly and so disregardful of material loss (which it means of course) denounce the system of religion common to all secret and many non-secret societies, wherein Christ is left out as an accommodation to His enemies. It was the historical meeting of the leaders of all Lutheran synods in America—except those of the Synodical Conference (which however are, if anything, still more pronouncedly anti-lodge-religion in their confession and discipline) where they agreed upon all fundamentals such as the inspiration of the Bible, the atonement of Christ and salvation by faith and added a strong resolution on the un-Christian religion of the lodges. It did my heart good because it shows a stronger stand on this question among the other Lutheran bodies, than I really thought to be the case. And so the good work goes on more generally perhaps than we dream of.

The Holy Spirit still works upon the hearts of men convincing them of sin, righteousness and judgment. It is with me now as thirty years ago a psychologic and religious unsolved puzzle, how people, whom (I must honestly admit) otherwise impress me as Christians, in this respect can be so blind as to think that Christ is pleased with Christless lodge-worship. How can they take part in it and not see that it is so plainly condemned in God's Word? Are they blind in that particular only or do they belong in the class of those of whom it is said that "none are as blind as those that will not see?" One only of the hundred passages in God's Word is more than sufficient for any one to see that God does not hear prayers in any name but that of Jesus Christ.

I once belonged to one of the least offensive of lodges. I was enticed into it in my youth through my passion for prohibition; but as a Christian how could I belong to a lodge that had some prayers for Christians with Christ's name in them, and others for the enemies with Christ left out? Religion without that one name "above all other names" is a blasphemy.

Dear CYNOSURE! Go on thy way with Christ and the blessings and prayers of thousands. I have often wanted to write you an article, for my interests in your cause is unabated, but my time is so taken up since becoming an editor of a church paper and besides I feel that men like Charles A. Blanchard, D. D., should be given all the space you can spare. Dr. Blanchard has a wonderfully clear vision and expression.

Yours in every Cause of Christ's,

REV. B. E. BERGESEN.

Charley Boettger says he heard tell of an Irishman who drowned because he belonged to the union and wouldn't swim longer than eight hours. What do you think of that?

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

My work during the past month has been mostly in the Hoosier State. Indiana as usual measures up well on reform lines. Enroute from Columbus, Ohio, I visited Cedarville, Xenia, and Dayton, meeting many friends and the usual success. At Berne, Indiana, I spent several days delivering addresses in a country Mennonite Church and in the Missionary Church in town. I found that the largest block of stores in Berne had been burned during the year, but rebuilt larger and better. These people are thrifty. If their houses are destroyed they build larger and push ahead. An Irishman was reported to have built his fence four feet wide and only three feet high, so if the wind blew it over it would be bigger than ever. Lodges meet with little success in this town as the people are too wise and busy to pay attention to such things.

At Fort Wayne, Indiana, I found many open doors. A Sabbath was very profitably spent with our Free Methodist friends. The day was stormy but the attendance and interest very good. At Concordia College two hundred and twenty stalwart young men marched to their seats and listened with marked interest to my anti-lodge address, applauding at its beginning and conclusion

Words of greeting were given to a Conference of Missouri Lutheran pastors and teachers who as always spoke of their appreciation of the N. C. A.'s efforts. Addresses at the Mennonite Mission and Bible Training School were also well received.

My next stop was Huntington, where the interests of our Radical United Brethren friends are centered. My entertainment was most generous. Time did not permit the acceptance of many kind invitations. An hour was spent at the College addressing the young men who were much interested and who asked many questions.

At Fairmount, my next Indiana stop, I attended a W. C. T. U. meeting in the Friends Church, and addressed the students of the Wesleyan Theological Seminary. The W. C. T. U. meeting was held in the interest of "The Million Dollar Jubilee Fund Drive," now on. There was a song that especially interested me. In quite a pleasing jumble of words there was an expression like this:

"Jubilo and Jubilee, we'll bury the Demon in the sea."

Jubilo would be well known to any third degree Mason present as one of the Ruffians who helped to "bury the Grand Master Hiram Abiff." Whether a Mason had anything to do with this Jubilee song is not known to the writer but it had a Masonic sound.

A Sabbath spent with a sister and family in Indianapolis gave opportunity for some very pleasant visits and the making of acquaintance of new friends in the Holland Reformed and other churches. I was given the Sabbath evening service at the Reformed Church Several seemed glad to get our message. The Domine especially wished help as he was not acquainted with the lodge sayings and doings.

Good supporters were found at Flora and Logansport, Indiana, where former meetings had awakened a live interest I found the Church of the Brethren College at North Manchester, Indiana, had suffered loss in its student body in common with other Colleges. The President kindly arranged a hearing and your representative spoke to the two hundred and more students present. They appeared in good spirit and prospects seem bright. Money is being gathered for more buildings and a general enlargement. The spirit of enlargement seems to be in the air. Everywhere there are "drives" for money. Would not this be a good time for the N. C. A. to have a special drive? Surely there is no cause more worthy or needy. I am now visiting a sister at Battle Creek, Michigan. Stopping en route at Kalamazoo, Michigan, I found two of the three Christian Reformed Churches without pastors. Lectures were desired but circumstances were not favorable. A number of lectures have been arranged for Chicago, Illinois, churches which I trust may contribute to the attendance at our Annual Meeting now at hand. The new church building of our good Mennonite friends is surely a fitting place for our gathering.

I overheard a conversation which took place just back of me on the trolley car. One of the men deplored the heavy debt they had on their I. O. O. F. building. They must get the Rebekahs to work. Have a banquet and dance, etc. Plans were being laid after the order of the world. I thought surely "the children of the world are wiser in their generation than the children of light." An Indiana paper stated a certain lodge of Elks were having a "drive" and securing many new members. Why don't we wake up and do as much. We know the masses wish to be humbugged, but the truth is on our side. More would want the truth if they knew where to find it. Shall we not do our best?

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

I am at present (April 30th) in St. Patrick, Louisiana, conducting a Ministers Institute at the Second Baptist Church, Rev. G. James, pastor. I have been sick several days and unable to conduct the meetings and Rev. Mr. James has held the fort. The meetings have been well attended even though the rain which began yesterday and is continuing has greatly interfered. Rev. Mr. James was at one time a strong lodge man, but he has seen his error and severed his lodge relations and is now giving God his time and talent. He is a very earnest and conscientious minister and has done good and creditable

work for his people in this community, both spiritually, intellectually and financially.

Secret societies in this section were very strong at one time but they are on the decline and are practically dead. In New Orleans, the modern Sodom and Gomorrah, secret societies of all kinds are multiplying while the spiritual life of the churches as a whole is retrograding. Very few ministers dare to stand up and preach a whole gospel.

The Central Baptist Church, of which I am pastor, has purchased two lots and is preparing to lay the corner-stone for a new church May 25th, the Lord willing. The Masons made a plea to lay our corner-stone but I told them "No." The Worshipful Master of a Masonic lodge offered $40 and also to bring out his lodge members and contribute from $30 to $40 as a collection, but I could not sell my birthright (the gospel truth) for a mess of pottage (a few dollars). I ask the prayers of the CYNOSURE family that God may use me to build a house in His name where a whole gospel may be preached. A postal card of encouragement will do much to strengthen me. May God bless the faithful in Israel. I am yours for truth and righteousness.

FRANCIS J. DAVIDSON,
927 St. Maurice Ave.,
New Orleans, Louisiana.

WORK IN TEXAS.

MRS. HANNAH CHANDLER.

Though my letters to the CYNOSURE have been few I am still fighting the Devil and all his evils. For the past three months I have been working in eastern Texas and am glad to say that many souls have been won for the Lord. In Beaumont, Texas, after I had told of my experience in the Lodge and how the Lord brought me out of those secret societies there was a young man who came to me and said, "Will you please pray for me that I too may 'come out from among them.' I am a 32nd degree Mason and want to be true to Christ." He then handed me his lodge pin and to-day he is a Spirit-filled man and is exposing the evil of secret societies which is destroying the souls of men and women.

I also spent a few weeks in Port Arthur, Texas, where the Lord saved a Creole man from the liquor and lodge habit and this man was a preacher too. From there we went to Groveton, Texas, and what wonderful meetings we had! Nearly two thousand people came to hear the Gospel every night, and many souls were brought to Christ. One evening I taught from Matt. 25:1-13 and told the people that they must have oil in their vessel if they expect to meet the Bridegroom when He comes and not grips and signs and passwords. Among the many converts that night were a man and woman who gave up their lodge affiliations and two Catholic sisters were also among the saved.

On another occasion I taught from the 37th chapter of Ezekiel showing the people that the cause of Israel's death in the wilderness was through worshiping idol gods and so it is with many of our Christians to-day—they are worshiping idols in the secret chambers of the Lodge.

Though I am unable to attend the Annual Meeting I shall try to send in an offering, and shall pray for God's blessings upon the work.

GEN. WOOD INITIATED INTO MYSTIC SHRINE.

Chicago, April 28.—Maj. Gen. Leonard Wood is a noble of the Mystic Shrine, having been intiated at the ceremonial held by Medinah Temple, Chicago. Senator Medill McCormick of Illinois was another member of the class.

—Selected.

"LIZZIE WOODS' LETTER."

I am still pleading with God for the preachers of America to awake to righteousness and sin not, for some have not the knowledge of God. "I speak this to your shame," said Paul to the church at Corinth (I Cor. 12:34). God help us in Christian America to wake up. Awake thou that sleepest and rise from the dead and Christ shall give thee light. (Eph. 5:14). Noah was a preacher of righteousness (2 Peter 2:5) and that is what we need today.

The preachers who are tied up in Secret Orders can not preach righteousness effectively, for they are yoked up with the Devil. The minister dare not

preach against the thing that he himself is in. When the Devil gets the preacher headed his way, the people will follow. The preacher, like Jonah, is gone down inside the ship and the storm is raging, the sea is roaring, the ship is about to sink. Some people are unloading the cargo, but the preacher is not honest like Jonah. "Then said they unto him, Tell us, we pray thee, for whose cause this evil is come upon us." (Jonah 1:8.) Jonah told all, and said unto them: "Take me up, and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you." The great tempest or flood of secret societies is upon us and our preachers are not honest enough to say: "The fault is in me."

I know of a truth that my race would not have been bound into these secret orders if it had not been for our preachers telling them to get into the Order for protection. Is the secret society protecting us or destroying us? Let every sane man that has an ounce of sense open his eyes and look around him. Pick up your paper and see for yourself.

It is our boys and girls who are being captured and led astray at the moving picture shows, by joy-riding, lodge balls and in every other way that the Devil can get up.

A woman told me when I was in Chicago recently how she cried and prayed and tried to keep her boy out of the lodge. She said, "Sister Roberson, I prayed to God to save my boy from the Masonic lodge, but his preacher told him to join; so he listened to him and went in and they made him a Mason. They beat him up badly that night and scared him nearly out of his wits. He never did go back any more. He has no use now for secret orders, and I know God did answer my prayer."

I said, Yes, if every mother would think and pray for their boys then there would be less trouble in this land.

May God bless the work and also the coming annual meeting of our association. Yours for the work,

LIZZIE ROBERSON.

"I WAS A THIRTY-SECOND DEGREE MASON."

I was a vile sinner, my heart was as black as midnight. I was full of sorrow and remorse before I came to God. Society thought I was all right. My sins were all covered up from my friends, but I could not cover them up from the all-seeing eye of God. I traveled over the country to find something to satisfy my soul. I sought it in the secret order, I tried it in society, politics and business. I went through *eight different secret orders,* and finally went into the Masonic Order. But after I had entered and passed and risen to a Master Mason, I felt worse than ever. I was determined to satisfy and quiet my unrest and continued to climb in that order, finally becoming a Knight Templar and Shriner and a thirty-second degree Mason. I reached the top rung of that order and the very pit of sin. All the time I was going up in that order, I was going down deeper in sin.

I sat in that order with the lawyer, the doctor, the judge, the banker, and I am sorry to say, the preacher. They did the same things I did. But I praise God that He revealed unto me my lost condition and spoke out of Heaven and said, "Come out from among them and be ye separate." For He showed me He was no respecter of persons and never turns the blind, halt and maimed away. He never taught behind closed doors "neither in secret."

How I praise God for saving my soul and taking me out of a life of hypocrisy. I was very proud, very deceitful, had scores of friends wherever I went, but they never told me there was a way out of sin. I had my name on a church book, I traveled over the northern part of America, wrecking my body in sin. I had the friends, the business, everything. If any young man could have been satisfied with the world, I was the one.

I used to go to the State Senate. I sat in the state capitol and got bills passed.

But underneath the fine clothes, there was a black heart and sin dragging me down to hell. I thought I was a fine fellow and drew young men into the Masonic order, but I was dragging them

to hell. My sins were all covered up from my friends, but I could not cover them up from the eye of God. He revealed them unto me as He saw my life. And then it was that I cried out for mercy, confessed my sins, and He saved even me.

One night in a tent meeting I heard the old story of Jesus and His love, how he came to bind up the broken heart and set the captive soul at liberty. I knew those people had reality, their faces shone like Heaven. They told me how God healed them of all kinds of diseases. That was a wonderful thing to me, and I said down in my heart, "That is the thing I want." I had been sick for fourteen years, doctoring but getting no better. Doctors failed to bring me health, I weighed 110 pounds. But praise God He healed my body after He saved my soul, and today I weigh 180 pounds.

When I came to the Christ of Calvary, He gave me that peace and joy I had longed for, the thing I could not find in the banquet halls and society. Praise God, I have found reality, I have found peace. I never found it till I came to Jesus, to the Cross of Calvary. He healed my body, when I walked the streets almost a skeleton. The God of Calvary touched and healed my body, and I stand a witness to the powers of Christ of Calvary. I have proved there is a reality in this Gospel for "whosoever will."

"Be not unequally yoked together with unbelievers." (II Cor. 6:14).

"Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." (II Cor. 6:17, 18.)

—Issued by the Apostolic Faith Mission, Portland, Oregon.

A friend of the CYNOSURE in Tyrone wrote us last month: "I wish you would send your good work this way, for there is sore need of it in central Pennsylvania."

If we'd all get on fire for God, we'd scare the devil.

EXTREMELY AMUSING.

Emaus, Penn., April 21, 1919.

Mr. Wm. I. Phillips, Managing Editor, CHRISTIAN CYNOSURE, 850 W. Madison St., Chicago.

Dear Sir: A copy of your *extremely amusing* paper was handed to me a few days ago with the idea that I would be very much enlightened as to the difference between secret organizations and Christianity. I assure you I read the paper from cover to cover and while I did not find anything pertaining in the slightest way to the Golden Rule, which is true Christianity, I did find a laugh in every page, which would put you on the same footing as "Judge," "Puck," or "Life," and will make this promise, if you will expose a few of the secrets of some of the different Catholic organizations, such as Knights of Columbus, etc., I guarantee you I will subscribe for your paper for five years, paid in advance.

Yours truly,

J. B. BRINK.

Our reply follows. A month and more has passed, but Mr. Brink has not made good his guarantee. Some laugh to hide their embarrassment; how is it with you, Mr. Brink?

Chicago, April 24th, 1919.

Mr. J. B. Brink,

Emaus, Pennsylvania.

Dear Sir: Your letter of the 21st is received and I take pleasure in calling your bluff.

You say "If you will expose a few of the secrets of some of the different Catholic organizations, such as the Knights of Columbus, I guarantee you I will subscribe for your paper for five years, paid in advance."

The two copies of the CYNOSURE mailed you herewith contain not only our comments on the Knights of Columbus, but an advertisement of the secret work of that Order. We can also furnish you "The Secret Instructions of the Jesuits" for 50 cents.

Come on now with your $5 for five years' subscription to the CHRISTIAN CYNOSURE. If you keep your word that will be "extremely amusing."

Yours very truly,

W. I. PHILLIPS.

The bar-tenders union is probably the only organization which opens and closes its meeting with prayer. According to their printed ritual the President calls the meeting to order and announces: "Let us be silent while the chaplain invokes the Father's aid." At the close of the meeting the presiding officer makes a similar announcement and the chaplain prays for the Father's protection over them and their business as they go out to mingle with the selfish world. Then, says the *Record of Christian Work,* "they return to their work of stealing the children's shoes, the widow's bread, the father's health and earnings."

The Catholic *Register* of Cincinnati says editorially, "God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, Knight of Columbus, wields the greatest political power of any man in America, and as a true Catholic he is exercising the great trust which God has given into his hands for the glory of the Holy Church." He is supposed to exercise this power for the good of the United States.—*United Presbyterian,* April 1919.

KIND WORDS FROM FRIENDS.

Seceded from Odd-Fellowship: Mr. T. M. Huffman of Dunkirk, Indiana, writes, "I was an Odd-Fellow for thirty-five years and have had every degree and have read the Bible entirely through. I am sure that Odd-Fellowship is the second beast that John speaks of in the thirteenth chapter of Revelations."

Under date of April 28th, 1919, a student writes: "I have handed in an application blank for membership in the Odd-Fellows' Lodge. I am at Muskingum College preparing for the ministry. Since I signed the application blank I have thought very seriously over the matter. One verse in 2 Cor. 6, 'Come out from among them, and be ye separate, saith the Lord' is ever before me. Please send me some literature or your personal advice."

Rev. Carl B. Schuchard, pastor of Christ English Evangelical Lutheran Church, Brooklyn, N. Y., writes under date of April 29th, 1919:

"Enclosed find my subscription to the CYNOSURE for another year. Wishing you and the publication all sorts of success, I beg to remain, most truly yours."

Rev. P. J. Bunge, of Armour, South Dakota, writes: "Enclosed please find my yearly contribution for the good work done by the worthy National Christian Association, as a member of same. May it please God to abundantly bless this grand, good work, for Jesus' sake!"

The Rev. John E. A. Doermann, of Grace Lutheran Church, died at his home in Washington, D. C., from a stroke of paralysis. He was 55 years old.

Dr. Doermann was born in southern Illinois and was educated at Concordia College, Fort Wayne, Indiana, and the Theological Seminary of Capital University, Columbus, Ohio. He moved to Washington, D. C., 26 years ago and since that time has been pastor of the Grace Lutheran Church. Previous to that time he was a professor for a year at a school in Graham, Virginia.

Rev. Mr. Doermann was interested in our work and was a brother of one of the members of our Board of Directors, Rev. M. P. F. Doermann.

Rev. H. J. Kuiper, a member of our Board of Directors, writes: "You may be interested to know that I have arranged for special lectures on Lodgism for our young people's Monday evening Catechism class, for the next two or three weeks.

Mr. Chas. Longman, Deloraine, Man., Canada, writes that he finds back numbers of the Cynosure make good material for handing out. He is always ready to bear his testimony and keeps on hand literature for the help of those that he finds interested.

Nothing is done beautifully which is done in rivalship, nor nobly which is done in pride.

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—ON—

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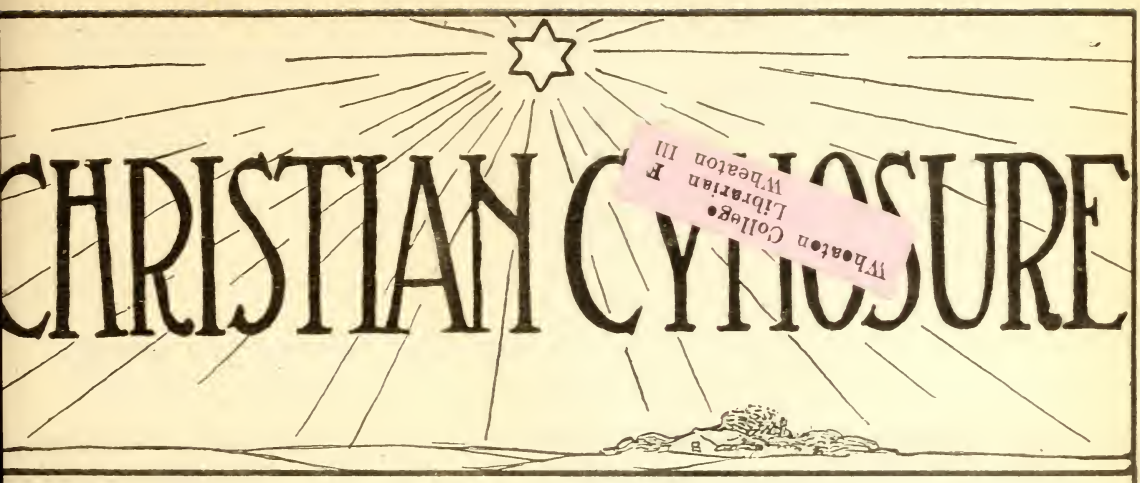

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VOL. LII. CHICAGO, JULY, 1919. No. 3.

OUR fathers' God! from out whose hand
The centuries fall like grains of sand,
We meet today, united, free,
and loyal to our land and Thee.
To thank Thee for the era done,
And trust Thee for the opening one.

Here, where of old by Thy design,
The fathers spake that word of Thine
Whose echo is the glad refrain
Of renched bolt and falling chain.
To grace our festal time, from all
The zones of earth our guests we call.

* * * *

Oh make Thou us, through centuries long
In peace secure, in justice strong:
Around our gifts of freedom draw
The safeguard of Thy righteous law:
And, cast in some diviner mould,
Let the new cycle shame the old.

— John Greenleaf Whittier.

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CHRISTIAN CYNOSURE

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WM. I. PHILLIPS
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CONTENTS

National Christian Association Convention. 67
Extempore Address:
Rev. W. L. Ferris, D.D. ... 67
Rev. J. H. Mokma ... 68
Mr. Herman Newmark ... 69
Rev. Allan Crabtree ... 73
Rev. J. Van Lonkhuyzen ... 75
Rev. A. F. Weins ... 77
Mrs Lizzie Woods Roberson ... 77
Rev. A. H. Leaman ... 79
Secretary Phillips' Report ... 79
Secretary Stoddard to Annual Meeting ... 82
Contributions ... 84
Annual Report of "Lizzie Woods" Robeerson ... 84
Rev. Francis J. Davidson to Annual Meeting ... 84
The Schismatic Altar, by Rev. G. H. Hospers ... 85
Victory Over Vice ... 86
"The Public Be Damned" ... 87
Inter Arma Veritas ... 87
One Year Ago—*Chicago Evening Post* ... 89
News of Our Works:
Harvesting, by Rev. J. B. Van den Hoek. 90
Southern Agent's Monthly Report—Rev. F. J. Davidson ... 91
"Lizzie Woods' Monthly Letter" ... 92
Eastern Secretary's Monthly Report—Rev. W. B. Stoddard ... 94

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

National Christian Association Convention

Chicago June 5th and 6th, 1919

(The August Cynosure will contain much additional matter. The following extempore remarks were taken stenographically but have not been read or corrected by the speakers thus reported.—Editor.)

The Rev. Albert H. Leaman of the Mennonite Church acted as Chairman of the meeting Friday afternoon. The meeting was opened with the song "Faith of our Fathers." The devotional exercises were conducted by the Rev. A. C. Tapper of the Free Methodist Church, Harvery, Illinois, who read the 6th Chapter of II Cor. and led us in prayer. Mrs. Ida Baker of Omaha sang a beautiful solo, based on the 91st Psalm, "Hidden away with Him." Following this an open Parliament of five minute addresses was the order of the meeting. The first speaker was Rev. W. L. Ferris, D. D., of the Congregational Church, Dundee, Illinois, who spoke as follows:

MR. FERRIS: Mr. Chairman and friends: There is a statement which I read sometime ago, that a person never ought to begin an address by using I or we; in thinking over the reasons for that, I find it, however, quite difficult to begin what I have to say without beginning with the personal pronoun. I had thought perhaps, that each was to have about ten minutes, but I will confine myself to the five minutes and not encroach upon the next one's time.

I want to say this, my friends, we are making history very fast, very rapidly; and we are turning the leaves of history very fast. "We are living, we are dwelling, In a grand and awful time; When through ages on ages telling To be living is sublime." The attitude which is taken by the National Christian Association is either right, or it is wrong; either we are making a tremendous mistake or else we are shedding light and truth in the world; one of the two and there can be no mistake about that. I want to say, my friends, inasmuch as I have but five minutes, what I have to say can be confined, and will circle around four thoughts, and I want to say that I am opposed to secret societies and have been for the last thirty years and more than that, for the last forty years, for four reasons: In the first place, I believe organized secrecy is opposed to the Bible. It is not a question of what you think, or what I think, upon this, or any other moral question, but it does depend on what God says, and when I know beyond the peradventure of a doubt, as far as I am personally concerned, that the Bible is diametrically opposed to the secret Lodge, I cannot be quiet on this subject.

In the second place, I believe Jesus Christ is specifically opposed to secret societies. I cannot imagine for one moment of the Lord Jesus Christ going into a Masonic lodge; can you? It would be the essence of absurdity, not to put it any stronger than that, to think for a moment that the Lord Jesus Christ would go through the lodge forms and ceremonies in connection with that Order.

I want to say in the third place, I am opposed to secret societies because it seems to me that pre-eminently they are selfish. Now for every effect there is a cause; for every result there is an existing element; there is something, my friends, men and women, there is some-

thing which really permeates these alliances, that connects with these organizations known as secret orders, and we find after forty years' observation, what you have found in your study of the subject; that there is a spirit in them that is pre-eminently selfish.

I want to say in the next place, my friends, that we are opposed to what is termed secret societies, because they are repugnant and they are unmanly, undignified. There are some things which are comprehensible and some things which are incomprehensible and we cannot imagine a Christian man, especially a Christian minister, tying himself up with and allying himself with these organizations which are unmanly, undignified, repulsive and repugnant. It is incomprehensible how a Christian minister can be thus unequally yoked. We would be very glad to go into this phase of the matter, but we cannot.

I said to my family physician not long ago, some years ago: "When you took the 7th or Royal Arch degree, you swore that you would defend a brother Mason, right or wrong, murder and treason not excepted; later you drunk the fifth libation as a Knight Templar; you swore that you would be willing to have—you invoked double damnation on your soul and the visitation of the sins of him whose skull you drank from—if you violated the Knight Templar oath." Now, I said, my brother, you who have been our family physician for ten years, have no right to do that thing as a professing Christian. I said as a follower of the Lord Jesus Christ and as an American citizen you have no right to do that. He said: "Ferris, the whole thing is rotten to the core, and I am going to get out of it just as soon as I can." Now that was the testimony of a man who had been a member of these Orders for more than twenty-five years.

I have got a boy, and he has just come back from the army, and he was fighting over there for about nine months—that black-haired boy; and I have four daughters—I am sure you will permit me this personal word, it is personal and I mean it to be personal—I am going to die by and by, and so are you, and we have got to make our record right here and now in this world. If I wanted to be popular, if I wanted to travel along the line of popularity, then I would not be here this afternoon in the Mennonite Church. I have known what it means for the past thirty-three years in the ministry. We like the kindness and good will of others as well as you do. If a man wants to be popular he should not espouse the antisecrecy cause. I am going to die pretty soon and I do not want the Lord Jesus Christ to say: "I had a servant and he was unfaithful, he was untrue to his convictions; he was not faithful." And then Mollie and Hattie and Jessie and Mabel will come and look into the casket and say: "Well, father was a trimmer; father knew how to hedge, and compromise." I do not want them to do that. And then Donald, who has been fighting "over there" will come and look upon me and say: "Father was a compromiser; I was willing to go over there and get into the trenches, into the mud and muck and blood, and endure the cooties, and I was willing to go over there and fight for nine months, day after day, but father was a slacker. I tried to be true, and I tried to be faithful as I fought yonder in the fifth artillery of Chicago, day after day, but father was untrue." *I am not going to have Donald say that.*

REV. J. H. MOKMA: If you look at your program you will not find my name. I will try and avoid the pronoun that we have heard about. Everyone who is used to getting up in public knows the difficulty one labors under who expects to listen to a speaker, and then all of a sudden is called upon himself. I think for that reason I may be able to stay within the five minutes, although sometimes it takes a man longer to say things when he is not prepared than when he is, as we also know.

A thought that is playing in my mind is this: As I come in here and I see a small attendance, and I know the cause which is represented here and that the National Christian Association is not a popular association. It is not popular in the sense in which the word is commonly understood. Now, why is this? One thing on my mind is this: Does it follow because a thing is not popular that it is not right, or has not our

blessed Master and Savior Jesus Christ's blessing?

Our Lord said: "Except a man deny himself and take up his cross and follow Me, he cannot be My disciple." And doesn't that imply that we shall at times be unpopular and lonely? It does seem somewhat lonely sometimes and I want to say this afternoon, and I am not throwing bouquets, I want to say this afternoon, that those of our men who are in the forefront of this association, I think of men like Bro. Stoddard here, Bro. Phillips and others, who are in this work, especially those who go out throughout the country. It takes a good deal, it seems to me, to keep faith and courage and be with the minority, so to speak. But we have all heard the expression that with God one is with the majority. We are connected with a church where we have as one of the fundamental principles of church membership that membership with any of the secret Orders is inconsistent. While there may be some cases we do not know of, but if known these matters are taken up and we labor with our people to that end that they must not have fellowship in secret societies. And so we also realize that as a church we are not popular.

Now Christ has said: "If a man will deny himself and take up his cross and follow me" the outcome will be all right.

Kings and kingdoms have fallen and are going to fall, but Christ Jesus remains and all who are on His side shall stand with Him. I believe we understand the Word of God, and are standing with both feet upon its principles and those of the National Christian Association, and as such and in God's strength we say with Nehemiah: Though the enemy may say, What will these do. yet with the help of God we will go on, and will look for the reward that is promised. The Lord help us.

MR. PHILLIPS: I received this letter from Mrs. M. A. Durham, the Evangelist, who was to speak this afternoon. She is holding special meetings in a Michigan City and says that conditions are such that she will not be able to get here. I suggest that Mr. Herman Newmark be given the time that would have been given to Mrs. Durham.

MR. NEWMARK: I am a Hebrew Christian, or to be clearer a converted Jew, and as such this text comes to my mind, and I am very, very fond of it. It gives the reason why I am not a member of a secret society. Psa. 119:93: "I will never forget thy precepts, for with them thou hast quickened me."

Four years ago by the reading of the Word of God, and without any friend or any person's help, but merely by the operation of the Holy Spirit, I accepted the Lord Jesus Christ, and therefore the Word of God has the primary place in my heart. I have not done very much reading for the last four years except of the Bible. The Lord knew I was to be a Missionary for Him, and this is the way He has been training me.

Around this quoted text clusters my thought for the afternoon. That text gives the reason why I cannot have anything to do with secret societies: *I remember God's precepts,* that is all.

I did not suppose I would have to talk longer than a few minutes, so I have nothing prepared, but I can tell you some of my lodge experiences.

The first thing I knew of the Masonic lodge has a relation to father. He was himself very anxious, as soon as he could afford it, to become a Freemason, and as I knew he always wanted to do right things, I thought the Lodge must be a good place to be in. But I remembered a man in London who was a grocer and a notorious thief; he moved some miles away from London, and the first thing we heard was that he was very popular in that city, and had become a Freemason. I wondered why men of that character could become a Freemason, and why there was no objection to their entrance into the Masonic lodge.

The next time the lodge was brought to my attention was on my way to Japan. I stopped at Shanghai, and a friend said to me: "When you can afford it, when you get to Japan, join the Masonic lodge, because you will know the right people." I decided when the time came and I had the money to spare, I would join the Masonic lodge.

When in England I hoped, while quite a young man, to see the brotherhood of all nations. When the war broke out I was struck dumb and I thought there

will not now be any brotherhood formed between nations, so if I want a brotherhood, I had better try and get into the Masonic lodge. I went to a man whom I had heard was a Mason, and he said: "Yes," he would present me to the lodge. That brought me before the Worshipful Master of the lodge, and the first thing he said was this: "You are a Jew, are you?" I said, "yes"; he said: "Well, we have religious sentiments in the lodge." I did not know anything about the lodge, I didn't care, I wanted to go into it for the brotherhood; that is why I wished to join it. "Well," he said, "as you are a Jew, I will tell you that there are religious exercises in the lodge, but the name of Jesus Christ is never mentioned in the lodge." Of course that satisfied me. That is why I joined it. Had he told me that the name of Jesus Christ would be mentioned, I would never have joined the lodge. Now that Jesus was left out, of course, as a Jew, nothing hindered me from going in, and I went into the lodge.

I must tell you that in all my previous life I was very, very self-righteous, particularly self-righteous. I was very proud of myself and I lived as clean a life as I knew how, and disassociated myself from any people who were living ugly and unclean lives. When I got into the Masonic lodge I found the very people I would have shunned were in there, and they were *my brothers!* I found the head Freemason in Japan was a man who had two wives living. I met some of these men at different places, and I found that I would be in danger of drinking with them. I had always kept clear from it, but these were my brothers—I didn't know what to do.

Then the pomposity in the lodge, which called one of the members Worshipful Master! It disgusted me. This was even before I became a Christian.

It is not worth while going to lodge once a month, if I have anything else to do, was the impression that the lodge made on me before I became a Christian; and while I was in the lodge I commenced to read the Bible to find the Masonic ceremonies in it, presumably in the Kings and Chronicles, but I could not find them there. Of course the claim is a lot of nonsense; as far as I know the whole origin of Masonry was in a beer house in London not many years ago. I do know what the Masons have to say about Hiram of Tyre is not according to the Word of God, which says that he completed the work.

Just a few months after I had joined the lodge I came out. I will tell you what first led me to absent myself and afterwards to leave the lodge entirely. When I joined the lodge a friend of mine, a German, at least half-German and half-Japanese, was initiated with me, and he was one of the best of men; he was a good friend of mine; his friends were not many, not the Germans at all, but among the Americans and English all the time. When the war broke out the Americans and English, who used to be his friends, turned against him. Naturally in joining the lodge he thought that he would be where there was brotherhood and equality and friends. He was careful, and although he was a German, he was accepted in the lodge after the war had broken out. Very soon afterwards, notice was served upon him and other Germans, that they must absent themselves from the lodge during the war. He came and told me.

If you will remember that I went into Masonry for the brotherhood and that was all, I did not go in to get benefits in business or anything of that kind. I asked the Worshipful Master what he meant by dismissing the Germans from the lodge, and he said: "We have to act according to instructions from the Grand Lodge in England." I said: "Why have they given such instructions?" He said: "It is no business of ours to inquire why; we have to obey." I said: "There must be a reason for it." He said :"I *suppose* that in one of the lodges in England the Germans may have created a disturbance and therefore they made it a rule to put the Germans out." I said: 'Have you any reason for thinking that any German in the lodge here will create a disturbance?" "No," he replied. "Have you anything against this German?" "No." I said: "On what moral ground or right can you tell them to go out?" "We have to obey instructions from the Grand Lodge," he said. "Have you got to lose your individuality because you became a Freemason; lose your sense of

right?" I asked. He said: "You know what you have become; you can just do one thing or the other, you can either obey or leave the lodge." I said: "If I was in your place, and I was the Worshipful Master, I would rather give up my job than be forced to do something I, myself, did not think was right." He admitted to me that as far as he was concerned he would rather leave the Germans in the lodge, but he had to obey.

I felt that the whole principle of brotherhood in the lodge was a fake. I went into the lodge to find equality; to find brotherhood between all races, and it had turned out to be a farce. And then I looked a little more carefully into the whole thing, and then realized how it was anti-brotherhood and anti-Christian, and I seceded, and wrote my testimony and sent it around to all the people whom I had known in the lodge. I tackled the clergyman, the very one that said the prayers when I went through the degrees, I tackled him, but nothing could be done with him. I find to get a Christian out of the lodge is almost harder than to get a Jew to accept Christ; it is trying to knock down a well eighteen feet thick with your fingers. It is inconceivable. I have met many Christian clergymen and missionaries who are in the lodge, and they just won't move. My testimony, "Why I am not a Freemason" I presented to one missionary, and he said that it was one-sided. "You don't give the other side." I said: "Quite right; only one side is necessary for the Christian, that is God's side." In Japan I met one man, head of a large theological seminary, who had been a Freemason for forty years. I said to him: "Can you be a Christian and be in the lodge?" "Oh," he says, "the lodge is very Christian." "But," I said, "in the first three degrees the name of Christ is never mentioned." He says: "Oh, yes, I know that, but in the last," he says, "it is very Christian. The funeral ceremony is very Christian." I said: "Most people don't take more than three degrees." "Well," he said, "I am sorry."

In Japan one Freemason whom I met one morning, said to one who was with me that he had drunk twenty cocktails the night before at the lodge, and that he had to go to the doctor that morning. In that lodge they have the "Masonic Club" and that is open on Sundays as a counter attraction to the Church and there are billiards and drinking. They invited me when I was only through the second degree, to join this club. Nobody but a Mason could join it. That is what Masonry stands for in Japan.

Over in St. Joseph, Missouri, as I was coming here, I was invited to speak in the Methodist Episcopal Church there and before the meeting came on, I learned that the pastor was a Freemason, and I went and dealt with him on the subject. He said: "I have been over here eighteen months, and I have only been in the lodge once." I said, if that is the case, you might as well come out altogether. He was really busy with evangelistic work, and he had no time for the lodge. I had the privilege of giving my testimony in that Church and he was sitting behind me and everybody knew that he was a Freemason. I had the wonderful blessing of hearing him standing up after I had finished and saying that I was quite right, and there is no brotherhood outside of Jesus Christ. I hope he is true to what he said and that he has come clean out of it.

In Japan one time I was giving my testimony to another missionary and he said: "I was back in America on a furlough, and many tried to persuade me to join the lodge. I went to my brother who is a practising physician, and I said: "They advise me to join the lodge; you are in it, what do you say?" He said: "Keep clear of it; I joined it several years ago to help me in business, in my profession, and it has helped me, but I wish I was out of it." But he hadn't the courage to come out.

I would like to tell you about an experience in which God graciously used me in bringing one man to secede from Masonry. A young man named Larson lived in San Francisco. He was converted in one of Billy Sunday's meetings and he came out to do business in Japan. He had not been in Tokyo many days when I was told of him, and went to see him. I discovered that his wife was wearing a Masonic pin. I commenced giving him tracts concerning Freemasonry, and then I discovered that he was really

a Freemason. There was this about him which helped me very much in dealing with him. Although he was a Christian man he was in such a poor state of physical health that he continually had to take stimulants. He was taking whisky or brandy daily, and I said to him: Do you think this is right for a Christian? Don't you think God will help you? He said: "I am asking Him to help me, but He does not." I said something is in your life that is hindering. I asked him if he didn't suppose that his association with the lodge was hindering God from working with him. That that perhaps was the one thing in his life that hindered him from getting help.

He said: "I knew when I joined the lodge that I was playing with fire." He said he joined the lodge for business purposes, and also as a protection for his wife, for in San Francisco if his wife walked on the street without a Masonic pin, he said, she was likely to be discourteously treated by Freemasons, but if she wore the pin she was safe. He said that before he joined the lodge he had read all their secrets and yet he went in. He said: "*I knew I was playing with fire.*"

I said, "what are you going to do?" He replied: "I am not going to let anything stand in my way." He got on his knees in my room, and promised the Lord that he would get out of Masonry and send out his testimony, which later he did, and God helped him, and both his epilepsy and chronic constipation were cured. This was in February, 1918, and up to the present time he is absolutely well. God honored his secession from the lodge. He said he was willing to give up anything else that God wanted him to, but God showed him nothing else. He wrote to his lodge and told them that he would have nothing more to do with the lodge and they sent him a letter, telling him to come over from Japan and appear before them, stating that he had been guilty of unmasonic conduct. It pleases me to have this testimony, because as I go around I find so many people who are helped by his experience.

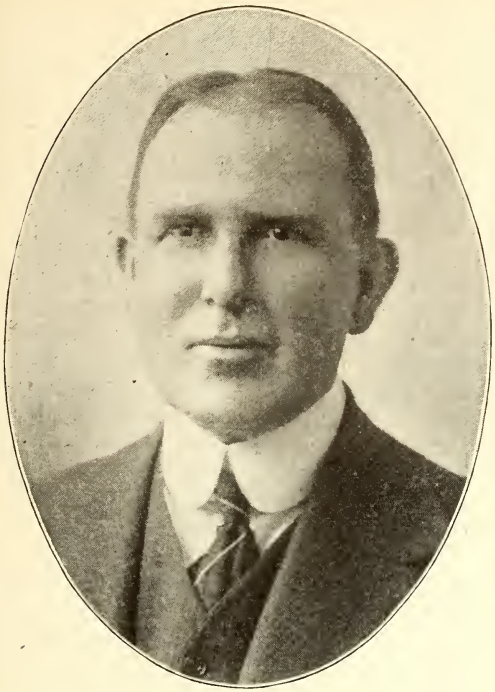
On the car the other day, when I handed a man a tract on "salvation," he said: "This is my church; this is my religion," and he pointed to a Masonic button. I told him he would be lost if he was depending on anything else but the Lord Jesus Christ for his salvation, that Masonry was absolutely false. I know the inside and the outside and what real salvation is. It is a pleasure to stand here and be able to say these few words to you.

I am having my personal testimony of how I became a Christian, published, in which I am bringing in the fact that I could find no brotherhood in secret societies, but had found brotherhood in Jesus Christ. What a wonderful privilege it is to be a Christian. As a Freemason I could go all over this land and not be known, unless I pushed myself somewhere, but as a Christian doors open everywhere, and I have brothers and sisters, not only by the thousand but by the million, and they all love me. I know that is true because it is how I feel toward my brothers and sisters in Christ.

Well the whole system of secret societies, whether Masonic or otherwise, is Baal worship; it is not Christian worship. I have been reading some of the religious nonsense of the Eastern Star. Where they got in the Bible that fifth woman Electa from I do not know, but they tell me that she is in the Bible somewhere. There is no mention of her in the Bible, is there?

MR. PHILLIPS: The Bible speaks of "the elect lady." (2 John 1.) Thus an adjective becomes a member of the Eastern Star.

MR. NEWMARK: That is a small change, is it not? In the Eastern Star it is stated that once you have sworn to a thing you are absolutely held to it forever. I thank God as far as I am concerned, that if I confess my sins, He is faithful and just to forgive my sins and to cleanse me from all unrighteousness. I had sworn and taken God's name in vain, when I took the Masonic oath. But God says there is a place of repentance, and I confessed that sin to God and I am delivered from it, and when God delivers me, no man can hold me responsible, and I am at perfect peace with God, and I am free from the curse. Again I say there is no one that is really in active Christian work that has any business in the lodge.



ALLAN CRABTREE.

REV. ALLAN CRABTREE: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." At eighteen years of age, dear friends, I entered my first secret society because my father was a Mason; and I looked forward to following in my father's steps.

The consecration ceremony of my first secret society closed with these words that I have just read. The consecration ceremony runs this way: "I now consecrate and dedicate you to the noble work of our Order, your head, your heart, your hands, your feet. Your head that it may be quick to conceive plans of charity; your heart that it may overflow with love for your brethren; your hands that they may open with means to relieve distress, and your feet that they may be swift to run errands of mercy, and may the Most High guide you through life, that you may hear finally the Most High say: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

As a young men I believed this with all my heart. As an unsaved man I went into this Order with a good conscience, and I sought to be a faithful member of this secret society. I adopted it as my religion. I had no other religion and I began to be such a faithful member that I was honored with first one of the lower offices and then I began to climb up as I committed to memory the ritual, and was patted on the back as a good lodge member, and I was appointed on the committee to visit the sick. I enjoyed the privileges of being one of the good lodge brethren who was faithful to my sick brothers, and in that lodge I finally went through all the chairs, becoming finally *Sitting Past Dictator,* and was presented with a twenty-five dollar gold badge in honor of my faithful service. Well it gave me a good deal of pride and I began to think that I was a pretty good man.

Other lodge men came in touch with me, and I with them, and they invited me to join their lodge, and so I joined my second lodge. That lodge was composed of men and women, and so I began to be a good lodge member among the men and women, and I went on and went through the chairs of that Order, and then I joined my third lodge.

I was so enthusiastic about it and was so religiously inclined in connection with it, that I wanted my wife also to become a member of the ladies' auxiliary order, and also to be interested in my order and to get into the social swim. But my wife, through some cottage meetings that were held in our community, got saved, and she didn't feel inclined even to go with me to a social session of the lodge, but as I learned later she was praying for me, with others. I then became interested in the cottage meetings—although at first I hid out, would not go to the first cottage meeting that was held at our home; I hid behind the barn, and my wife came out and persuaded me to come in, and I became so interested after I had come in, that I thought "I must go down to the church and hear this preacher," and I became so interested in the preacher that I thought he would make a good lodge member and I just determined that I was going to get him into one of my lodges. He was very courteous and he told me he didn't have time; he thanked me for my invitations; didn't say anything to me against the

lodge, and I kept interested in the preacher and also in the lodges.

My lodge brethren got me more interested in lodges, and I joined the fourth lodge—and yet my wife kept praying for me, and the Christian people kept praying for me; and my wife was faithful, and so was the preacher, in the sense that I could not get them to take any interest in the lodge, and I even went so far as to offer to pay the initiation fee for my preacher if he would join the fourth lodge I had become a member of. I was made Prelate of that lodge and I thought this preacher would respect me if he saw I was honored to be Prelate of the lodge. But he most respectfully declined and I just didn't know what to do, but I did join the fifth lodge, and so I got into five lodges; but my wife kept praying for me. I guess you members of the National Christian Association have heard the story of the "jiner." I became one of the jiners and I prided myself in being a jiner. Well, as I continued to hear that preacher, I found there was a conviction of sin coming into my soul, and the first thing I knew I had gotten under very deep conviction.

The Lord sent dear Mr. Moody down to that city for a little revival campaign, and in Mr. Moody's meeting he got hold of me, and I believe God used him to sweep me, just in His wonderful way, from death into life, by his message, and yet I could not bear much of a testimony. I at last had a deep conviction. I didn't profess conversion in Mr. Moody's meeting, but I did later in a meeting which followed Mr. Moody's, that was led by Orval Jones, who was traveling with Mr. Moody. I was still such a lodge fellow I could not see much difference between the lodge and the Church. I was very dull, but I made a confession of Christ, and I kept attending the prayer meetings in this way —I would go to prayer meeting one Wednesday night, and go to the lodge meeting the next Wednesday night. I would compromise. Finally at the prayer meeting we used the hymn books which had with every hymn a verse of Scripture. I got the Word of God in my heart in that way, by attending prayer meeting Wednesday night and hearing the Christians testify who habitually quoted a verse of Scripture. I finally got courage to use one of the verses, and I got in the habit of doing that; then I got into a Bible training class, and spent about two years in systematic study of the Bible. In my two years of experience in that systematic Bible study in some way the truth got hold of me in such a wonderful way.

In the meantime I publicly confessed Christ and went into the Church and began to do some personal work and started a little Mission of my own. I was still in the lodge—in five lodges—and nobody had ever said anything to me, or made any criticism about them. But one day I opened the Testament to John 14:6: "Jesus saith into him, I am the way, the truth and the life, no man cometh unto the Father but by Me," and it seemed to me that the Holy Spirit at once showed me something that no man had ever shown me, and that was that there is a difference between the teaching of this verse and the teaching of my lodge ritual. One of my lodge rituals had this in the closing ceremony: *"When you come to that dark river that marks the unknown shore, may your hands be filled with deeds of charity, the golden keys that open the portals of eternity."* And I began to compare these beautiful words with the words of Scripture and I said surely one of the two is mistaken. Here it says: "Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by Me"; but the lodge says that the "deeds of charity are the golden keys that open the portals of eternity"; and so the conviction came into my soul that I had to make a decision here, and that I must. If I am truly born again; if I am a saved man—preaching Christ and Him crucified, and preaching the risen and the glorified Christ, and the coming Christ —surely, I must see that there is something radically wrong about this lodge business; and so I began to pray about it and then I began to talk to my pastor about it. He had been so careful not to offend me about my lodges, he knew I was conscientious about them, and he was afraid that he would drive me away; but still he had been praying for me. My wife also had been praying for me. When I went to him he was glad to bear

his testimony. I prayed about it, and as I prayed about it I said I must go before my lodge brethren. I loved them. I had been faithful to them, I had made the very best kind of a lodge man that I knew how. And yet I must now, as a Christian, as a born again man, as a man who has been shown from the Word of God, by God's Holy Spirit that the Lord Jesus Christ is the golden key, "which opens the portals of Heaven," and the only key; and that deeds of charity are a blinding thing of Satan—so I must go before my lodge brethren and say so. And I had the courage to face my lodge and say: Brethren, I love you, but before God I have a testimony; I must tell you that I have found the Lord Jesus Christ my Savior, as "the way, the truth and the life"; and that "no man cometh unto the Father but by Him." And I must say to you, that while I love you, I cannot stand up again in the lodge either by my presence or in person with the ritual, and tell men that "the deeds of charity are the golden keys that open the portals of eternity." I must say to you that I most respectfully withdraw from the lodge. I made enemies, and yet I made friends. There were Christian men in the lodge who said: "We have never seen this before, and we believe you are right." There were others, professed Christian men, who turned against me and they said: "All the Christianity you have, you got in the lodge, and now you turn away from the lodge; we cannot understand this." I said: "Brethren, it is not a question of whether you understand it or not; I have been shown plainly from the Word of God, the only divine authority, what I am to do, and therefore I am doing it, in the fear of the Lord, and without any malice in my heart toward any one of you. You have my prayers. I, by the manifest grace of God, have been saved, and I am glad to say that I have been saved, not only from hell, but I have been saved from that thing that leads men to hell, the lodge." In my judgment the lodge leads many men down the broad way, the way of destruction and to eternal destruction.

I offended many, but by the praise of God I say to you here, dear friends, it was my first lesson that the day of miracles was not over. It was nothing but a miracle, as we all agree, when God saves a human soul. Surely it is a miracle, friends, when a man has been saved and delivered from the clutches of secretism, as God has delivered me. That is my testimony.

I am so glad for the privilege of meeting with men and women who are members of the National Christian Association. I had my first privilege of meeting and knowing some of you this last year just after coming to Chicago recently as a pastor; and I am glad indeed to have the privilege of meeting with you today and bearing this simple testimony.

REV. J. VAN LONKHUYZEN: My dear friends, I have just come into this room and have had the pleasure of meeting you awhile and then Dr. Stoddard came to me and asked me to speak for a few minutes. People say that we ministers usually like to hear our own voices, and now it may seem so to you when I come in and speak right away, that I just want to hear my own voice again. You know that is not the case. We ministers hear sufficiently our own voices every Sunday. I had an appointment this afternoon so I did not have the pleasure of hearing other speakers, except the last speaker, and I enjoyed him very much. I wish I could hear, and you could hear, many such testimonies as the last speaker gave. I would like them for the whole afternoon, and the whole night, and the whole next day and as long as we had power to stay in our seats. So it is not that I do not want to hear, but I had an appointment and could not be with you sooner.

What I want to say, now that I am called upon to speak for a few minutes, is that I am just a couple of years here. I am a minister from the Netherlands, and these two topics that you have this afternoon on your program, "What the Attitude of a Christian Should Be Towards the Lodge," and "Christianity Versus Secret Societies" sound very funny in my ears, that is, they would have sounded strange a couple of years ago, because in the Netherlands we have no such troubler of Christianity. Either you are a Christian, or you are not; and if you are a Christian, you don't belong to the lodge; if you are a Christian you

don't have anything to do with the lodge. There are no Christians who belong to the lodge. I dare say that, because the lodges are all made up of people that belong to the world. That is what we call an antithesis. They are direct opposites. You have to choose one way or the other, for the line is plain and keenly drawn; you are standing on one side or the other; it is not a mix up.

Six or seven years ago I was a delegate from the Netherland Churches of our denomination to those scattered through South America. When I came there I met the Ambassador from Holland who said: "I understand you are not a Mason—you don't belong to a secret society?"

I said: "You understand rightly." He said: "Take it now from me. I am your good friend, and I would like to help you. Join the lodge; you will find that it will be a great help to you." He was my friend and he was earnest. He said: "In this civilization you will meet many dangers, and all kinds of people are here that don't look upon you, a stranger, as they should; the lodge you will find a very great help; at every place you will have your friends that will take care of you." He was an elder in the Episcopal Church. He said: "You know me; I am a good elder, respectable man"—and he was a respectable man, a fine, nice man, one of the nicest men you ever saw. He said: "Our pastor belongs to the lodge, too, and I know it will be a great help to you. Now I will show you it is not anti-Christian; on the contrary it is a Christian lodge of good people here. Look here now, what you have to do in our lodge. It says here, 'I believe in the Great Architect of the Universe,' so," he says, "you see an unbeliever cannot be a member of our lodge; you must say, I believe in the Great Architect or Builder of the Universe; so you see we are all believers; an unbeliever cannot join the lodge." He got his Masonic ritual and showed that much to me, and said: "I would advise you for your own good to join the lodge." I said: "These things that you have said I understand, but take away your fingers and let me see what is under them? I am always careful not to swear to something I do not know; so take away your hand, please, and let me see what more there is in it, because I want to know if God will stand for that thing; I want to know the whole thing; I want to see what you have under your hand. I am not going to swear obedience to something I do not know." "Oh, no," he says, "I am very sorry, but I may not show you the other part which is within my own knowledge, but I have shown you the important part: 'I believe in God, the Great Architect of the Universe.'"

I said: "If you will not let me see any more about it, it must be bad; if it is a good thing, you would show it, for men like to show the good things." You wanted to show those things which you thought were good, but the other now you hide it."

"How can a Christian man go into the lodge? The followers of Mohammed and that kind of people you take in, but you take Christ away—the center and heart of our religion you take away; don't you see it? And the other part you hide. It must be something bad, otherwise you would not hide it." That was as far as I got to see what was going on inside of the lodge.

When I came here a few years later, I saw your struggle and I saw your fight, and since that time I have heard quite a good deal of it, and I am here to express my sympathy with you, my dear brethren. Let the fight go on; I am on your side because the Lord is on your side. The Lord does not want His people to mix with the world. He says: "You are my own chosen people; you are a holy people; you are to be separate from the world." He separates believers from unbelievers; the lodge puts believers and unbelievers together; it makes one body of them. We should be a separate people in every sphere of life; and since there are so many snares in the secret lodge our prayers should be offered for the men and women in them. Let our prayers be to the Lord that He may open the eyes of Christian people that they may see that they do not belong in these lodges.

And so my dear friends, I pray that the Lord will grant you grace to continue in this good work, and at last come be-

fore the Lord and join with us all to His praise and His glory.

REV. A. F. WEINS: I am glad for the testimonies that I have heard this afternoon. I never did belong to a lodge so I cannot give a testimony of that kind. I used to have a Mission over on Oakley Avenue, Chicago, and a certain family who came to the mission made a start to serve Jesus. I knew they were lodge members but did not say much to them. Upon one occasion they asked me what I thought about the lodge, and I turned to the same chapter which the brother read—II Cor. 6th Chapter—and we read the chapter together, and prayed together, and the next night they told me they could not sleep and got up and prayed to God to give them light and wisdom what to do; and the next morning they decided that they would give up the lodges that they might have Christ, and live a Christian life. The Lord had directed them what to do.

May the Lord give us grace and courage to live for Him.

MRS. LIZZIE WOODS ROBERSON: I never belonged to a secret order in my life. My brother was a Mason in 1906, and came to the place where I lived, and got after a dozen or so of our Church brothers, who were members of the little Baptist Church where I belonged, to get them into the lodge.

My brother told me that Masonry was the greatest thing on earth. He said some man once tried to give the lodge away—he was talking about William Morgan, but I didn't know anything about it then and didn't know anything about the history of Masonry, but my brother said that they burned up two-thirds of New York and finally got hold of this man. I didn't know any better. He said the Masons killed two men and burned up two-thirds of New York City. "And Masonry was the greatest thing on earth." I saw that lodges were wrong then.

When Mrs. Joanna P. Moore was sent to us in 1853 she said that she had educated herself to go to China, but all the time she worked she would see little black children just looming up before her, and so she came into the South. She knew the Lord, and she came teaching from house to house, and she always had the Bible. I came in contact with her some eighteen years ago, and then I joined the Bible band and saw how far I was from God. I took my Bible home and put it on a chair, and got down and cried and asked God to forgive me and help me to learn His Word that I might live the life of Jesus for I had truly been converted.

I am not a speaker and may split a good many verbs—but you understand what I am talking about. When you are converted you are free from sin; you have to give up your sins if you are converted, but if somebody don't teach you, you cannot learn and you will go right back and do the same things that you were doing before.

Sister Moore told me about secret societies, and pointed out the course for God's children; that they ought to be separate from the world; she told me that it was wrong to belong to these secret societies and showed me the sin, and I began to study the Bible on that point, and I saw more and more how wrong they were.

I remembered that verse of the First Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, or standeth in the way of sinners or sitteth in the seat of the scornful." "Blessed is the man that walketh not in the counsel of the ungodly." I thought how many ungodly preachers, class leaders and all kinds of men were singing "Blest Be the Tie That Binds Our Hearts in Christian Love." I say the man that walks with the ungodly is not blessed. "Blessed is the man that walketh *not* in the counsel of the ungodly." We are sitting on the seat with scornful men; men that scorn the Word of God and hence I said: "Lord deliver me from the lodges; don't let me go into anything like that." I didn't know then how to oppose them. After Sister Moore would teach me those lessons, I was anxious for my next door neighbor to know them. I would go home and start my supper and run in next door to my neighbor's house and read the lesson.

My neighbor would say: "Mrs. Woods, you are going crazy; do you think you can live the way the Bible says?"

I said :"I want the Lord's way; I want the mind of Christ. I want the mind of God, and I am going to keep God's Word."

"Well, you are just going crazy." I said: "I have more sense now than I ever had. I have the sense to treat my neighbors right, and sense enough not to fight when anybody bothers me; I don't know that I have lost my mind, but I do know I have the mind of Christ, bless the Lord."

She said: "Nobody can keep from sin. You sin and I sin and everybody else sins every day." Then you just as well tear down all the churches if everybody sins and let everybody sin and go to hell if they want to. She said: "How are you going to keep from it?" With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. So when a man believes in his heart the sin is an outside thing, then you might think about the old sin, but his heart was made right. I said: "Watch and pray that ye enter not into temptation." She said: "Yes, but temptation will come." Yes, but temptation is not sin. We don't even understand our songs, for we sing 'Yield Not to Temptation, for Yielding Is Sin.' Tempation is not sin, it is the yielding to temptation that is sin. The Christion has to fight these temptations that come to our minds.

The devil don't get after the Christian that don't do anything, the one he is going to fight is the one who is doing right —the other people belong to him. You will find in Matt. 4:4, Jesus said to the devil: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." I said: "I can live by that Word." She said: "Can you live right all of the time?" I said "all of the time." I know nothing about what is behind me; tomorrow is not before me. The Holy Ghost says in the 3rd Chapter of Hebrews: "Today if ye will hear His voice harden not your hearts."

Then she said: "If a man don't sin, why pray?" I said: "Jesus said, 'Watch and pray that ye enter not into temptation'; I find out that the Tempter keeps at it. I have to watch and pray to the Lord God to make me strong to resist the Devil. 'Resist the Devil and he will flee from you' "; the Devil is a coward as I found that out through Sister Moore, bless her heart. She has gone to heaven after teaching so many women to live right. I saw that the secret societies and moving picture shows and theaters and all such things are wrong; the Lord kept me free from them. I am so glad that I do not have to sin. I don't believe I have to do a thing wrong.

Once a woman came to our services and we read 1st Cor. 15:34: "Awake to righteousness and sin not; for some have the knowledge of God; I speak this to your shame." I said: "Women, it is a shame for us to tell people who never knew God that we cannot keep from sinning. We will never get the right idea of God if we don't study the Bible. James said: 'Be ye doers of the Word and not hearers only.' " This woman in tears said: "Sister Roberson, I don't want to sin; tell me how to get free from it." I said: "I am glad you asked me that. Go home and watch and pray. Every morning when you get up say, 'Lord, don't let me sin today; let me speak but keep a guard on my lips.' Every time that the Devil overcomes you, come and tell us and we will pray with you; and every time you overcome the Devil come and tell us and we will shout with you."

One day she wanted to cook a cake and it took five eggs for the cake, and she only had two, and she said: "I will wait till my husband comes and go to the store and get some eggs." She went out into the garden to clear off the garden and to plant some English peas—I want to show you how the Devil failed in her case. She had given up cooking the cake, and was cleaning off the leaves in the garden when she came upon a nest with three eggs and the Devil suggested: "Now you can cook your cake, there are the three eggs, and that makes the five." She said to him: "I know what Sister Roberson taught and I am going to take these eggs over to the woman they belong to," and she ran around the house and took them to the woman and said: "Here are three eggs that I found, that your hens have laid in my garden," and then she shouted: "Glory, I didn't have to sin. No, I have to watch and pray and call on Jesus."

She said: "The reason I could not keep from sinning before was that I tried to live by the week, and Sister Roberson told me to live just day by day and moment by moment, so Glory to God, I don't have to sin. I am baptized with the Holy Ghost. I got just what the Bible said I would get."

The Devil knows we are weak and he is going to try and break in. Paul said: "Lay aside every weight and the sin which doth so easily beset you, and run with patience the race that is set before you, looking unto Jesus, the author and finisher of our faith." Bless the Lord! I thank God I have learned that. Then I thank God that I came in contact with the National Christian Association. They sent me some books, three degree rituals, and I showed them and sold them and distributed tracts. I did not know there was any danger, but men began to talk about killing me. However, I kept on teaching the Bible lessons and I got a crowd every time. One night when I was teaching the lesson they had to hold a man—he was a gambler and I reckon would have killed me—but I didn't know it until they got him out.

The Devil will kill you sometimes. One of our men was shot through and through at Robinson, Arkansas. Another brother Christian of our church was put in jail because somebody gave him a book on masonry and he was reading it on the street. They tried to smother him in prison because he kept preaching against Masonry. If you get to thinking about what the Devil is going to do to you, you will not work. I went to Austin, Texas, and the brother I stayed with had been a Mason, and his wife an Eastern Star. He said: "They will kill you here in Austin if you have that ritual."

I laid on the floor that night and prayed and prayed, and after while I slept a little on my knees, and something said to me when I awoke: "Not a drop in the bucket." We children used to say: "I am not afraid of you; you are not any more to me than a drop in the bucket." I said, why did that come to my mind. I looked in the "Concordance" for the word "drop" and I read: "Behold the Nations are as a drop of the bucket," and I said, yes, Lord. That just qualified me, gave me courage to go up the next night to the church, and I sold rituals and I hit the Devil straight in the face, and after the service was over several men and women came and had me teach and talk with them. Pray for me that I fight the good fight of faith.

MR. LEAMAN: This completes our program for the afternoon. I think that it has been one of the best conventions I ever attended. One other word I want to add this afternoon; if you are not acquainted with the CHRISTIAN CYNOSURE, I wish you would get acquainted with it. I wish ministers would make a personal effort to get it out among their people. I know it is embarrassing to go to a friend of yours and say: "I want you to take the CHRISTIAN CYNOSURE, subscribe for this." But sometimes we ministers get a little extra money, besides our salary—a wedding fee or for some extra service. Take a dollar or so out of that and send the magazine as a present. It is the organ of the Association and it ought to be spread far and wide. I know some of you want to push it, and here is a place now where we can push it; I wanted to say this before our Convention closes, which will be tonight.

We certainly request the prayers of the people who are interested in this work. The ones who have the burden of this work certainly need the prayers of Christian people. We want you to help us get this literature out. Remember us in prayer and do all you can also for the CYNOSURE. There are a number of extra copies here, take some along, and keep them if you like to.

SECRETARY PHILLIPS' REPORT.

The National Christian Association has had an interesting and prosperous year.

The financial interests of the Association have had a manifest blessing from God so that notwithstanding we had to begin each month hoping for a successful outcome, we have closed the fiscal year with all bills paid.

The Board of Directors as usual have looked after and conserved the interests of the Association. Since our headquar-

ters, the Carpenter Building, came so near being destroyed by fire, they have placed an additional $2,000 insurance upon it, making the total insurance on the building and contents, $9,000. They secured the services for field work as agents and lecturers the following: Rev. W. B. Stoddard, Rev. F. J. Davidson, Mrs. Lizzie Woods Roberson, and Rev. J. B. Van den Hoek. The latter has been in the service of the Association for only a short time. The Board endeavored to arrange with Secretary Stoddard to do more work in some of the western states than heretofore. In round numbers these agents have given some six hundred addresses, besides making some 5,000 calls. These calls in some cases were as fruitful of good as a public meeting would have been.

The Board of Directors ordered the publication of one new tract in Dutch (Holland language) and we hope it will be possible to issue two or three more in the same language during the current year. Among those ordered printed in English, the one showing that two-thirds of the Presidents of the United States were not Masons is especially timely in view of the ignorance of people generally as to the facts and the great advertising value which the lodge evidently finds in claiming the lodge membership of prominent public officials. Assistance was also given several who wished to issue booklets at their own expense, but who needed the advise and help of the Association.

Literature in small quantities as a rule, has been sent free to trusted helpers in many places throughout the States. "Modern Secret Societies" and "Finney on Masonry" were granted to the Theological graduates of the Christian Reformed and Congregational Seminaries as per requests received.

One thousand dollars was accepted by your Board of Directors, and an N. C. A. Annuity Bond issued to the donor from whom they later received word of the great satisfaction which it gave him to be his own Executor. The experience of the Association during the past year confirms in the minds of the Board the wisdom of this plan of being one's own executor whenever possible.

The need of a Financial Field Agent is as great as ever. We are continuing in prayer, and ask you to join with us, that God may send the man. The work ought to be greatly enlarged in every state and will be enlarged as soon as the God-sent man for Field Work is found.

We have had the usual number of Volunteer Co-workers and their aggregate services have totaled large. President Blanchard, as usual, has borne witness from ocean to ocean against Secretism as he has against other evils concerning which the Church should give her voice. Is it not strange that there are any ministers of Jesus Christ who do not thus witness? They are challenged to do so on every hand in their own communities and in the public press. During the past year a 32d degree Mason wrote us: "For the man who will not take the Church, it (Masonry) is a full substitute for it." The Masonic Supply Company of New York are handling "The Restored New Testament" with comments. It is a large book of over eight hundred pages and very nicely gotten up. It is an effort to harmonize the New Testament with the secret mysteries of the ancients and, of course, with the lodge of today. Jesus is represented as the Worthy Candidate, personifying the Sun God. John, represents the Chief Priest of the Lessor Mysteries, personifying the Moon, God, etc., etc. The leading exponent of the Masonic lodge published last month an article on Masonic regeneration from which we take one sentence: "The three degrees in the Blue Lodge Masonry, exemplifies the assent of man from the unregenerate and materialistic being, to a regenerate Master-man." Since such sentiments are reiterated again and again in print, isn't it strange that the ministers of our churches generally are so much slower to deal with the idolatry in their parishes than they are to deal with the idolatry of China, Africa and other distant lands.

Pardon this digression. We wish to add a word or two further about our coworkers during the past year. We count Rev. J. B. Phillips of Chattanooga, Tennessee, as one among the few whose testimony was far reaching and efficient to the Bible students and teachers of the South. Another whose labors and years

of faithfulness should not be forgotten—the one to whom under God we owe our "Lizze Woods"—is Mrs. S. E. Bailey, a resident of Arkansas. We sent her at one time two thousand tracts and more recently one thousand more and we are satisfied that her work seasoned with prayer tells mightily for the truth.

A New York pastor has shown during the year what can be done by emphasizing Bible teaching versus Lodge teaching. His course led some nine of his members to cut loose from various lodges so that they were saved from the world, to serve it and the Church. A Tennessee pastor sends this word "Long live the N. C. A. and its organ, the Cynosure. We are getting together in east Tennessee with men and money and hope soon to engage the services of an able speaker. Help me all you can." Evangelist Fred St. Clair sends for a supply of N. C. A. tracts for distribution during his evangelistic campaigns. He is only one of several of our evangelistic helpers. A. G. Heisel of Wisconsin writes us: "We are in the fight against sin. We pray for you all daily." Rev. O. G. Burg of Nebraska: "Your society is performing a noble work. Never mind if we seem to be in the minority—the truth always was."

I wish I had time to report upon the work of everyone who has by intercessory prayer, or by lectures, or sermons, or the distribution of tracts, or even of the passing on of their CYNOSURES after reading them, but I can only say that in my judgment they have been doing some of the most important missionary work of the day, and doing it here in their homeland where it requires the greatest self-surrender. But we need not mind, for the day is coming when each shall be rewarded according to the deeds done here in the body. This resolution however should be with each of us, to endeavor to accomplish more ourselves and enlist more in this divine warfare. Satan's emissaries seem to grow more active as his time grows short.

Perhaps some may think it not best to call attention at this time to the inroads of the enemy upon Church and Home and State but if it stirs us to greater efforts to save these cherished and divine institutions, then it is well.

Do you know these facts that the Masons are organized into clubs in the governmental departments in Washington; Masons have organized the young men of our Universities into clubs; the Masons in Y. M. C. A. service have begun similar organizations; Secretary McAdoo advised his railway clerks to organize and become affiliated with Gomper's Federation of Labor. The organization of clerks and laborers on right principles is unobjectionable, but the advice of Secretary McAdoo seems to me a guideboard to anarchy. What will prevent public employees from striking? The Army. But why not unionize the Army? You have learned from the public press what happened in Winnipeg, Canada, lately—postal clerks, firemen, policemen and other public employees struck. That is revolution; Well did the public press say that *"unless the government puts down with a resolute hand such strikes they merely abdicate, and thus force vigilance societies to take their places."*

The Lodge saw in the war conditions an apparent opportunity to attack the Association. The first move came from the State Council of Defense in Iowa and was transferred by them to the chairman of said Council of Illinois. Then it seemed to have been referred to Washington, D. C. The basis of the attack seemed to be that the National Christian Association was opposing the Masonic Lodge which of course was assumed to be for the nation's defense (?) in such perilous times! The proof used seemed to be our tract which gives the obligations of the Blue Lodge and calls attention to the despotic character of the lodge and gives instances of its criminal activity. One Congressman in Washington ordered a hundred copies which were sent him, after which we heard nothing more from the State Councils of Defense.

The United States postal department however was more successful in its move. In its consideration of the postal rates to be charged the CYNOSURE it required a history of the Association; a certified copy of its incorporation; copies of the magazine and finally decided that we had no claim whatever to rates granted Christian magazines, nor to rates

as low as granted all lodge papers. We were ordered to use one-tenth less paper than we had been using, to cut off exchanges, and any on the free list. Notwithstanding all these efforts and the refusal to allow the CHRISTIAN CYNOSURE as low rates of postage as the lodge papers and magazines were granted, we have closed the year with more subscribers than we had at the end of last year, and instead of a deficit we are a few dollars on the profit side. The average issue of the Cynosure for the year was 2,450 copies per month.

In the matter of Postal discrimination against the CHRISTIAN CYNOSURE, refusing it the same privileges as to postage as granted other Christian magazines and Lodge papers, the Board voted that effort be made to obtain a statement or testimony from representative religious bodies, and leading officers of the various denominations, which are in accord with the work of the Association, to the effect that the Association is a Christian representative of their churches, and helpful to them in their efforts to maintain their religious instructions against the secret lodge system, which they consider unchristian and inimical to the best interest of both church and state; and furthermore that they consider the CHRISTIAN CYNOSURE to be a Christian and religious publication of special value to them in their efforts to maintain their religious principles respecting secret societies. A great service can be performed in this manner for the churches of every name. Will not those present representing different denominations undertake this service for the Cause?

The $50,000 Endowment for the CHRISTIAN CYNOSURE ought to be an accomplished fact before our next Annual Meeting.

There is no question but that the late war has given the Lodge great opportunities. The Elks claim that they found in the Salvation Army their best chance and now there is a sort of Union between them. The great hearted General William Booth, said to me "We do not allow an officer of the Salvation Army to maintain Masonic membership if we know it." General Booth is dead, and the lure of temporal help has captured the leaders and united them to the Lodge. Many of their officers are now Masons and I understand many have become Elks. At least this is true that their drive for a $13,000,000 Home Service Fund is, as one man put it, "the Elks-Salvation Army Drive." On Pennsylvania Street in Indianapolis, Indiana, you may see this sign:

ELKS HEADQUARTERS
SALVATION ARMY DRIVE.

The Grand Exalted Ruler of the Elks has commanded the members of the Order throughout the country to assist the Salvation Army in creating its Home Service Fund, because said he "The relations between the two organizations have been so effective for good (*Indianapolis News*, May 16th, 1919).

Let us do more to enlighten the leaders of the Salvation Army and let us pray for them that the Spiritual life that characterized their great leader, General Booth, may be theirs.

There is a brighter side though the background seems so dark. It was Jesus who said, "Fear not little flock. It is your Father's good pleasure to give you the Kingdom." There are many on the Lord's side. We must arouse them to greater activity. If Christians are faithful they will set the standard for the world. What a mighty host of antisecretists there are even here in Chicago. Over a hundred thousand among the Lutherans, not to mention the Christian Reformed, Free Methodist, and others. Many of you have never heard of *The Church of God in Christ*, which has its largest membership in the South, and yet everyone of their members are antisecretists and many thousands of their members are seceders.

Well, praise God for the victories of the past year. Let us continue to fight the good fight of faith looking for the "blessed hope and appearing of the glory of our great God and Savior Jesus Christ."

WM. I. PHILLIPS.

SECRETARY STODDARD TO ANNUAL MEETING.

Dear Friends and N. C. A. Co-laborers:

I rejoice to bring you another greeting from the Eastern District. The year past has in many ways been exceedingly

trying. Because of the goodness and mercy of God we labor on while multitudes are called hence. In this rapidly moving age we note conditions are ever changing. Whither are we going is the anxious inquiry of many thoughtful. Caught in the rising tide of worldliness the spiritual understanding is often carried far out to sea by waves that overwhelm. The great drift from the old gospel (the power of God unto Salvation) is indeed appalling. Opposition to Christ as an all sufficient Savior was never so manifest as to-day. If we may judge by what we see and hear there are a vast multitude of ministers and churches claiming to represent Christianity who are in fact misrepresenting it. To illustrate. A pastor of a large Church (supposedly orthodox) inquired my chief objection to Masonry. I replied, "Its worship in which Jew and Gentile are expected to unite." He said without a moment's hesitation, "I believe I could unite in worship with a conscientious Jew!" That man left to himself has always been a failure is the testimony of all history, and yet men are ever trying to redeem the world without the Redeemer! Recognizing the world needs the Christ, my effort as ever has been to help those befogged in Lodge darkness to discover Him. Some appear to have the idea we are "just out trying to oppose something." Our work is destructive, and constructive. Weeds must be plowed under that the wheat may grow. The destructive secret lodge system must be put down that the Kingdom of Light and peace centered in Christ may be upbuilded. There is no doubt that this system contributes largely to the sad condition obtaining in the spiritual world. Its religion is not that of the Cross, but like the winding stream it seeks the path of least resistance. Mr. Mackey says they (the Masons) "Have a religion in which all men agree." We know of course they have no such religion for none exists. Yet the thought captivates. Throw to the winds, say they, all that separates, and have a universal brotherhood. This has a pleasing sound. It appears generous, but it robs and would destroy the only Potentate. Jesus Christ refused the Devil's invitation to join in the creation of a universal brotherhood There can be no union of light and darkness, Christ and Baal. We are still with the minority, but like those in Noah's Ark we feel safer than with those who refuse our company. If there are trials we are not like the Irishman who declared "he would rather drown than swim more than eight hours a day." In God's plan the "hard way" becomes the easy way. Those who avoid "the way of the Cross" find the ending of their way very unpleasant. Some are discovering that the Shepherd who leads to the green pastures beside the still waters is not found in lodges and please God, their numbers shall be increased as the light of our Association continues to shine!

War conditions and influenza, with the many quarantines have made the usual holding of State Conventions seem impractical, if not impossible, and reduced the number of lectures and other addresses. I report but 120 lectures and 56 other addresses given during the year. There has been an encouraging attendance and interest manifest. Recent information indicates increased interest in many quarters. I have been able to secure the usual number of subscriptions to the Cynosure. A total of 1,034 for the year. Traveling expenses $496.23. Collections on the field $259.02. I have been privileged to address a larger number of students in College and other Schools than usual. To many of these the mission of our Association was entirely new. Some Bible and Ministerial Conferences have welcomed the messages brought. A number of tracts have been distributed. While the written word has its value it's the personal touch that counts. People will listen to the live messenger who would throw the same message (if printed) unread into the waste basket.

The repetition of well known truths is tiresome, but necessary: The story must be told again and again as it will be ever new to some. While millions are called from earth, millions more are coming. In the ever shifting panorama of life, each has his or her part. The one who helps in holding aloft the banner of the King has a part second to none.

Regardless of what has been accomplished by our feeble efforts we may rejoice in the privilege of co-working with

Him, who is our life, light and salvation. In a world full of life boats dragging anchor, we may tell of the rock that holds when the storm in fury beats and the destructive waves roll high, for

"We have an anchor that keeps the soul,
Steadfast and sure while the billows roll,
Fastened to the Rock which cannot move,
Grounded firm and deep in the Savior's love."

Our work must move on for God is behind it. If we fail in doing others will come forward as the Cause goes on to victory.

W. B. STODDARD.

CONTRIBUTIONS.

From Free Methodist Churches: Melrose Park, Ill., $5.45; Mt. Washington, Pittsburgh, Pa., $7; Monaca, Pa., $3.10; Spencerville, Md., $2.89; Leechburg, Pa., $5.22; Hooper St., Brooklyn, N. Y., $5.17; Alexandria, Va., $4.75; Canton, Ohio, $2.29.

From Christian Reformed Churches: Chicago, Ill., $8.25; Paterson, N. J., IV, $10; Prospect St., Passaic, N. J., $15.87; Lodi, N. J., $4.20; Midland Park, N. J., $3.75; Paterson, I., $14.

From Mennonite Churches: Lincoln Ave. Mission, Chicago, $5.40; 26th St. Mission, Chicago, $1.30; Masontown, Pa., $3.12; Wadsworth, O., $5.90; Fentress, Va., $8.23; Denbigh, Va., $6.39; Oyster Point, Va., $2.55; Spring Dale, Va., $3.95; Martinsburg, Pa., $1.80.

From the Church of the Brethren: Quarryville, Pa., $4.32; Lebanon, Pa., $4.86; Lebanon, Pa., $2.41; Fairview, Masontown, Pa., $4.25; Waynesboro, Pa., $6.50; Clay Lick, Pa., $6.53; Chewsville, Md., $55; Fairmount, Md., $5.45; Basic City, Va., $1.30; Stuarts Draft, Va., $2; Green Mount, Va., $1.78; Hagerstown, Md., $10.82.

From the Wesleyan Methodist Churches: Canton, Ohio, $2.29; Barberton, Ohio, $11.44.

From the United Evangelical Church, Canton, Ohio, $1.80; the Brethren Church, Altoona, Pa., $4.09; the Radical United Brethren Church, Hagerstown, Md., $1.75; the Mission Church, Allentown, Pa., $3.72; the Brethren in Christ Church, Lancaster, Pa., $.86; the Trinity Lutheran Mutual Benefit Society, Zanesville, O., $4.85; the Hebron Seminary, Nokesville, Va., $2.

From the following individuals: Nicholas L. Johnson, $10; A Nebraska friend, $5; Elder B. F. Miller, 50c; J. G. Grabill, 50c; T. M. Books, $2; Elder J. D. Books, $1; Rev. E. A. Boehme, $1; J. A. Liechty, $1; Church of God Friend, 50c; Mr. De Hayner, $1; Irvine Caldwell, $10; Emily L. Smythe, $1; Robert L. Latimer, $1; F. M. Ransom, $5; and Christian H. Musselman, $1.

The above offerings were received by Eastern Secretary, W. B. Stoddard from May 1st, 1918 to April 30th, 1919.

ANNUAL REPORT OF "LIZZIE WOODS."

Another year has passed and I am yet alive and in the Master's work, and am able to report that I have done what I could. I have traveled and held meetings in eleven different states namely, Nebraska, Kansas, Missouri, Oklahoma, Arkansas, Tennessee, Virginia, New York, Michigan, Illinois, and Indiana. The Lord has blessed my work as I have gone over these fields and many were saved from the sin of lodges and from all other sins.

I have sold a goodly number of CYNOSURES each month at ten cents per copy and distributed many thousand tracts and also sold some lodge rituals. God has opened many doors for me and for the work in which I am engaged. The National Christian Association is doing a great work and I am glad that the Lord has looked on me, his poor handmaid, and accepted me, even me, to fight in this great army of the Lord. God bless the work. May the leaders live long to send out the Gospel light to the many who are stumbling along in darkness, is my prayer, Amen.

LIZZIE W. ROBERSON.

FROM REV. FRANCIS J. DAVIDSON

May 31st, 1919

To the Annual Session of the National Christian Association:

Greetings:

Dear co-workers, I rejoice in the Lord to be permitted to see the near approach of another Annual Session of the grand old National Christian Associa-

tion, whose purpose and object is to oppose and, expose secret societies and kindred evils. I have not been in good health the past twelve months and therefore unable to get out and do very much effective work, but when able and where opportunity presented I failed not to sound an alarm. Opposition to me has been most intense the past year, so much so until it seemed that all doors were closed to me, but our blessed Redeemer made an opening.

I have preached a total of 76 sermons, delivered 54 lectures, made 162 calls and read the Bible and prayed. I secured 77 Cynosure readers, received donations and Cynosure subscriptions $110.75. I travelled 425 miles and spent $39.30 travelling expenses. I organized the Central Baptist Mission into a regular orthodox Baptist Church, August 27th, 1918, with twelve members, since which time our membership has gradually increased. Our hope is to be privileged to have the N.C. A. hold an Annual Meeting in this new church before I go to heaven. Some of the seed sown at the N. C. A. meeting held in Central Congregational Church here are still bringing forth fruit to the glory of God. The speeches of President Jonathan Blanchard, L. L. Stratton, J. Franklin Browne, H. H. Hinman, J. P. Stoddard, and R. N. Countee, during 1888 session are still remembered here by those who heard them. The Lodge is striving to defeat our object but the Lord is on my side, pray for me. God bless your meeting.

A call for Bible Conferences to be conducted by The Moody Bible Institute of Chicago at Eagles Mere, Pa., July 13-20, Castine, Me., August 24-31, and Camden, Me., August 31-September 7, has been issued by Dr. James M. Gray, Dean of the Institute.

"Bible Conferences worthy of the name are those in which the Bible is really taught in the sense that its sacred text is explained to the people; its great doctrines set forth; its authenticity and truth defended; and where the people receive training in its practical use in Christian service.

In this world a man must either be an anvil or a hammer.

THE SCHISMATIC ALTAR.

REV. G. H. HOSPERS.

Some time after Joshua had dismissed the two and one-half tribes to take up their permanent residence on the east side of the Jordan, these tribes "built an altar by Jordan, a great altar to look upon" (Josh. 22:10).

The rest of the Israelites heard of this, and promptly assembled armed at Shiloh to go to war over the matter. However, they first sent the son of the High Priest and ten princes to remonstrate with their brethren. This delegation began its address rather harshly; its good ending probably saved the situation. The manner of reproof was too hasty, but the matter which occasioned their fears was unusually grave. It was this: Israel served the Living God—there is but One. And Jehovah had expressly ordained that there should be but one altar—but one place and but one way of approach to Him. All other places and rituals, though even intending to honor Jehovah, were strictly forbidden. The Israelites at that time understood this so well that they feared that this schismatic worship of the two and one-half tribes might bring severest judgment on them all. Hence their concern. And it speaks well for their religious condition at that time that they were so alive to the situation and so ready to measure up to its requirements in order to be true to Jehovah and gain blessing for themselves.

This affair is of striking application to the many kinds of secret societies so rife in our land. They disclaim to be a Christian Church; nevertheless their rituals are largely religious and their objects are religious. The Fatherhood of God and Brotherhood of man are diligently taught, but contrary to Scripture. Salvation by works is equally clear. Eternal life is liberally promised to the faithful Lodgeman. It cannot be denied that here is, as it were, a strange altar set up, not merely as a witness to the true altar, as in the case of the two and one-half tribes, but worse; namely, the Lodge actually serves God according to their own inventions and directly at variance with the Church of Christ. The Masonic pretense of observing a neutrality as to the character of Divine worship and declining to interfere with

specific religious views aside from this, is futile, because Masonry offers a distinct substitute for Christianity and in conflict with it.

It is astonishing that ministers of the Gospel have been unable to see this and have sunk so far from that fineness of moral and spiritual perception as to countenance such schismatic religion. The tribes of Israel compare favorably with them because they were so quick in perceiving the affront to Jehovah and so ready to uphold His cause with jealous fear for its dishonor. Such, alas, is not the case today. The fine susceptibilities of true religion are disappearing. Consciences (also of the ministry) are being blunted; levity and buffoonery invade the sanctuary; the tendency to underestimate the exact language and intent of Scripture is growing; and out of all this comes a conception of religion which can be summed up in salvation by works and according to a self-constituted basis. There may be several reasons for this modern relapse, but the Lodge alone would be sufficient reason for such declension in the spiritual life and efficiency of the churches.

As Israel went up to Shiloh to see about the matter, so it were well that today, not a handful here and there, but all the Christian tribes to a man went up to wage war against the pagan Lodge —not harshly, to be sure, but deliberately and thoroughly. It were well that every Christian Church in America were as energetic and uncompromising to fight this stealthy foe of the soul as they were in fighting the coarse form of sin, intemperance. With total prohibition of the liquor traffic established in all the world Satan can snare just as many to perdition by other methods. Secretism is one of these malign methods. It is essentially at variance with true liberty. It savors of conspiracy which thrives in the dark and glories in its effective methods. It is Satanic because it loves darkness rather than light; creates class distinctions and makes for clannishness; it is uncharitable because it helps itself first and then for cash prepaid; it lies when it parades such "charity."

Innumerable schismatic altars are dotting our land of the free. Worshipers at these shrines boast loudly of it while the pulpit is fearful of interfering with it. All other sins are condemned but this sin is spared if not praised. As free and slave states could not permanently exist side by side, so these schismatic altars cannot be tolerated within the Church without eventually destroying it.

Ontario, New York.

VICTORY OVER VICE.

Says Raymond B. Fosdick, in an article published in the "New Republic:" "When the history of America's participation in the great war comes to be written, no finer achievement will be recorded to her credit than the unending battle against sex indulgence and venereal disease in the army.

When America entered the war, the authorities faced the question of sexual vice, a question that has always loomed large in the conduct of armies. In the face of scepticism, those in authority, notably the surgeon-general of the army, General Pershing, and the Commission on Training Camp Activities, determined to follow a course of enforced prohibition, education and punishment, rather than the usual course of toleration, inspection and regulation. In this country there was no open opposition. Of course, the forces of evil struggled to have their way with the men, but it was done under cover, and in a short time, due to the stringent orders of the army, orders rigorously enforced, the difficulties were largely confined to dealing with the cases of men on leave of absence and in the large cities.

But in France the case was different. There, for generations, the view had obtained that prohibition of vice was impossible, and that the best that could be done was to license and inspect. Says Mr. Fosdick: "So sincerely did they hold this belief that prostitution facilities for soldiers were officially offered to our high command." General Pershing at once set himself to save his men from the fruits of this condition. He issued the strictest orders to his officers; he even went so far as to inform his commanders that their reports and statistics on this subject would form "a basis in determining the commander's efficiency and the suitability of his continu-

ing in command." One commander accepted the offered house for American use. General Pershing at once put the house "out of bounds" for the soldiers, and removed the commander. The men were urged to follow high ideals in the matter of personal purity, places of immoral resort were searched out and such resorts and even whole districts were declared "out of bounds" and military police were stationed to turn aside or arrest any American enlisted man seeking admission. In the meantime, the medical authorities were active among the men, till eventually even French scepticism was shaken by the results. Three hospitals with 1,000 beds each had been prepared to care for venereal cases. Statistics indicated that by a certain date they would be filled. They were not used at all.

General Pershing even went so far as to seek combined action by all the allied governments. In a letter to Lord Milner, he recorded his deep conviction that "abolition as distinguished from regulation is the only effective mode of combatting this age-long evil."

A comparison of the ideals followed in this and other matters by the leaders of the American forces, and the standards attained, with the conditions hitherto prevalent in army camps reveals the good hand of our God that led us into the conflict and guided us through its devious course.

"THE PUBLIC BE DAMNED."

Further Exploration of the Source of a Famous Phrase.

To the Editor of *The Sun*—Sir: The phrase "The public he damned" was attributed to William H. Vanderbilt by a young reporter of the *Chicago Tribune*, who interviewed Mr. Vanderbilt one morning on an incoming train on the Lake Shore Railroad and published the same in the *Chicago Tribune*. That was an "unscrupulous invention"—a lie—as Mr. Vanderbilt never made the remark.

Marvin Hughitt, chairman of the Chicago and Northwestern Railway Company, is still living, and was present at that interview, and said at the time it was published that Mr. Vanderbilt made no such remark. But the lie had been published all over the country and made use of by the demagogues to inflame the public mind against the railroads.

I knew the reporter well. He used to supply us with milk, while he was a student in the high school, from his family's cow as a favor. His father was a lawyer and his mother a fine public spirited woman who did much good out here in Kenwood. In a word, the family was above reproach of any kind, but this young man was ambitious and did not realize, I suppose, what he was doing, and simply wanted to make a catchy reading article, and he did.

HENRY PERCY.

Chicago, October 24, 1918.

This letter, which appeared in *The New York Sun*, Oct. 26, 1918, reminds a reader of what Thurlow Weed relates on pages 6 and 7 of his account of the Morgan Abduction, where he says: "When leaving the room, Ebenezer Griffin, Esq., a prominent lawyer employed as counsel for Masons, who was playing billiards, turned to me cue in hand saying, 'Well, Weed, what will you do for a Morgan now?' to which I replied, 'That is a good enough Morgan for us till you bring back the one you carried off.' On the following morning the *Daily Advertiser*, a Masonic organ, contained a paragraph charging me with having boastingly said, that the body in question 'was a good enough Morgan until after the election.' That perversion went the rounds of the Masonic and Democratic press, awakening much popular indignation and subjecting me to denunciations in speeches and resolutions at political meetings and conventions. Explanations were disregarded. The maxim that 'Falsehood will travel miles while Truth is drawing on its boots' was then verified. I suffered obloquy and reproach from that wicked perversion, for nearly half a century. Forty years afterwards the editor of the paper who originated the calumny, by a series of pecuniary reverses, was compelled to apply to me for assistance. I avenged the great wrong he had done me, by obtaining for him a situation in the customhouse."

INTER ARMA VERITAS.

An address with this title was delivered before the Columbia University

Chapter of Phi Beta Kappa, June, 1916, and adopted as the August issue of the series published by the American Association for International Conciliation. The address is worthy both of the dignified body of scholarly alumni forming the audience, and of the orator of such an occasion, William Allan Neilson, professor of English in Harvard University. So long as the edition holds out it will be sent upon request, which should be addressed to the Secretary of the Association already named. There is no charge, even for postage.

"It is the aim of the Association to avoid, as far as possible, contentious questions, and in particular questions relating to the domestic policy of any given nation. Attention is to be fixed rather upon those underlying principles of international law, international conduct, and international organization, which must be agreed upon and enforced by all nations if peaceful civilization is to continue and to be advanced."

One is reminded of Honorary Chancellor George William Curtis' commencement oration at Union College, in 1877, on "The public duty of educated men," when this Harvard professor does that duty faithfully at Columbia, in addressing a gathered body of men who have been sent forth from the classes of many years into the active world. He fitly reminds this body of experienced scholars that "It is not truthful reproach, but injustice, that rankles and keeps the sore open from generation to generation. And however passionately we feel on either side, we can never help its cause by the slander of its enemy. Let us remember for the sake of the future, that even the man who gives himself mistakenly to a bad cause deserves our sympathy.

Toll! Let the great bells toll
Till the clashing air is dim.
Did they wrong this parted soul?
We will make it up to him.
Toll! Let him never guess what work they set him to.
Laurel, laurel, yes;
He did what they bade him do.

Praise, and never a whispered hint but the fight he fought was good; never a word that the blood on his sword was his country's own heart's blood."

Near the end of this noble oration he names "the writer who, among all the leaders of thought in Europe, has alone risen to the height of this great occasion, . . . that great lover of truth who has in the midst of war abated no jot of his allegiance to truth. . . . 'For the finer spirits of Europe' he writes, 'there are two dwelling places: our earthly fatherland, and that other City of God. Of the one we are the guests; of the other, the builders. To the one, let us give our lives and our faithful hearts; but neither family, friend, nor fatherland, nor aught that we have has power over the spirit. The spirit is the light. It is our duty to lift it above tempests and thrust aside the clouds that threaten to obscure it; to build higher and stronger, dominating the injustice and hatred of nations, the walls of that city wherein the souls of the whole world may assemble.' "

ONE YEAR AGO.

(From summary compiled by Louis Tracy, the novelist, now a member of the British war mission.)

The British casualties in officers and men are as follows:

August, 1914, to the end of 1915	550,000
In the year 1916	650,000
In the year 1917	800,000
In six months of the present year (estimated)	500,000
	2,500,000

Of these at least one-fifth must be counted among the dead.

More than another half-million are so maimed and broken that they can never again be counted as useful citizens of a world wherein a man must work if he would eat and, therefore, live.

If the dead and wholly-shattered youth of the British Empire could march down Fifth avenue in platoons of twenty men in a rank the host could not pass from Central Park to Washington Square in ten long summer days.

During one month in France in 1917 Britain had 27,000 men killed.

In the first twelve months of the war Britain had 6,660 officers and 95,000 men killed.

During the month of April this year, as the result of the great battles which began on March 21, 1918, Britain had

over 10,000 casualties among officers alone.

Oxford and Cambridge gave 8,000 of their undergraduates to the army in the first year of the war.

Britain has lost nearly every officer and man of that small but superbly efficient army which she threw into France early in August, 1914.

Britain has fought on seventeen fronts during the last four years.

Her troops have been to the fore in Belgium, France, Italy, Serbia, Greece, Russia, Palestine, Mesopotamia, China and North, East and West Africa, to name only the main theaters of the war.

Britain and her colonies have raised 7,500,000 soldiers, and of this total England's (not Great Britain's) proportion is 60 per cent.

One man in every seven and a half of the population of England is in the army.

The same ratio holds good of Scotland.

Wales has contributed one man in every ten and a fifth, Ireland one man in every twenty-six and a third and the overseas dominions one man in every fifteen.

Those are the cold, hard facts as to man power in the army, while the following table tells its own story and refutes another Hun lie:

Relative proportions of men in British forces and of casualties suffered by each part of the British Empire, exclusive of India, Africa, etc., to November, 1917.

	Per Cent of Armed Forces	Per Cent of Casualties
Eng. and Wales ..	70	76
Scotland	8	10
Ireland	6	6
Dom. and Col. ..	16	8

In heavy guns alone Britain manufactured during the third year of the war twenty-seven times as many as in the first year and 220 times as much ammunition.

The expenditure of rifle ammunition per week is now sixty-five times greater than the average weekly expenditure during the first ten months of the war.

The output of machine guns has been increased thirty-nine times.

Two thousand miles of railway track, 1,000 locomotives and many tens of thousands of wagons have been shipped abroad.

The ministry of munitions handles 50,000,000 articles per week and sends abroad 60,000 consignments per week.

In addition to over ninety national arsenals, Great Britain now has 5,046 government-controlled factories, all working day and night on munitions and supplies.

In October, 1917, about 2,000,000 men and about 700,000 women were engaged in munition work proper.

In July, 1917, the number of women employed in government work of all kinds stood at 1,065,000. According to the board of trade "Labor Gazette" of November 16, 1917, the number had arisen to 1,302,000 before the latter date.

Women do 60 to 70 per cent of all the machine work on shells, fuses and trench warfare supplies and have contributed 1,450 trained mechanics to the royal flying corps. In one way or another about 5,000,000 British women are working for their country in her need, many of whom never worked in their lives before.

Britain's ships have kept open the ocean highways and penned the Hun in his few protected harbors.

The navy has tripled its personnel and doubled its fighting armament.

It has transported over the face of the waters 13,000,000 men, 2,000,000 horses and mules, 500,000 vehicles, 25,000,000 tons of explosives, 51,000,000 tons of oil and fuel and 130,000,000 tons of food and other stores.—*Chicago Evening Post,* Aug. 3, 1918.

It is the man who tries to make the best of both worlds who make nothing of either.

If Bible-reading be like getting your friend's letter, then prayer is like a visit from your friend.

Opportunity is often like a pin in the sweepings; you catch sight of it just as it flies away from you and gets buried again.

A Christian, when he makes a good profession, should be sure to make his profession good.

Every day, as it rises out of eternity, keeps putting to each of us this question afresh: "What will you do before this day has sunk into eternity and nothingness again?"

News of Our Work

We cannot give you even a taste of each of the good things enjoyed at our Annual Meeting, but you will agree with us that the samples given in this number are not disappointing. Letters to that meeting, and addresses and reports will appear in one or more of the following numbers of the CYNOSURE.

We wish to thank God and you who were moved to send in so liberally for the expenses of the Conference and also, since it closed, for the work to be done.

It is gratifying to report the reception of 211 new subscribers to the CYNOSURE during the first twenty days of June. The magazine goes to press now, but we hope you who read will keep the result rolling steadily forward.

HARVESTING.

BY REV. J. B. VAN DEN HOEK.

Having received my appointment from the National Christian Association to give lectures on the "Secret Empire," whenever I could, I deemed it my duty to prepare for this work.

Of course, as I am resting from regular work in the congregation, that I may regain my strength, I shall only be able to give a lecture now and then.

As the Harrison Consistory of the Christian Reformed Church (Douglas Co., South Dakota) asked me to fill their pulpit on the 18th of May, I decided at once to give lectures at Corsica, Harrison, New Holland and Platte.

I always send a kind invitation to partake of and be present at our meeting, to the Consistories of the "Reformed Church of America," not failing to mention, that my dear brother, Rev. John F. Heemstra of the Roseland (Chicago) Reformed Church is now President of the National Christian Association.

Difficult is Every Beginning!

On May 21st I gave my first regular lecture in the Harrison church. The farmers' work being already late they could not all come on account of the rush in corn planting. The Elder of the sister church had "forgotten" to read my invitation from the pulpit the previous Sunday. The man who had to light the lamps for our evening lecture was too busy to come. And so it happened that I spoke for the first time in my life in the dark. Trying circumstances indeed for the *first lecture*. The only light was a small lamp on the pulpit. But I could not see my audience. The people listened well, and in the dark for one and one half hours. Rev. A. Guikema remarked after the meeting, that the absence of light was typical of the facts. He said, "You were speaking on the 'works of the darkness." You gave light standing in the light. But you spoke to the people, who sat in the darkness while you were trying to persuade them to come to the light!" Sure, we can always find something to rejoice over. I got some CYNOSURE subscriptions here and a collection of quite $18.00.

After the sermon on the Sabbath I gave my next lecture at Corsica, five miles east of Harrison. A very full house greeted me here both in the afternoon and evening. Many had come from all the surrounding country to hear. A company of secret society men, I was told, were outside the church before the opened windows. Some of their "brethren" were inside. The Lord was with us. I got some CYNOSURE subscriptions here. The previous week a collection had been taken here for the N. C. A., but the Consistory gave another. The service call brought us about $37, and the lecture about $13 additional. That means over $60 for our Cause from Corsica.

The third lecture was given at New Holland. This congregation is building a new church costing $30,000. The old edifice was filled with an attentive audience. I got here thirty new CYNOSURE subscribers and a collection of quite $37.00 with an extra gift from the Consistory of $5.00.

The fourth and last lecture of this series was given at Platte, Charles Mix County, near the bluffs of the Missouri River. "The night was cold and dreary, and the winds seemed never, never weary" But the church was filled to the corners. Here I took fifteen CYNOSURE subscriptions and a collection was handed to me of $30.00.

In all the four churches mentioned were many, who thought that a lecture and special information on Secret Societies was not necessary for them. They say: "We shall never belong to them and our children are educated to keep out!" But wiser men see the danger ahead. Contrary minds were changed after the lecture in every instance. In Corsica and Platte many of the young Hollanders have already drifted into the Lodge, although as yet a very few, if any, from the Christian Reformed Church. I must mention, that I got a special encouragement from Rev. H. M. Petterson of the Reformed Church at Corsica. He had lectured against the lodge in Indiana, he told me, and was preparing to lecture for his home flock now.

In addition to some eighty CYNOSURES, I had the privilege to find buyers of some twenty-five copies of "Modern Secret Societies" by our great Wheaton College President, Dr. Charles A. Blanchard.

Indeed heaven seemed to smile on this trip. The "exercise" was enjoyed. Some thirty families of the writers relatives were visited. My wife, who was just recuperating from an operation, was with me, watching if "anything might go wrong."

Let us sow, sow all the time, while the day is still here. The night is coming. "The latter days" are upon us. The great Apostacy is felt. Dark clouds are gathering for the Church, and many children of the Kingdom love slumbering!

SOUTHERN AGENT'S MONTHLY REPORT.

REV. F. J. DAVIDSON.

Since my last letter I have been privileged to hold a Bible Institute eight days and preach and lecture at Plymouth Rock Baptist Church, Rev. A. L. Davis, pastor, Plaquemine, Louisiana. We held three services daily. The noon and three p. m. services where the Bible was read and made plain were very well attended but the night services were crowded. The people with few exceptions seemed anxious to hear and learn the truth. Secret societies, saloons, Sunday base ball and kindred evils were made plain. Although secret societies are very strong in Plaquemine and in Plymouth Rock Church, not an insult was offered or a harsh word spoken during the eight days. A few of the most ardent secretists showed a bit of unrest, but they too followed up the meeting. Pastor Davis endorsed all that I said and urged his people to live a consecrated life for Jesus. The whole congregation unanimously invited me to return. Their offering was the most liberal one received in twenty years except that from the Second Baptist Church of St. Patrick, Louisiana. I was received with open arms everywhere and had a special invitation to dinner every day. Rev. I. S. Jones, pastor of St. Peter Baptist, the largest congregation in Plaquemine very cordially invited me to conduct a similar meeting later on at his church. The harvest truly is ripe, but the laborers are few. I have also assisted in dedicating the Israel Mission Baptist Church, Rev. Sypian, pastor, of New Orleans.

I was pleasantly surprised two weeks ago about 10:30 p. m. by some thirty or forty of Central Baptist Church, of which I am pastor, with a quantity of assorted groceries, all of which Mrs. Davidson and I highly appreciate and give God thanks. Surely our God is good to them who love and serve Him. The cornerstone of Central Baptist Church was laid by gospel ministers, May 25th. Services were very impressive. The speakers impressed the people to be true to God and to live the Christ life as the only sure remedy for lynching and all other barbarities. The people's eyes are gradually being opened to the evil of secret societies, the saloons and kindred evils. The National Christian Association could meet a great and pressing need in the disseminating of truth on the lodge question if funds were sufficient to establish a branch work in this city. I am yours for a pure church.

If God has given us a revelation of His will, whether in the laws of our nature or in a kingdom of grace, that revelation not only illuminates but binds.—*W. E. Gladstone.*

LIZZIE WOODS ROBERSON.

"LIZZIE WOODS' MONTHLY LETTER."

This finds me again at the home of the CYNOSURE. I went to Omaha the 3rd of April and worked there till I came to the Annual Meeting here for the 5th and 6th of June.

While making a few house to house visits in Omaha I met a little woman who knew that I handled all kinds of rituals. She said, "Sister Roberson, do you sell the Masonic ritual?" Yes. She said, "My husband is wrapped up in Masonry and says that nobody dare expose it." I said well, he does not know the Scripture, Luke 12: 2. God has had men revealing these secrets ever since the Masons killed Morgan in 1826 and sunk his body in the Niagara River. All of this dark plot was brought to light, and honest ministers of the Gospel have been exposing it ever since, and many honest Christian men and women have given their hearts to God and come out—for our God says: "Come out (2 Cor. 6:14-18. Rev. 18:4). She said, "Well, I want two rituals, the Odd-Fellows and the Masons." I went home and got the books for her and she told her husband about having them when he came home. He came right over to my house and called for me. I was expecting to hear something from him, but not so soon. When I came downstairs and spoke to him he said, "Sister Roberson, I am so sorry you sold my wife these lodge books. I am a cripple; and I am the Secretary of my lodge; and I have little children; and I am trying to leave them something to live on when I die; and you have broken peace in my family by letting my wife have those books."

I said, "Well, you sell your soul to the devil in order to leave something for your children, 'What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul.'" He said, "Mrs. Roberson, I am so sorry! I am so sorry." He was backing out of the door and kept saying, "I am so sorry, I am so sorry you let my wife have those books." My husband looked at me and laughed. We could not help from laughing to see him, himself exposing Masonry. He acknowledged that the book was genuine, and if the Masons learned that, they are sworn to kill him. He has sworn that he will not in any way make known the secret of Masonry. I was sorry for him and sorry to see what a fool the Devil can make even of a man who claims to be a Christian. His wife does not want him to sell his soul in order to leave money for her and the children! It was reported to me that a white man said, he did not want the lodge secret exposed. He said, "I am a Shriner and that is my church. It is a wonder that the Masons let that woman live so long." So Masons are exposing their own "secrets" and showing you what the principles of Masonry are.

It is a great pity that sensible men will get down to an idol heathen worship like Masonry, where men are taught to kill each other on account of an oath. It is pure heathenism. Think of preachers

of the Gospel joining in such Baal worship. There are only a few preachers who have the boldness to preach the whole truth to a dying world.

I left Omaha the 30th of May enroute to Berne, Indiana. Mr. A. J. Neuhauser, the secretary of the Christian Temperance Society, wanted me to speak on the lodge question the 3rd of June. This Temperance Society was organized in Berne, Indiana, forty years ago and we could see how this meeting, once a month, has affected the young people in Berne. Whiskey, tobacco, and motion picture shows are things of the past. I never saw a man or boy smoking while I was in Berne. There are very few lodges in Berne. There are four churches in the town. This great Temperance Society is held once a month in the First Mennonite Church, the finest building in eastern Indiana with a seating capacity of two thousand. Rev. P. R. Schroeder is the pastor of this great church. He is a young man, but is not afraid to stand against any wrong. It was very amusing to me and my daughter when we got off the train at Berne. We got there one day ahead of the appointed time so Mr. Neuhauser was not expecting us until the 3rd. We soon found the way to the People's Store, of which Mr. Neuhauser is the proprietor. When we walked into the store he met us and asked, "Is this Mrs. Roberson?" After introducing my daughter and I to all the clerks in his store he took us out to his home. Sister Neuhauser bade us welcome to her home so cosy and clean. What amused us was that we were the only black people in Berne. Some children there had never seen a black face before, but these people are really Christian, and their children are trained up in the admonition of the Lord, and hence not once was a child saucy to us while we were in Berne. It is a beautiful little town.

I spoke on the 3rd of June to the Temperance Society. Sixteen young ladies in the choir furnished the music for the occasion. Their voices were beautiful. Mr. Musselmann, the President of the Temperance Society who is also the Editor of *The Berne Witness* was the leader. The whole congregation joined in the song and the great pipe organ sounded out its beautiful music. It was grand! The congregation listened attentively to my poor lecture. They gave me a good offering.

At the close of the meeting Mrs. S. J. Grabill, the pastor's wife of the Missionary Church, invited me to stay over the next evening and lecture in their church. We decided to stay, and were made welcome by sister Grabill and all the members of their beautiful little church. We had a good audience. I saw so many old fathers in the congregation that said, These people are temperate and take care of their health and live to a great old age; and the young people all looked healthy and rosy. These young people as well as the old take pleasure in the church. They love God and not the picture show, saloon, tobacco, house of ill-fame—nothing of that kind in Berne. I enjoyed myself with these people of God. They also took a good collection for me.

We visited the Women's Missionary Sewing Society on Wednesday, the 4th of June. These women of the Mennonite church sew quilt-blocks all the year and then meet on a certain day in the old church and make them into quilts for foreign missions and for the Indians and for the poor. These women were just as busy as bees all day long. I do not know how many quilts were made that day but it must have been two hundred or more.. The sweet little girls took pleasure in waiting on the women while they were quilting. Mrs. Eli A. Luginbill is the President and Mrs. P. R. Schroeder is Vice-President. They asked me to sing and teach a lesson, so I had my daughter read Prov. 31:10-31 after which we prayed and sang "Lift Him Up and I Will Draw All Men Unto Me." All asked me to come again. Nobody got angry at what I said about lodges and whisky and tobacco and motion picture shows. These good people of Berne do not want Baal worship among their children. One thing about the preachers in Berne, they keep the devil's trap out of Berne because they are faithful in their testimony and lift up Jesus. The N. C. A. literature is read by the people there and many take the CYNOSURE.

Shine on sweet CYNOSURE and keep the peoples' eyes open. Many wanted to

meet me because they have been reading my letters in the CYNOSURE for many years. Go on, Dr. Blanchard and Brother Phillips and Brother Stoddard, and Brother Davidson, and the Board of Directors and dear Sister Kellogg, the secretary. Read Deut. 7:6-10, and shout glory!

Yours for the work of Jesus,
(MRS.) LIZZIE ROBERSON.

EASTERN SECRETARY'S MONTHLY REPORT.

REV. W. B. STODDARD.

Responding to the Western invitation I am giving the month of June largely to the Iowa work. This is a splendid country, very rich in resources. Banks are reported to be overloaded with deposits. Farms are selling for unheard of prices.

The proprietor of the hotel where I stop states that all are after the "almighty dollar." Some doubtless join the lodges thinking it will help them in their pursuit. How often they discover their mistake when it is too late. I met a Mason dying with rheumatism, likely brought on by intemperate habits. He is reported to have been very rough and profane during his younger life. He keeps a poor accommodation for the travelling public, getting a much needed little to keep him and his from the Poorhouse. He appeared to be anything but happy. In short he is another evidence that "the way of the transgressor is hard." Masonry never helps people to die happy!

I have a series of lectures arranged for Reformed and Christian Reformed Churches in this section. If they "pan out" as arranged, I speak at Leighton, Pella, Otley, Prairie City and Des Moines. There has been much rain in this section and it is falling as I write. Transportation is slow for the man accustomed to the Eastern trolley system. The auto helps when not stuck in the mud! Domine A. H. Brat, now pastor of the Christian Reformed Church at Eddyville, took your agent in his machine for a trip of over thirty miles to visit State President Malcolm and others at Albia. Brother Brat has done and is doing much for our interests in this state.

I am to preach in the First Reformed Church, Pella, and am placed over against attractive speakers here for the Commencement of the Reformed College. The people could not all get into one church house, hence it is well to have at least two services.

Notwithstanding the statement of an Elder that your representative is not needed here, it is my judgment that he is. This Elder gave as the reason that their church would not receive lodge people. He thought I should go to churches where the members have dances and belong to lodges. In our conversation it developed that this church had been accustomed to take up a collection annually in support of the N. C. A. work, but since they had adopted the "budget system" they had forgotten to provide any support for our work. He thought they might do so another year now that attention had been called to the omission. He told of a son of one of the members who went to war and returned a lodgeman. He surely did not make it clear that this church was so "rooted and grounded" in antilodge truth, that it needed none. As well talk of not presenting other Gospel truths, because the church already believes them!

Following my last report I worked in Chicago and vicinity seeking to contribute support to our Annual Meeting. Over twenty lectures and addresses were made in churches of many friendly denominations. I was especially glad to take the antilodge message to the students of Wheaton College and the North Park Seminary (Swedish Congregational). Attendance was good at meetings in the First Christian Reformed, Englewood, and Second Christian Reformed, Roseland, also Sixty-second St Reformed Churches, all in Chicago. I spoke in several Mennonite Missions, also Mission of the Brethren in Christ in Chicago. Meetings in the Central and Sixty-second Street Free Methodist Churches gave cheering help. Emmanuel Lutheran Church, Glenview, Ill., turned out well at the week night lecture notwithstanding farmers were driven, and driving their work. These people supported splendidly in CYNOSURE subscriptions. Their kind hospitality gave new evidence that it was not necessary to join the lodge for help when one trav-

els. At a noon-meeting of the "Helping Hand Mission," conducted in the N. C. A.'s building, the writer was permitted to help in "throwing out the life line" to those in need.

Liberal contributions were received from churches in which I spoke which will be acknowledged in the CYNOSURE in due time. For these and all the blessings I am thankful. Expenses are increased but God sustains thus far.

After finishing the work planned for the prairie country I shall look again towards the eastern hills. The N. C. A.'s Annual Meeting, while not as largely attended as some, was an inspiration. It inspires one to come into touch with consecrated men and women who are living for the advancement of Christ's Church and the coming Kingdom.

Rev. Paul G. Prokopy of Plymouth, Massachusetts, writes: "I read every issue of the CYNOSURE with delight. Let us not weaken in our fight against the lodge. It's not an easy one, but certainly a just one. There is enough danger of the line of demarkation between Christians and the world becoming less distinct without the poison of the lodge."

One of our many friends in Canada, Edward K. Leep, writes: "I am always glad to receive the CYNOSURE. It ever rings true to the principles of true Christianity. I appreciate the work of all the brothers and sisters who contribute to the CYNOSURE, but the articles of Dr. Blanchard alone are really worth many times the subscription price. Keep up the fight in spite of the strength of the enemy. Ultimately the victory will be on our side, as to our King and Leader is given all power in Heaven and on earth."

Mr. S. Y. Orr, one of our coworkers in Colorado, wrote recently that one young man was saved from the lodge through the distribution of our catalogues which Mr. Orr had given out.

Mr. G. W. Smith of Greentown, Indiana, is one of the N. C. A.'s faithful friends. He writes: "I recently heard an Austrian evangelist who was holding a series of meetings in our town say from the pulpit, that he believed that nine-tenths of the church members in Greentown were heading for hell. Any one knowing that we have a population of about fifteen hundred, with ten lodges (the Masonic in the lead), and that practically all of the leaders in the lodges are leaders in the churches, need not be surprised at the above statement by the evangelist."

Another Canadian friend, Mr. J. H. S. Kerr, sends the following encouraging words, "I thank God for what you are doing to combat this modern heathenism masquerading as ideal Christianity."

Mr. John Hoogenboom of Goshen, Indiana, and a CYNOSURE reader for many years, writes: "I like your magazine and hope that the Lord will bless your work and the workers."

Richard S. Beal, pastor of the First Baptist Church in Tucson, Arizona, when sending for some literature says that he has a tremendous lodge problem to face in Tucson and wishes us to remember him and other Christian workers there, in prayer.

Richard McGregor of Soldiers' Home, California, and a newspaper reporter of thirty years' experience, when sending for our literature, writes: "I can do more showing people how silly this thing is than any other way. You can laugh them out easier than by any other method. They set such great store on their deep 'secrets,' and that attracts many who would hesitate if the work was secret no more. I am going to try to do some real effective work out here."

Mrs. Alice A. Miller, of Stratford, Iowa, was for many years an active coworker and interested in the progress of the work under the auspices of the National Christian Association. She entered upon her heavenly rest in May last in her 72nd year. The sympathies of the Association are extended to the husband and family.

The glad day of our reunion with our honored brothers and sisters is fast approaching and so while sorrowful we are yet rejoicing.

STANDARD WORKS

—ON—

SECRET SOCIETIES

FOR SALE BY THE

National Christian Association,

MODERN PROPHETS of BAAL

OR

WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. **"If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal."** This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on **Masonic Theology,** taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also **A Word to Bible Students,** by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

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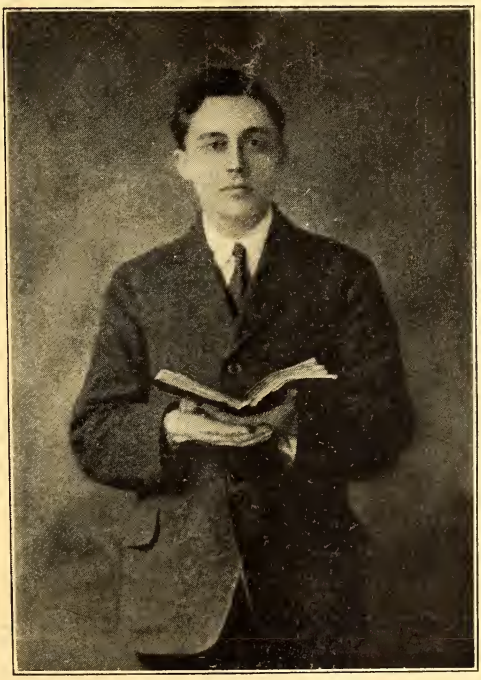

(Testimony page 117.)

Herman Newmark.

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CONTENTS

Herman Newmark, Photograph.....Cover
Masonry and Wilson..... 99
The New Soldier Organization..... 99
Undue Credit—*The Fortnightly Review* 100
"My Father Works and I Work," by Pres. Chas. A. Blanchard..... 100
The American Legion, by J. R. Kaye, LL. D..... 104
An Antisecret Christian Daily..... 106
An Important Request, by Rev. J. Clover Monsma..... 106
Christianity vs. Secret Societies, by Rev. George E. Cooprider..... 107
Rev. George E. Cooprider, Photograph.. 108
Letters to the Annual Meeting..... 112
Minutes of N. C. A. Annual Meeting, June 5 and 6, 1919..... 115
Testimonies republished from July CYNOSURE:
Mr. Herman Newmark..... 117
Rev. Allan Crabtree..... 121
News of Our Work:
Eastern Secretary's Report, Rev. W. B. Stoddard..... 123
Southern Agent's Report, Rev. F. J. Davidson..... 124
"Lizzie Woods' Letter"..... 125
Contributions..... 126
Testimonies of Statesmen..... 127

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

MASONRY AND WILSON.

We have published quite fully all communications that have come to us concerning the relation of President Wilson to secret societies and yet we are requested to give further information if possible. We are convinced that President Wilson is not a Mason. It is true that a communication was addressed to him while at Paris by French Masons in which he was addressed as their Illustrious Brother Wilson. This does not prove that Mr. Wilson is a Mason, it simply shows that the French Masons seem to take it for granted that he is a Mason. Following is a copy of a letter received last May:

THE WHITE HOUSE,
Washington.

May 14, 1919.

My dear Mr. Phillips:

I have your letter of May 12th. The President is not a member of any secret organization or fraternity except a college fraternity.

Sincerely yours,
(Signed) Jos. Tumulty,
Secretary to the President.

Mr. Wm. I. Phillips,
850 W. Madison Street,
Chicago, Illinois.

Are we to suppose that the French Masons know more about President Wilson's connection with the Order than does his Secretary or the leading Masonic journals of America?

THE NEW SOLDIER ORGANIZATION.

We have been advised at the headquarters of the American Legion here that an honorable discharge from the late army is all that an ex-soldier needs to become a member—that there is to be no secrecy, oath, or religious ritual. This is a sensible and highly patriotic attitude which the American Legion organizers have taken.

The Reformed Presbyterians sent two delegates to the national meeting called to organize the American Legion at St. Louis, Missouri, last May, namely, Rev. T. C. McKnight and Rev. O. S. Thompson. The Lutherans, representing a million and a half antisecrets, also sent a Committee, the secretary of which was Rev. Alfred Doerffler. These Committees were cordially received and sat in the Convention and did what little they could as outsiders for the thousands of soldier boys who went from these denominations and other similar testifying churches.

There can be no objection we think for the American Legion to give some expression of their regards for comrades as they shall pass away one by one in the days to come, providing all religious ritual is eliminated as at present proposed. There probably would be no objection to volleys and taps after the pastor of the respective denomination to which the departed has belonged had finished conducting the funeral rites in accordance with the rules of the church. Neither would there be any objection if one or more of the comrades should give a short address while placing a wreath upon the grave in token of sympathy with those who are left behind, and also while placing a flag at the head of the grave.

We believe that the plan of The American Legion at the present time is American and democratic, and that to keep it such it is incumbent upon all lovers of openness and freedom to do what they can to let the managers of the American Legion know that they approve of the present purposes of the organization to make it possible for every honorably discharged soldier to join and enjoy the fellowship of his late comrades. The rules and Constituion of this soldier organization have not been fully formulated and will not be until the next An-

nual Meeting this fall. We may be sure that Satan will stir up some to add a Chaplain and some kind of religious ritual for the burial service, and hence we should be prayerfully active in thwarting such a move. Only about half of the soldiers of the Civil War united with the G. A. R. Many objected to its secrecy and religious ritual. May the American Legion avoid the mistakes of the older organization.

Where in this number is the fact mentioned of the alliance between the Salvation Army and the Elks?

In which article will you find set forth the ideals of The American Legion?

Do you know where in this number of the CYNOSURE it is said that Mr. Moody took a hundred dollars offered him by a saloon-keeper?

When Mr. Moody received money from the saloon-keeper the latter well knew that Mr. Moody would use the money in a way that would condemn the donor's business. That was a very different thing from making an alliance with the saloon. The writer does not believe it to be wrong to receive money from a man whose principles and associations he strongly condemns providing the donor has been faithfully warned and knows that the money donated will be used in continuing such condemnation.

Do you know why we republish from the July CYNOSURE the testimonies of Messrs. Crabtree, Newmark and others? The demand for them far outran our supply.

We are obliged to ask your pardon for disappointing your desire to read all of the other addresses, given at the Annual Meeting, in this number. You shall have them later and they are worth waiting for.

UNDUE CREDIT.

The attention of the editor of the CHRISTIAN CYNOSURE is called to the fact that there is no such paper as "the Cincinnati Catholic Register" and that the remark credited by him (Vol. LII, No. 2, p. 63) [credited to the *United Presbyterian*] to that paper about God having "doubly blessed the Catholic Church by placing one of its most faithful sons [Joseph Tumulty] at the right hand of President Wilson," is spurious. There are not a few Catholics who regard Mr. Tumulty as a very doubtful "blessing."

—*The Fortnightly Review*, July, 1919.

"MY FATHER WORKS AND I WORK" (John 5:17).

BY CHARLES A. BLANCHARD, PRESIDENT, WHEATON COLLEGE, WHEATON, ILLINOIS.

These words from the lips of our Lord recorded in John 5:17 have always impressed me as a description of the divine life. Jesus here speaks of the habit of His Father and of Himself: "My Father works and I work." He makes a similar remark respecting the office of the Holy Spirit: "when He, the Spirit of truth, is come, He will guide you into all truth. * * * He shall receive of mine, and shall show it unto you."

It was by Jesus Christ that God made the worlds (John 1:10; Heb. 1:2). The Holy Spirit also speaks of the angels saying that God makes His angels ministers to those who are to be heirs of salvation. (Heb. 1:14.) The word "minister" means "one who serves." God makes his angels servants to serve those who are heirs of salvation. Thus we have a picture of the ceaseless, tireless industry of the Divine.

Man who partakes of the divine nature is under the same rule. Jesus said to His disciples, "As My Father hath sent Me, even so send I you" (John 20:21). And we may know just what He means for He says: "For this purpose the son of God was manifested, that He might destroy the works of the devil" (John 3:8). And again He says, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). That is, Jesus Christ

has a double office. He is destroying the works of the devil; He is giving life abundant to His people. And as the Father sent Him to do these things, so He sends us to do the same.

This An Encouragement

All those who belong to God and who are sincerely occupied in His work find comfort in words like these. They do not toil alone and they do not toil unsuccessfully. They have companionship and victory in all the work they undertake for Him.

I think I understand fairly well the discouragements and depressions which come to the children of God in their efforts to establish the Kingdom of their Father among men. Physical infirmities, financial necessities, the alienation of friends, the efforts of enemies, the direct assaults of principalities and powers, all these tend to dishearten and to slacken endeavor. But reflecting on the never ceasing labors of God, our Father, of God our Saviour, of God our Teacher, and bearing in mind the fact that these labors have all been given to us and that our labors are in co-operation with theirs, all this tends to hearten, to energize, to lead on to victory.

A Three-Fold Cord.

Three events have recently occurred in my life which have conducted to the thoughts above expressed.

When I was in Philadelphia in the Fundamentals Conference, I was leaving the platform one day when a friend said to me, "I have a friend here who wishes to meet you." I paused and was introduced to an impressive looking gentleman who said to me that he had requested the introduction as he wished to speak with me briefly. We continued our conversation through perhaps ten minutes, possibly more, possibly less. The substance of his remark was this: "I am a minister of the Gospel and have for years been engaged in evangelistic work. I am also a thirty-second degree Mason and have for some time been ill at ease respecting the latter fact. It has seemed to me that an affiliation with the masonic lodge was not a proper position for a Christian man to occupy. I have heard of your testimony on this subject and I wish to speak with you respecting it."

I replied that I was glad to speak with him and that the only question was whether or not he was prepared at all costs to be obedient to the Spirit. These were not the words but this was the thought, as well as I can recall it at this time. He said, "You feel sure that it is a violation of the teaching of the Spirit for a man to be in my position?" If not, I replied in substance, why should you be ill at ease? There are many things in your daily life about which you are not disturbed: you know you are doing the will of God. But you are associated with unbelievers in your lodge life. You know this is forbidden by the Word of God. You do not need to know His will. You need to be willing to do it. And as soon as you are willing to do His will, while you may find hostility among men, you will secure the approbation of your Heavenly Father.

We parted in the lobby of the Academy of Music. I have not seen him since. I do not know what he will have faith and courage to do, but I trust that God will lead him out and lead him on until he shares the glorious liberty of a child of God.

Witness Number Two.

After the close of the Fundamentals Conference in Philadelphia, I went to New York to share in the Fundamentals Conference held in that city. My time was very short for engagements in Ohio and Michigan were waiting me, but I preached Monday at eleven o'clock in the morning and at three in the afternoon. At the close of the morning serv-

ice, a gentleman came forward and said, "I am very thankful to see you. I have been thinking of you for more than a week." I had never seen him before. He had never seen me before; but he said he had been thinking of me for more than a week. He said, "I am a minister here in this city and I am also a thirty-second degree free mason. I have been disturbed in my conscience regarding my masonic relations for a good while and last week I remembered that I had heard from someone, somewhere, somehow that a Mr. Blanchard had written a book on the subject of secret societies. I have therefore been desiring to see and speak with you concerning this matter. The conversation that followed was substantially like that which has been recorded in connection with the Philadelphia Conference. In fact, there is little else to be said; for Free Masonry is anti-christian in all its characteristics. It profanes the Word of God; it teaches men to violate His Commandments; it binds good and evil men in unequal fellowship and is a deadly enemy of the home, the church and the state, the only divine institutions existing among men.

It is obvious that in these two cases, the Holy Spirit was working in the minds of these two Christian ministers to separate them from these Godless and evil associations. Neither of them, so far as could be learned from their conversations had been taught of man. Both of them were under the direct teaching of the Holy Spirit. They were ill at ease. They knew that the position which they occupied was contrary to the Word of God and the teaching of the Spirit. They did not know this clearly and well. They saw "men like trees walking," but they knew enough to be disturbed and both of them being Christian men desired to know more perfectly the will of God.

God works; Jesus works; the Holy Spirit works; holy men work, not so well as they ought, not so patiently, persistently and successfully as they might, but they work. And God blesses their work and here were two of God's children who were hampered and hindered by disobedience, whom He was seeking to set at liberty and to thrust out more fully into His service.

Witness Number Three.

I have just returned from a Bible Conference held in Zion City, Illinois. It has been a very impressive meeting. The persons attending it are not wealthy: many of them are what the world would call poor, but they have been for years interested in a mission among the Basutos in South Africa. Two beautiful young women, members of the church, have been for five years laboring among those benighted people in that dark land. They have been at home for two years on furlough and the mission effort in this Bible Conference was to provide means to send them out again with a Christian man who goes with them to superintend a farm of two hundred acres which belongs to the mission. He is a skilled mechanic, a man who has accumulated quite a property and who has devoted both his property and his life to the Basutoland mission.

The friends were a little discouraged about the money required to finance these three missionaries who are expecting soon to sail. Their passage money, $900.00, had already been raised and paid and they had in the treasury perhaps a $1,000.00 or so, but to purchase the farm implements, the seed, to erect the buildings which they require, would cost about $6,000.00 more and just how to raise this sum of money, which, very small to some persons was large to them, they did not know.

Last Sabbath morning the message was from the words of Jesus, "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Mark 10:21). The Holy Spirit was with the Word and when the people came together at three o'clock in the afternoon, it was evident that God was with them as He always is with those who are disposed to obey Him. The result was that with great joy the people cast into the treasury of God until all that was required was provided. The two missionaries who had labored five years among the Basutos were so filled with gladness that they could scarcely sleep that night. In the evening, God met with us again and the message was from the words "Prepare the way of the Lord; Prepare the way of the people "(Isa. 40:3, 4; 62:10).

I was a guest during this conference with a business man who is a humble and devoted Christian. As we were speaking after the close of the evening meeting, he said to me, "Freemasonry is one of the great enemies of the Kingdom of God." I replied, it surely is. Do you know this from your personal experience? "Yes," he said, "I was a thirty-second degree Freemason and I had no rest in my soul after I knew God until I abandoned the whole system and came out to belong to God alone.

(I am always a little embarrassed in trying to report truthfully conversations which occurred in the past. I do not pretend to say that he said these very words, which I have just written, but I feel free to say I have not misrepresented in any particular the thoughts which he expressed.)

The interesting fact in this connection to my mind is, that these three men, Christian brethren, received into the fellowship of the masonic organizations, should have all of them by the teaching of the Holy Spirit without, so far as I have knowledge, any human touch whatever, have been led to see that as Christion men, they were under obligation to have no fellowship with this work of darkness and were moving out under the teaching of the Holy Spirit without any particular help from man. It was also interesting to know that when the Holy Spirit found them, one of the things which He did was to move them to talk with me. It so happened that I was the person whom they met. It might easily have been any one of a thousand others. We have every reason to believe that scores and hundreds of men taught in the same manner by the Holy Spirit are by Him led to speak with other Christian brethren who have some light in regard to this subject.

God works; Jesus works, and the Holy Spirit works. They work all the time. The negroes in their camp meetings in the South had a melody which they used to sing by the hour running something like this:

My God is writing,
He is writing all the time.
He hears all you say;
He sees all you do;
My God is writing,
He is writing all the time.

There is no question about it. Our God sees all we do and hears all we say and He is writing in our hearts and in the hearts of other men, as well as in the books which are to be opened on the Judgment Day.

Whose Child Are You?

Spurgeon in his sermon on the words, "His Word runneth very swiftly" (Ps. 147:15), says: These words are a great encouragement to God's children and they are a great discouragement to His enemies. He waits a long time before He meets man in judgment, but at last "His Word runneth very swiftly." He waits a long time before He rewards the humble faith of the believing ones, but

"His Word runneth very swiftly." But when He begins, He makes an end. I commend this thought to those who read these words and who are sometimes disheartened when they think of the slow progress which the Kingdom of God is making among men. The progress is not so rapid as we could desire, but in the end, it will come and it will not tarry. "His Word runneth very swiftly." He is working, He is working all the time. He is working when you are asleep quite as well as when you are awake. He works when it is dark just as well as when it is bright. When you think His cause is failing, He is working just as truly as when you see victory which tokens progress. Our only anxiety should be to keep our own work up to the mark. I have often quoted Sam Jones who says that men pray as if they were afraid that God was going to fail on His share of the work. Whereas, the failure is never with Him but always with us. So many fail because they do not realize that we are required to labor on dark days just as patiently as on bright days and all the time to know that God is at work and that in the end His Kingdom for whose advent we have been praying now these nearly two thou sand years will come.

THE AMERICAN LEGION.

BY J. R. KAYE, PH. D., LL. D.

It was to be expected that the Great War would be followed by an organization of the men who served in the army and navy. It was true of the last great war through which America passed—the Civil War. Those who survived its ravages formed themselves into an order known as The Grand Army of the Republic. It seemed most fitting that such a conflict in which the basic principles of the nation were preserved should be distinguished by an organization of the men who, with their dead comrades, had triumphed in this mighty struggle. Not only would this maintain the comradeship that the war had created, but it would keep alive and emphasize the ideals for which they made such heavy sacrifices, and would be a living expression of the fundamental significance of these principles and ideals.

In like manner the World War in which the nation has participated, and has so grandly and nobly acquitted herself, is to bind into a great brotherhood and comradeship the men who have survived this colossal struggle. This organization is to be known as THE AMERICAN LEGION.

Significance of the Legion.

It has its roots in the greatest war of history. What at one time seemed an inconceivable thing actually occurred: America crossed the sea and became a part of this European conflict. For the first time she entered in such a manner into world-wide affairs, as it was also the first time when practically the whole world was involved in such a contest. The boundary lines of principles and policies were swept away and America was destined to enter and help to settle a world issue. In her world-wide dealings she can never again be what she has been in the past.

For the first time the American soldier has carried the Stars and Stripes into Europe, and fought side by side with the nations of the world. Thousands of our brave boys are sleeping in the soil of France. With victory perched upon its banners a great army is returning home to combine with a great army that was spared the necessity of going across in the formation of a Legion, a brotherhood, that in itself should express what the Americans helped to preserve and establish—the universal principles of truth and freedom.

Thus the significance of such an organization must be viewed in the light of the exceeding greatness of these events and the universal character of these tremendous interests. In the whole range of American history nothing has occurred to call into existence a community of interests expressed in an organization of such wide and far-reaching import. In the War of the Revolution we fought for our independence; in the War of 1812 we fought for what we conceived to be within our rights; in the Civil War we fought for a united conti-

nent and the emancipation of the slave upon American soil; in the Spanish-American War we fought for an oppressed people near to our own doors; and now, in what might be called the World War, we fought for the world, humanity, for universal freedom, for the rights of small states, for democracy and for the peace of the nations. Surely The American Legion as an organization is the greatest expression and representation of America's place in the world of anything that has yet appeared in our national life.

Ideals of the Legion.

These ideals are set forth in the preamble of its Constitution in the following declaration:

"For God and country we associate ourselves together in the following purposes:

"To uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a one hundred per cent Americanism; to preserve the memories and incidents of our association in the Great War; to inculcate a sense of individual obligation to the community, state and nation; to combat the autocracy of both the classes and the masses; to make right the master of might; to promote peace and good will on earth; to safeguard and transmit to posterity the principles of justice, freedom and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness."

The American Legion grounded in such principles must command the admiration, appreciation and whole-hearted enthusiasm of every true American. It is Christian in sentiment and purpose in that it gives God the first place in this statement of its ideals. It is profoundly patriotic in its invigorating Americanism. It is humanitarian and ethical in its interpretation of the principle of right. It is democratic in all that the term signifies. It is benevolent in spirit and aim in the promotion of world-wide peace and good will.

Principles and Policies of the Legion.

Its principles are broad and generous relative to its membership. The man called into the service, military and naval, but had no part in the actual conflict, may be as truly a memebr of and have the same part in the Legion as those who participated in the heat of battle.

The regulations are rigid regarding the character and conduct of every member, and what is required pertaining to the duties of citizenship. The high character of the Legion is safeguarded in the firm establishment of the principle that the organization can in no wise be used for political or partisan purposes, or for the promotion of any person's candidacy in public affairs. It is to be devoutly hoped that throughout the coming years the Legion will never descend from the high purpose and never commit itself to the intrigues of the politician.

In its entire constitutional statement there is nothing that savors of secrecy, nothing of the lodge feature in this respect. It is free from all such exclusive elements, of unusual oaths hedging it about and thereby rendering it impossible for any man to enter freely and fully into the organization. The good sense as well as the true principle of this cannot be too highly commended.

Again, and what is of the first importance, is the entire freedom from the organization of religious ritualism. In this particular it has again saved itself from this pernicious institution and practice of the lodge. There is no burial ritual that arrogates to itself the right to declare the destiny of one and all of its members based upon the accident of their membership in the Legion. This is not only in the interests of good sense but of that sensible and intelligent appreciation of what does and does not belong to such organizations.

A distinction, however, should be made between the type of ritualism referred to and the propriety of a burial service free from the things we have just condemned. There is no good reason why the organization may not compile and use what would be entirely fitting and proper, and in no sense or measure be committed to the forms and declarations of the rituals under criticism. It

is to be sincerely hoped that no evil genius will ever tempt this great organization to descend from this high plane and follow in the footsteps of the so-called "brotherhoods" that have effected such distortions in their religious claims and institutions.

The American Legion has an historic setting of tremendous significance, and is organized for the perpetuation and promotion of great things. It has the deep interest and sympathy of every true American. It represents a nation's greatness and glory, and it is the hope and prayer of that nation that its ideals and activities throughout the years shall be commensurate and correspondent with the exceeding greatness and significance of those events which gave it birth.

AN ANTISECRET CHRISTIAN DAILY.

Chicago, Illinois, July 3rd, 1919.

The CHRISTIAN CYNOSURE,
Chicago, Illinois.

Dear Mr. Editor:

Would you kindly run the enclosed contribution in the earliest edition of your magazine?

You will understand, a Christian daily would fight secret organizations as strongly as any other type of anti-Christian movements. Help us along! Editorial comment would be appreciated.

Thanking you in advance, I am
Yours in the Master's service,
J. CLOVER MONSMA.

AN IMPORTANT REQUEST.

Voices have been raised of late in favor of a Christian daily newspaper. Do you know, dear reader, that we, Christians, are in great need of such a paper? Just consider the following:

In our country more than twenty thousand newspapers are being published and *Not One of These Is Positively Christian in Character,* so far as we know. I wonder what our King in heaven thinks of this? Does not this statement convey one of the most serious charges imaginable? We are called upon to practice our religion, to let our light shine, but what are we doing in the broad field of the daily newspaper?

James Bryce has said that our American government trembles before *Public Opinion,* the President himself included, and the public opinion is influenced and directed chiefly by the daily newspaper. What are we, Christians, doing with this mighty organ for moulding public opinion? The daily newspaper is the only educational means of thousands of people; they read nothing but that; why do not we, Christians, make use of our great opportunity in this field? By means of a Christian newspaper we could make the will of Christ known with respect to the various problems of life, and we could do so daily.

As the situation is at present, we, Christian parents, are continually obliged to take un-Christian and sometimes anti-Christian papers into our homes. In the church, in the Sunday school, in our homes, we try to lead our children in the right direction, and, lo and behold, here comes the *Worldly* newspaper *from Day to Day* to undermine the Christian foundations that we have been trying to build. Are my utterances too strong? A seven years' experience on the editorial staff of one of our large dailies tells me that they are *Not.*

Just mark the following points:

1. News is oftentimes published in an untruthful manner. The publishers are very often connected with political clubs or moneyed interests, and this usually has a pernicious influence upon their paper.

2. Only that news is published which gratifies the taste of the managing editor, and that taste is very often *Far from Christian.*

3. Great movements in the field of religion, doings of the churches, of Christian organizations [such as the National Christian Association, opposed to secret societies], of Christian institutions of learning,—they are either ignored or reports concerning them are stowed away in some obscure corner.

4. Sporting news occupies whole pages; Christianity and the Bible are stuffed in the smallest nook imaginable. Some proportions! Or has Christianity nothing to do with the newspaper? But is not Christ King of *All of Life?* Our children view these proportions from day to day; what influence will it exert upon them?

5. The editorials are good at times, but very often they are not, and most times they are strongly colored by doctrines humanistic and evolutionary.

6. We keep our children away from the bad movies and theaters; and yet—*daily* we give them the opportunity to feast their eyes upon advertisements that are far from clean, with pictures highly immoral, and with invitations to come and see some of the vilest productions on the market.

7. Funny cuts, etc., are also oftentimes far from noble and uplifting.

For a truth, my fellow-Christian, a *Christian Daily Paper* we must have! A paper that views the problems and happenings of life in the light of eternity. A paper that honors the Bible above the inventions of man.

Perhaps Chicago would be the logical point of distribution for such a paper. A midnight or early morning edition could then reach Illinois, Wisconsin, Eastern Iowa, Michigan, Indiana, Ohio, and even western Pennsylvania, on the same day. But publishing a newspaper is a costly affair. It means a great outlay of money. We would have to be assured beforehand of the moral support of our Christian people, no matter what their church affiliations are. Hence *This Very Earnest Request:* Let all those that would favor the plan of a Christian newspaper drop us a postal and tell us so. It is a small thing. You bind yourselves to nothing. All we are after is the *Sentiment* of our Christian people. This same request appears in other papers and will reach over a half million Christian homes. God grant that our ideals may be realized!

Please comply with this request! Do it now! Write your name and address plainly. Address: Rev. J. Clover Monsma, 5843 Archer avenue, Chicago, Ill.

Yours in His service,
J. Clover Monsma.

"So you're saving up to buy an airship? You're quite an ambitious little boy."

"Yes, sir; I want to fly over Jimmie Mack's back yard and drop bricks on him."

CHRISTIANITY VS. SECRET SOCIETIES.

REV. GEORGE E. COOPRIDER, MENDOTA, ILL.

(An Address Delivered at the Annual Meeting of the National Christian Association, in Chicago Illinois, June 6, 1919.)

Brethren and friends, I greet you in the name of our Heavenly Father and his Son Jesus Christ our Savior and in the fellowship and communion of the Holy Ghost.

I believe I utter the truth when I say that every man, who is a Christian, that unites with secret societies, compromises the teachings of the Bible, dishonors Jesus Christ and dulls the keen erge of his own conscience.

This is the "Laodicean Age" of the Church, when she is to become apostate, formal and worldly. This is the age of the well dressed Church which makes a good appearance and has great organizations, and yet is sorely lacking in vital piety and soulwinning power. This is the spectacular, amusement, banqueting, and lukewarm age of the Church, which is painfully lacking in deep devotion and spiritual power, "having a form of Godliness but denying the power thereof."

Listen to the strong condemnation of the Master upon this thriving apostate Church, Rev. 3:14-18:

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Just at a time like this when the prayer meeting is dying out and the class meeting is forgotten and the family altar is broken down, and the oldtime revival with its conviction for sin is a thing, mostly of the past—just at this time does the world come sweeping in on an ever-swelling tide of secret orders with their pretense of good fellowship, of

GEORGE E. COOPRIDER.

great charity, and with their formal worship to capture a Laodicean church.

The apostle Paul was no weakling that could not discern the drift and tendency toward these last day delusions, nor was he a coward and afraid to lift up his voice in powerful warning to the Church. We hear him in 2 Tim. 3:1-7:

This know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good.

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

Christian Men Violate the Plain Law of God in Uniting with Secret Societies.

Hearken as the Holy Spirit speaks to us in the Word of God:

Can two walk together, except they be agreed.—Amos 3:3.

Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Ps. 1:1.

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*.—2 Cor. 6:14, 15, 17.

I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.—Jno. 18:20.

Be not ye therefore partakers with them. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

For it is a shame even to speak of those things which are done of them in secret.—Eph 5:7, 11, 12.

And they were more than forty which had made this conspiracy. We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.—Acts 23: 13, 14.

Or if a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing*.—Lev. 5:4, 5.

Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.—Ezk. 3:17-19.

Compromising and Violating the Word of God.

Bible history abounds with the sad story of the fate and downfall of men and nations in their attempt to compromise and "get by" the Word of God.

Adam, with his unmanly excuse, the woman tempted me, compromised the plain law of God and of his own conscience and brought the world under the curse of sin and death. Joseph met a woman high up in the courts of Pharaoh's empire, but he did not yield to her soft and insinuating smile. Cain, Saul and Ananias and Sapphira compromised their souls in attempting a substitue sacrifice, but Abraham was foursquare for God, he put his own son on the altar in humble obedience to God's command.

Lot chose the riches of "well watered plains," and the society of the city in "pitching his tent toward Sodom," but his family came to moral shipwreck. But Abraham was willing to "dwell in a tent" and became the father of the faithful and heir of a redeemed world. He was true to God and privileged to pray his nephew Lot out of the burning and doomed city of Sodom.

The Church Has Compromised on the Question of the Lodge.

Hoping to gain membership and influence with the world the Church has not only allowed her members to unite with secret orders, she has also compromised among other things upon the divorce

question, and upon modern amusements —the theater, the dance, and card playing.

I wish now to ask a series of questions relative to "Christianity versus Secret Societies" and let the experience of men in the ministry and history and cold facts answer. Has the preacher *increased his power with God* in winning men to Christ by uniting with the Lodge?

Has his own life and example *become a greater power* in convicting men of sin and unrighteousness and of their one supreme *need* of a Savior by uniting with the Lodge?

Is he *more concerned and burdened for the prayer meeting* and the revival interests of his church and the piety and spiritual life of his people since he became a brother in the Lodge?

Is he *more filled with the Holy Ghost?* Does he preach Christ and him crucified —an all-sufficient Savior better since he became a lodge man? Are men under his ministry converted mainly to the social functions of the church, or by the searching, pure gospel of Jesus Christ to the family altar, prayer meeting and spiritual functions of the Church. Does he so preach and influence men that they are made to feel and know that outside of Jesus Christ they are forever and eternally *lost?* Does he so preach the plain, unvarnished, and unadulterated gospel that Lodge men see their sin and *know* they are *lost,* unless they confess faith in Jesus Christ as their only Savior and obedience to him as their only Lord?

Is a man a better preacher for God in the Lodge or outside of it? After the church has made concession after concession of its creed, its spiritual and moral standards and thrown wide open her doors to lodge members and lovers of modern amusements, what have been the actual *results?* We have a church filled up with the world. The statement is frankly made by many pastors today that more than half their membership know nothing about actual conversion or the deep joys of real spiritual life.

The Ministers Have Compromised Their Message.

The deity and sonship of Christ; the doctrines of atonement, sin and resurrection are all discredited by the "higher critics" of the day so that the inspiration and miracles of the Book of Books are held in doubt and question today. Many modern clergymen have thus made popular his membership in many secret orders of the day. He is a man with no strong convictions of the sin of lodges, no unswerving loyalty for vital truths of the gospel of freedom and separation. The preacher with a compromised message is a man with a backbone of putty that can be moulded into any shape for any occasion. The apostle James says of him, "A double minded man is unstable in all his ways." (Jas. 1:8). "No man can serve two masters" acceptably to both.

Ministers United with the Lodge to Be Good Mixers and Win Unsaved Men to Jesus Christ.

This is the claim. In private and in public many thus admit a compromise of principle by doing evil that good may come. This is a philosophy that is not pleasing to God and cannot possibly be fruitful of permanent good to man or minister in the end.

The experience of Rev. A. C. Dixon, D. D., for the past several years the pastor of Spurgeon's famous Tabernacle Church, London, England, follows:

I went to Brooklyn and there was inveigled into a secret order. I didn't know I was joining one—they called it a mutual insurance society. I would be ashamed to describe the initiation. When I got inside and found, presiding over the idotic orgies, my deacon, one of the most dignified in the church, and found him putting me through that sort of proceeding, and also some of the prominent church-members with him, I felt like a fool. I felt I had lost some of my influence with these men by submitting to the indignities of that initiation—such as boys would go through and laugh over, but when men come down to them they are certainly *indignities,* if not *insults.* I felt extremely undignified and humiliated by the proceedings, but that was not all—*before the first meeting was over,* the chairman of the Annual Ball Committee made a report and informed us that the tickets for the *public ball* were there for distribution, and each one of us was expected to distribute so many, and urge his friends to attend. "Well, well," I thought, "I am in it; I never thought I would get into a thing like this." So I did not have any more sense than just to get up and say:

"I am not in the habit of attending public balls, I do not know how to sell tickets to public balls; I believe that your public ball is an abomination unto heaven, and I cannot advise any of the members of my church to go."

My deacon sat there and looked at me out of the corner of his eye, as if that was a sort of new revelation to him. When I had said

the same thing perhaps a dozen times to individuals privately, I went home feeling a little twinge of conscience; and I confess I did not go to sleep quite as early as usual that night. I had gotten mixed up with unbelievers, was unequally yoked; I could not manage them; they had all the yoke on their side, and they were just carrying me headlong, like a blind ox, yoked in with them; I could not do a thing but kick and bellow, and I did that.

Within a few weeks I received a nicely printed card, announcing a *progressive euchre* party under the auspices of that secret order, and inviting me and family and friends to come. I sat down and wrote: *"My dear sir, I do not play progressive euchre; it is gambling; and I do not want my family to play it. I therefore return the card."* I thought that was the best testimony I could give.

About three months afterwards another, more beautifully embossed card came, inviting me, and *not* my family, to a *stag party.* The words "stag party" were in quotation marks and printed in capital letters. I said, "What is a stag party?" I found, after interpretation by one who knew, that the *stag party was a vaudeville show* in which *women undressed danced before husbands whose wives were at home.* When I learned that, I sat down and wrote to the secretary of the lodge: *"My Dear Sir: I don't believe in your balls, and I don't believe in your progressive euchre parties, nor your stag parties; and as I cannot influence this concern for good, I offer my resignation."*

Secret Societies are in Opposition to the Church. They have Forms of Worship. Many Claim Them a Substitute for the Church and Sufficient for Salvation.

Rev. Charles A. Blanchard of Wheaton College says:

That Christian churches are robbed and disintegrated by lodges is also so plain as to require little more than a statement. The secret society of our day, political, religious, patriotic, industrial or social, has an altar. It has a code of morals; and it promises in terms more or less obscure that persons who worship at its altar and conform to its code shall be saved from hell that is, go to the Grand Lodge above. The code does not require men to confess or forsake sin nor to believe in Jesus Christ. The code of morals insists that they pay their dues and do good to the members of the order. It is obvious that men who believe that they can attain heaven in the next world and live in sin in this—that they can satisfy law by giving to those who will give to them, by protecting those who will protect them; and that incidentally they can make money and secure office—it is obvious, I say, that men who believe these things are not likely to repent of their sins, abandon them, and find a home in the church. We should not expect them to do so, and, in fact, we find that they do not.

On this point Rev. Adam Murrman says of Masonry and Odd-Fellowship:

Consider these facts: "Mackey's Ritualist" is a Masonic authority, and ought to be accepted as such by Masons at least; it is so accepted. It contains more than thirty prayers, and yet the name of Jesus Christ is not in one of them; it contains many benedictions, and the name of Jesus Christ is not in one of them; it contains numerous odes and songs of a religious nature, and the name of Christ is not in one of them.

Being world-wide fraternities, taking in Hindu, Mohammedan, Unitarian, Jew and Christian, with the avowed purpose of uniting them all in worshipping The One God around one common altar, it becomes *necessary* to exclude the name of Jesus Christ in the interests of the Unitarian, the Hindu, and the Jew, while the Christian is distinctly told that to include that name would savor too much of a sectarianism that the lodge must of necessity avoid. *The Christian is the only religionist of them all who is required to surrender anything* in the worship of the lodge, *and he is asked to surrender Jesus Christ,* and to give his endorsement to a religious system that denies the most fundamental things for which his Church stands; *and this he does,* whether he means to or not, and the fact that he professes to honor the Son by saying "Good Lord" in his church on Sunday will hardly take off the curse from his saying "Good Devil" in his lodge during the week.

Rev. B. Carradine, D. D., for years a well known pastor in the M. E. Church South and more recently as Evangelist, says:

The fraternity is used by many as a substitute for the church.

How often have I heard, how many times have you heard men say about Masonry that it was as good as the church; that they wanted no other church; but you have got to remember that Jesus Christ did not found it, nor did He join it, nor did He endorse it. Christ founded the church and told us to come unto her. When men found an institution and tell us that it is as good as the church, I think those men are in danger. I would not stay a moment in an institution if its teaching and spirit would produce a feeling of that kind among its members.

Nothing has so powerfully convinced me of the dangerous power of these fraternities and their actual rivalship of the church as the recently uttered threat of some church members, that they would quit the church if I said aught against the fraternity.

What a state of mind and things does this reveal. These men and women will cease to listen to a man called of God to preach, and will dissolve their connection with a Divine institution if a man should open his lips in warning and rebuke against a human institution! Certainly these societies have encroached upon the feelings and judgments of men, to thus plant them in antagonism to the servants and church of the Son of God.

Freemasonry Is Both Contrary and Antagonistic to Christianity.

Again I quote the able authority of Chas. A. Blanchard, D. D., in his book, "Modern Secret Societies":

Another particular in which the anti-Chris-

tian character of Masonry is revealed is in its contradiction of the moral system taught in the Word of God. That system, as all Christians know, is a universal one. Men are required to do right to all, to sin against no one, while Masonic morals are partial and undertake to secure the rights of none except those who are in some way connected with the order. The Mason is sworn to befriend Masons and their relatives, not to steal from Masons or a lodge, not to speak evil of a Master Mason before his face or behind his back not to strike him in anger so as to draw blood, not to commit adultery with his female relatives. Such a system of morals is as far from the spirit of the Sermon on the Mount as heaven is from hell. The devil, if embodied, could observe a code of that sort and be a devil still. These are not all the particulars in which Masonry shows itself to be hostile to the religion of Jesus Christ, but they are sufficient for any man who has felt the guilt of sin and the pardoning blood of Jesus.

Idolatry is nowhere more plain or damning than in the Masonic lodge. Its creed is deism; its prayers are Christless; its morals are satanic; yet it professes to teach men how to live well and to die in peace. Together with other lodges invented and ruled by Masons, it is the great rival of the Christian church in Christian lands. As pagan religions are the hindrance to Christianity in heathen lands, so the heathen religions of the lodge are the great hindrance to the Christian church in our land.

A Sample of Some of the Penalties in Masonry.

"All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation or secret evasion of mind whatever; binding myself under no less penalty than that of having my throat cut across, my tongue torn out by the roots, and buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours."—*Masonic Entered Apprentice Penalty.*

"I furthermore promise and swear, that I will assist a Royal Arch Mason, when engaged in any difficulty, and will espouse his cause so far as to extricate from the same, whether he be right or wrong."—*Royal Arch Oath.*

"Binding myself under no less a penalty than that of having my breast torn open, my heart plucked out and placed on the highest pinnacle of the temple, to be devoured by the vultures of the air."—*Masonic Fellow Craft Penalty.*

"All this I most solemnly and sincerely promise and swear, . . . binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile a wretch as I should be, should I ever knowingly violate this my Master Mason's obligation.—*Master Mason's Penalty.*

Suggested Penalty of the United Sons of Industry.

At the head and foot of the coffin stand two masked persons in long black robes, and on the right side of the coffin stands the chaplain in a long white robe, also masked. As the hoodwinks are removed they each point with forefinger at the skeleton, when the chaplain exclaims: "Behold the secret doom!"

Those brothers for self-protection, and in strict compliance with their obligation, were forced to turn upon him the sword of Justice. He fell from the high position to which they had exalted him; his shafts of enmity were turned, his babbling tongue was forever silenced. He met a traitor's doom. Behold! Beware!—*Initiation of the United Sons of Industry.*

Testimony of Other Widely Known Men.

I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. *They are unequally yoked with unbelievers.—D. L. Moody.*

Masonic oaths are a conspiracy against God and man. They are not repented of while they are adhered to. Refusing to renounce is adhering. Adherence makes them partakers of other men's sins. To laugh about the abduction of Morgan is laughing about murder. —*Charles G. Finney.*

These fraternities rob Christ of his glory.

We all know that benevolence, or Christian charity, as we see it in its manifold and beautiful forms, is the result of the presence and influence of Christ in the heart and in the world. We fail to see such things in the heathen world. Charity belongs to Christianity. It is the work of Christ. Now, when a man gives, and fails to acknowledge Christ in the gift, he has robbed the Son of God of his peculiar glory.

Let me illustrate: In a certain distant city there exists a newspaper that is anti-Christ, anti-religion, anti-everything that is holy. Whenever a case of public suffering comes up this paper opens its columns for contributions, and the contributions flow in. Two-thirds of the donors are Christian men and women inspired by the love of Christ; but mark you, a Christless newspaper gets the glory, and not the Saviour.

So you can take the benevolences of all these secret fraternities and Christ is not acknowledged or thought of. One half of the members belong to the church and give because of Christ being in their hearts and lives, but Christ does not get the glory—instead, a fraternity that may be worldly in its name and spirit gets the honor and credit.—*Rev. B. Carradine.*

A Masonic Lodge is the strangest medley of priests and murderers, deacons and whore-masters, church members and gamblers, decent men and loafers, drunkards and rowdies that the All-Seeing Eye looks down upon.—*A high Mason and a worthy man quoted by Judge Daniel H. Whitney, Past Master of Belvidere Lodge, Illinois.*

It is a lamentable fact, yet nevertheless true, that about all the mean men of a city or town can be found by reading the names in a Masonic directory of the place. . . . Beside, the leading lights in every lodge are bad men. They are brutish, licentious, unprincipled men. To be made a Mason is to be their tool. They want you for your money and the good you can do them. Oft-times these leading lights are the most dangerous members of society. . . . Woe be to that Mason who refuses to bow to the high priests of his lodge. I have known poor men in the order persecuted, driven from their situations, their families brought to the very verge of starvation, and they themselves treated in the most barbarous and hellish manner by these high-handed brothers, because they refused to second their villainy.—*From "Behind the Bars,"* pp. 239, 240. *The author was a Mason of Jersey City, N. J.*

We will not tolerate our members uniting with the Masonic or other infidel societies.—*Augustana Lutheran Synod.*

Secret societies are not needed for any good purpose, and may be used for any bad purpose whatsoever. In my opinion, such societies should be prohibited by law.—*Wendell Phillips.*

In my opinion, the imposition of such obligations as Freemasonry requires should be prohibited by law.—*Daniel Webster.*

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel.—*Paul the Apostle,* 2 *Cor.* 6.

LETTERS TO ANNUAL MEETING.

[Continued from the June Cynosure.]

Arthur E. Miller of Hastings, Nebraska, writes: "I enjoy reading the CYNOSURE and am glad to be a member of the Association and identified with that line of work. Am in hearty sympathy with the Work and pray for its success and progress. Am glad to know so many have left the lodge in the South and in other places. You will find some seceders in almost every place. I keep a supply of antilodge tracts and distribute them as I have opportunity. Want to do all I can to help the good work along."

Elder Michael Flory of Girard, Illinois, writes: "Thank you for the program which I received. If I am not able to be present, I can look over the program and pray for each speaker and for great accomplishments in Jesus' name."

J. K. Howard of Kansas City, Missouri, and an old-time friend of the N. C. A., writes: "I received my card of membership in your paramount National Christian Association, which I hope will endeavor to secure an amendment to our national Constitution which shall outlaw secret societies in the United States.

Our former Field Agent, Mead A. Kelsey, writes from Indianapolis, Indiana: "I wonder if you know that the Salvation Army is depending very largely on the active co-operation of the Elks to put over their campaign? I know it is true in this state and I believe it is generally true throughout the country. You know the story of Mr. Moody taking the hundred dollars offered him by a saloon keeper, and so it may be admitted that the question involved is debatable, but it seems a strange alliance and I fear for the effect of it upon the Army. I know one county here in Indiana where the matter of the Salvation Army campaign for funds was taken up at a lodge meeting and the organization for the drive was formed right there out of members of the lodge."

Rev. Adolf P. Ebert, of Oil City, Pennsylvania, when sending in his renewal to the CYNOSURE and a subscription as well, writes: "At the rate at which secret orders in this community are taking in members it seems almost incredible that there should be 30,000 seceders living in the southern states alone who have separated themselves from the lodge, that they might be followers in truth of the Lord Jesus Christ.

"It is heartening to note that such is the case; yet we also rejoice to be able to record that at least two men here in

the past few years have separated themselves from these Christless organizations, one having seceded from the Knights Templars and the other from the Knights of Pythias. Wish you God's richest blessings in your endeavor."

One of our staunch N. C. A. friends in Kentucky, Mr. A. D. Cline, writes: "I wish I was able to attend the Convention. I am kept on the go for God almost all the time. You have my most sincere prayers for the great work you are engaged in. There could be no greater. My heart is with the National Christian Association and all of its workers and I hope some day I may have the pleasure of meeting with you all and sitting together with you in Heavenly places in Christ Jesus.

"Remember me in prayer. Like Elijah, I am willing to stand alone against all the Baal worshipers of this place regardless of the costs."

Mr. G. Kamp of Cleveland, Ohio, writes: "I shall be unable to attend the Annual Conference, but pray that God will richly bless your labors for the enlightenment of countless thousands whose eyes are darkened by the shams of the lodge; above all, that His name may be glorified."

With a contribution to the work Mrs. M. E. McKee of Clarinda, Iowa, sends the following cheering words: "I hope you will have a good convention and the Spirit of God will be with you, guiding and directing in all that comes before you. I am glad so many have come out from the secret societies. Hope many more will secede from them. What a happy thing it will be when all shall see eye to eye in all that concerns the Kingdom of God. Best wishes and success in your good work."

A good friend who has recently joined the CYNOSURE family, Mrs. T. C. Goodknecht of Harvard, Illinois, writes: "I am very much interested in the work that your Association is doing and am anxious to attend the Convention. The secret societies are thicker in Harvard than were "the frogs in Egypt." A new Masonic Temple here is in course of construction. A silent deceptive force undermining the work of the Christian church."

Rev. Allan Crabtree, Chicago, writes: "Praying our Father's richest blessing upon the Conference and upon you, and all the other brethren, who are continuing to bear faithful testimony in these last days of the fast approaching apostasy of the whole professing church, I remain, in 'that blessed hope,' your brother 'Till He comes'."

Mrs. Ella Crooks of Mt. Pleasant, Michigan, writes: "I thank you for the kind notice and invitation to attend the N. C. A. Association's Convention on June 6th. I am sure it would be a great inspiration to any lover of the Truth. One would hear and see something worth while."

Elder J. Swank of Clayton, Ohio, writes: "I am in sympathy with your Cause. I meet many secret order members out here. I talked with a Mason on the lodge question recently and told him some things. He got rather angry—this before his wife who was ignorant of its workings. I told him he dare not tell her the secrets and he said: "You don't know the true Mason—the kind you know are the dumps." I appreciate the CYNOSURE and look for its coming every month."

Since receiving the following encouraging words from Rev. A. G. Dornheim, of Winburne, Pennsylvania, we in the office here have had the pleasure of having had a call from him. He wrote: "Evidently the National Christian Association has had a tremendously good reason for existing with a half century of hard work behind it. I hope it will continue to grow in power and influence until it shall have turned the light on every lodge and secret organization in the world."

Mr. M. W. Siemiller and his sisters who have been friends of the N. C. A. for many years and have been contributing towards its support wrote when sending a contribution of $51.00: "We

feel it a blessed privilege when we have an opportunity to speak words of warning and sympathy to those who are bound in the chains of the secret lodge, also to keep the innocent ones from being ensnared and trapped into this sinful and idolatrous worship. Situated as we are we cannot do as much as we desire but with God's help we will do our best. It would be a great pleasure to us to be able to attend the fifty-first anniversary of the National Christian Association but we cannot, but we shall pray unceasingly for the work and workers."

G. A. Pegram of Davenport, Iowa, well known to all of our readers, writes:

"For years I have not failed to meet with, or to send greetings to the N. C. A. Annual Meeting. I do not want to fail just now for I am still true blue on the same old principles. Despite written invitations, personal solicitations, urgings by committees, and written statements of having been duly and truly elected with persuasions to appear for initiation—I am still a free man, and expect to die so.

"I am in hearty sympathy with the work of the N. C. A. and wish it Godspeed and more abundant success, and wish I could help it more financially and with personal effort. I have distributed quite a number of tracts, and believe they have been instrumental not only in keeping some out of the toils of secrecy, but have caused some to withdraw from the entanglements of their lodge bonds. But more about this later, as I am planning to write my article on 'Fraternities' for the CYNOSURE.

"I wish I could meet with the brethren once more, and hear the addresses and assist in the work. But present duties forbid it.

"I am opposed to the centralization of power in any one Church, or family, or party in any general organization because it limits responsibility and interest, more or less, to such a centralization, nevertheless, as I have often said before, so say I now again, I would like to see some member of the Blanchard family as an officer of the N. C. A. in token of the recognition of the whole organization of their long, faithful and unvarying and unswerving interest in this work, and especially because for a long time most of the work depended upon them. If one is not able to do the work, I would like to see some one of them Secretary or President Emeritus, as a recognition for such services. We encourage faithfulness by honoring the faithful. On the other hand, I would like to see as many denominations represented on the Board of Directors as possible to get consistency with convenience and efficient service. If such were possible, I would like to see one at the head of the work in each denomination, if it would secure more results and unanimity of action. But no matter who are the officers, let's be true to the Cause which so much needs loyalty."

Mr. J. H. Hoekstra of Chicago, and a member of our Board of Directors, writes: "Regarding the question, 'Can you meet with us June 5th and 6th,' if I possibly can, gladly. Will do my best to make it possible.

"As a member of the Board of Directors I have attended as many meetings as I could; missed but a few and am sorry that I missed those. Speaking of these Board Meetings, let me remark that I enjoyed the meetings, feeling myself very much at home among these brethren because no uncomprehensible spirit rules, no great display of dignity makes a man feel uncomfortable. The lowly, the meek, the great, the honest, the true spirit of Christ rules supreme in our Board Meetings extending brotherly love and fellowship to every member present."

Rev. Daniel Zwier of Hammond, Indiana, writes: "Brethren, we are with you in the struggle against the kingdom of darkness. We pray that the Lord's blessing may rest upon the Convention, and upon all the work conducted by the N. C. A."

If we haven't enough religion to drive us to share it with all the world it is doomed here at home.

Better have a black eye in defense of the truth than a black heart through a mummy inertia.

Minutes of N. C. A. Annual Meeting, June 5 and 6, 1919.

The fifty-first annual meeting of the National Christian Association was held at the Mennonite Church, 1907 South Union Avenue, Chicago, Ill.

Thursday evening, June 5th, the first evening of the Convention, was one that will long be remembered by the delegates and friends present. Rev. J. S. MacGeary, recently Bishop in charge of the foreign missionary work in Africa of the Free Methodist Church, was chairman of the session.

A very searching and able address was given by Rev. P. B. Fitzwater, D. D., of the Moody Bible Institute. And notwithstanding the people had sat through the long address of Dr. Fitzwater, yet the closest and most interested attention was given to Rev. George E. Cooprider, pastor of the Christian Advent Church of Mendota, Illinois.

Friday morning, June 6th, General Secretary W. I. Phillips called the meeting to order and read a letter from the President of the Association, Rev. J. F. Heemstra; and also one from Rev. J. H. B. Williams, the Vice-President, both of whom regretted their inability to be present at the meeting.

Rev. W. H. Chandler led in devotional exercises, hymns were sung, Scripture was read, and prayer offered.

On motion of W. B. Stoddard, Rev. A. H. Leaman, pastor of the church in which the meeting was being held, was elected chairman.

Mrs. N. E. Kellogg was requested to take notes of the proceedings until the Recording Secretary should arrive.

All friends present were invited to participate in the meeting.

The annual reports of the Treasurer and of the Auditors were read. Rev. W. B. Stoddard moved that these reports be received and adopted. The motion prevailed.

Mr. W. I. Phillips then read his annual report as General Secretary. This report was on the whole encouraging, yet it showed the increasing need of earnest, prayerful work against secret organizations. An opportunity was given to ask questions after each report. To answer a question arising as to "The Church of God in Christ," Mrs. Lizzie Roberson was called upon and gave an interesting account of the forming among the simple colored people of the South of this church, now numbering more than 30,000, who taking their name from Paul's letter to the Corinthians call themselves "The Church of God in Christ," sanctified in Christ Jesus, called to be saints.

Rev. J. F. Davidson's report was read and approved. His work in the South for many years has been carried on through much difficulty but he seems to be blessed and to be a blessing. His report was received and adopted.

Mrs. Baker, of Omaha, read the annual report of her mother, Mrs. Lizzie Roberson. The report was "received as read."

Rev. W. B. Stoddard, New England secretary of the Association, reported one thousand and thirty-four subscriptions taken for the CHRISTIAN CYNOSURE during the year, though on account of war conditions and the influenza epidemic he had been unable to hold the usual number of lectures and state meetings. His report was accepted.

Secretary Phillips read the report of Rev. J. B. Van den Hoek, Volga, S. Dak., who has been engaged for a few weeks holding anti-secret meetings. His report showed an unusual interest and good success. It was moved by W. B. Stoddard that "we have heard with special interest his report and trust that he will be able to continue in the work." Motion prevailed.

Committees were appointed as follows: *Nominating Committee:* Rev. W. B. Stoddard, Mrs. L. W. Roberson and Rev. E. A. Tapper. *Committee on Memorial Resolutions:* Rev. Wm. H. Chandler, Wheaton, Mr. John Meeters and Mr. John E. Slater. *Enrollment Committee:* Mrs. Baker of Omaha, Miss Kellogg of Wheaton, and Mr. Thomas A. Maxwell, Lincoln, Nebraska.

After prayer adjournment was had until two o'clock p. m.

At two o'clock Pastor A. H. Leaman called the meeting to order and led in a short song service. Devotional exercises were conducted by Rev. E. A. Tapper, of Harvey, Illinois. Mrs. Baker, of Omaha, sang the Ninety-first Psalm very sweetly; the refrain was "I am hidden away in His dear wounded side."

The Nominating Committee's report was read by Mr. John Meeters and was accepted and adopted as follows:

General Officers of the National Christian Association: President, Rev. John F. Heemstra, Chicago, Illinois. Vice-President, Rev. J. H. B. Williams, Elgin, Illinois. Secretary-Treasurer, William I. Phillips, Wheaton, Illinois. Recording Secretary, Mrs. N. E. Kellogg, Chicago, Illinois. Editor of CYNOSURE, William I. Phillips.

Board of Directors: Charles A. Blanchard, D. D., Rev. H. J. Kuiper, Rev. D. S. Warner, Rev. Thomas C. McKnight, Rev. Albert H. Leaman, Rev. P. A. Kittilsby, Rev. M. P. F. Doermann, Mr. J. H. Hoekstra, Mr. George Slager, Mr. H. A. Fischer, Jr., Mr. George W. Bond.

Rev. W. H. Chandler, on behalf of the Committee on Memorials and Resolutions, presented the following report:

Memorials.

Your Committee on Memoirs would report:

Every year calls for the mention of those endeared to us because of their self-sacrificing lives, who have completed their work here and passed through the veil that so thinly separates to the larger life beyond. Your committee will not be able to even mention many of the friends who have thus gone from us. Our attention has been called to the following:

Rev. B. F. Hester, a beloved pastor in the Wesleyan Methodist Church, and a Christian reformer.

Rev. D. P. Baker, a faithful worker whose final labors ended in the Southland.

Mrs. Mary Ann Burpee Browne, mother of our good co-worker, Rev. J. Franklin Browne.

Mrs. J. S. Yaukey, a most efficient and ac-

tive worker and of the Radical United Brethren Church.

Mr. D. L. Durr, a good helper and of the Mennonite Church.

Hon. John A. Conant, a veteran reformer who contributed largely of money and time in our work.

Mrs. Caroline S. Kennedy, a daughter of Jonathan Blanchard and much interested in our cause.

Rev. J. E. A. Doermann, who gave special aid in our battle with lodge legislation at Washington, D. C.

Rev. Dr. Stellhorn, senior professor at Capitol University, Columbus, Ohio, who contributed much by writing and otherwise in aid of the N. C. A. work.

These with many other friends who have been helpful in the prosecution of the N. C. A. work, have entered into their eternal rest during the year. While we would not wish them back to meet again the struggles incident to life, we who remain greatly miss their kindly ministration and join in prayer that the "Lord of the harvest" may raise up others who shall aid as did they.

The following resolutions were offered by the Committee on Resolutions:

"Whereas, Secret societies are having their 'special drives' to secure new members and their baneful influences are thus increasingly felt in our religious, social and political life, be it resolved:

"I. We invite all lovers of light to be more closely allied with our Association by the use of our agencies and literature in the churches with which they are connected.

"II. We deem it practical in the further pursuance of our work that the CYNOSURE ENDOWMENT FUND be increased so that the present subscription price may be continued.

"III. We invite our friends to help us by obtaining and forwarding to the National Christian Association, 850 West Madison Street, Chicago, Illinois, an indorsement or commendation of our work executed by the law-making body of the church with which they are connected.

"IV. As the Christianity of the CHRISTIAN CYNOSURE has been called in question, we would also ask that friendly denominations give expression as to their belief in its distinctly Christian character."

It was voted that the report of the committee be received and adopted.

The Enrollment Committee reported names of persons present as follows:

Thomas A. Maxwell, 2232 R St., Lincoln, Neb.; W. I. Ferris, Dundee, Ill.; Allan Crabtree, 4131 Monroe St., Chicago; Rev. A. L. Wins, 4215 S. Rockwell St., Chicago; J. K. Graybill; W. B. Stoddard, Washington, D. C.; John Meeter; Carrie Swan, 3322 Lucas Ave., St. Louis, Mo.; Mrs. Ida Baker, 2611 Patrick Ave., Omaha, Nebr.; Lulu Bradford, 4245 W. Kennerly Ave., St. Louis, Mo.; Mrs. A. H. Leaman, 1907 Union Ave., Chicago; Mrs. B. M. Graybill, Harvey, Ill.; Lizzie W. Roberson, Argenta, Ark.; Mrs. M. J. Hitchcock, 2032 Howe St., Chicago; Mrs. W. I. Phillips, Wheaton, Ill.; Mrs. James E. Phillips, Wheaton, Ill.; Walter Himes Phillips, Wheaton, Ill.; Emma Oyer, 1907 S. Union Ave., Chicago; Herman Newmark, Kobe, Japan; Jacob H. Hoekstra, 310 W. 111th Pl., Chicago; Mr. John E. Slater, Neepawa, Manitoba, Can.; Mrs. N. E. Kellogg, Wheaton, Ill.; Mrs. M. J. Davis, 325 Seminary St., Wheaton, Ill.; Rev. J. H. Mokma, 4140 Grenshaw St., Chicago; Rev. W. H. Chandler, Wheaton, Ill.; A. B. Bowman, Huntington, Ind.; Rose R. Marsh, Chicago; P. M. Spoolstra, 243 W. 103d st., Chicago; Rev. J. Van Lonkhuyzen, Chicago; M. Hallstema, 1703 19th Pl., Chicago; Rev. P. B. Fitzwater, D. D., Chicago; Elder A. H. Leaman, Chicago; Rev. George E. Cooprider, Mendota, Ill.

A Free Parliament of five minute addresses was opened by Rev. W. L. Ferris, of Dundee, Illinois, who gave his four reasons for opposing Secret Societies: (1) The Bible is opposed to them; (2) Jesus Christ is opposed to them; (3) They are selfish, and (4) They are unmanly. Mr. Ferris spoke with feeling as he thought of his brave son just returned from the war, and he did not wish his children to remember their father as unfaithful to the light God had given him.

Rev. J. H. Mokma referred to the smallness of the meeting, the unpopularity of the antisecret cause; but he showed that living up to Christ's teachings antagonizes the world; and yet to be identified with the church is faithfulness to Christ and His work and is a great blessing. "Mighty kings and kingdoms fall, but Christ remains."

Herman Newmark, a converted English Jew, recently from Japan, told of his search for a brotherhood of equality and faithfulness in various lodges but in vain. Later he found in Christ salvation from sin, and the only true brotherhood. He said that the man who is engaged in lodge work has no disposition for Christian work; and the true Christian has no time nor disposition for lodge work.

Rev. Allan M. Crabtree told of his experience, while a professing Christian, in several lodges; but his pastor and his wife were faithful in prayer for him; and at last God by His Holy Spirit showed him that the good deeds done in secret lodges were but dead works and that life and salvation come only through the shed blood of Christ our Savior. "I have not only been saved from hell," he said, "but I have been saved from the way that leads to hell!"

Rev. Van Lonkhuyzen said: "I am on your side because you are on God's side." He greatly enjoyed the testimony of the seceders from anti-Christian lodges and wished that all would come out into the light and truth.

Mrs. Lizzie Roberson said when she was called to Christian work she learned that every affiliation with the world separates from Christ and the way of peace.

Pastor A. H. Leaman spoke earnestly on the importance of separation of the church from worldly and all secret organizations. He urged all to take the CYNOSURE and gave notice of the meeting to be held in the evening. Adjournment.

An interesting evening session was held. Rev. W. B. Stoddard presiding at which session an offering was received and addresses were given by Thomas A. Maxwell, evangelist, Lincoln, Nebr., on "The New Day" and Rev. A. B. Bowman, secretary of the General United Brethren Christian Endeavor Society, who spoke of "The Church Behind the Reform."

After music and prayer came the final adjournment.

MRS. N. E. KELLOGG,
Recording Secretary.

Letters to the Annual Meeting have been received from the following, so far as we are able to determine at the present time. No doubt there were others. Our thanks are due to all for their helpful and encouraging words.

Rev. B. E. Bergesen, Seattle, Wash.; Mrs. Mary C. Baker, Knoxville, Tenn.; Louis Joh, Halethorpe, Maryland; Rev. A. G. Dornheim, Winburne, Pa.; Elder J. Swank, Clayton, Ohio; Mrs. Ella Crooks, Mt. Pleasant, Mich.; Mrs. T. C. Goodknecht, Harvard, Ill.; G. Kamp, Cleveland, Ohio; Mrs. M. E. McKee, Clarinda, Iowa; A. D. Cline, Pikeville, Ky.; Arthur E. Miller, Hastings, Nebr.; Elder M. Flory, Girard, Ill.; Rev. Adolf P. Ebert, Oil City, Pa.; Rev. Mead A. Kelsey, Plainfield, Ind.; C. G. Fait, Monongo, N. Dak.; J. K. Hoekstra, Chicago, Ill.; Thomas J. Saufley, Grottoes, Va.; Mrs. Mary P. Morris, Roxbury, Ohio; Mrs. Rose N. McConnell, Mayville, N. Y.; Mr. and Mrs. E. E. Lundquist, Laurel, Nebr.; J. K. Howard, Kansas City, Mo.; John B. Perham, Williamstown, Vt.; Rev. Daniel Zwier, Hammond, Ind.; J. L. Cunningham, Flora, Ind.; Elder H. H. Ritter, Mabel, Oregon; Rev. J. B. Van den Hoek, Volga, S. Dak.; M. W. Siemiller and sisters, Blockton, Iowa; Rev. S. P. Long, D. D., Chicago, Ill.; John H. Schutt, Chicago, Ill.

"Deserved" is written on the door of hell, but on the door of heaven and life, "The free gift."

Trouble does not benefit people by its own direct influence. It is only as God comes with it and we receive it in yieldedness, obedience and confidence, that it is made a blessing.

There are many women who are single because they are singular.

True humility consists not so much in thinking meanly of ourselves, as in not thinking of ourselves at all.

(The following extempore remarks were taken stenographically but have not been read or corrected by the speakers thus reported.—Editor.)

MR. NEWMARK: I am a Hebrew Christian, or to be clearer a converted Jew, and as such this text comes to my mind, and I am very, very fond of it. It gives the reason why I am not a member of a secret society. Psa. 119:93: "I will never forget thy precepts, for with them thou hast quickened me."

Four years ago by the reading of the Word of God, and without any friend or any person's help, but merely by the operation of the Holy Spirit, I accepted the Lord Jesus Christ, and therefore the Word of God has the primary place in my heart. I have not done very much reading for the last four years except of the Bible. The Lord knew I was to be a Missionary for Him, and this is the way He has been training me.

Around this quoted text clusters my thought for the afternoon. That text gives the reason why I cannot have anything to do with secret societies: *I remember God's precepts,* that is all.

I did not suppose I would have to talk longer than a few minutes, so I have nothing prepared, but I can tell you some of my lodge experiences.

The first thing I knew of the Masonic lodge has a relation to father. He was himself very anxious, as soon as he could afford it, to become a Freemason, and as I knew he always wanted to do right things, I thought the Lodge must be a good place to be in. But I remembered a man in London who was a grocer and a notorious thief; he moved some miles away from London, and the first thing we heard was that he was very popular in that city, and had become a Freemason. I wondered why men of that character could become a Freemason, and why there was no objection to their entrance into the Masonic lodge.

The next time the lodge was brought to my attention was on my way to Japan. I stopped at Shanghai, and a friend said to me: "When you can afford it, when you get to Japan, join the Masonic lodge, because you will know the right people." I decided when the time came and I had the money to spare, I would join the Masonic lodge.

When in England I hoped, while quite a young man, to see the brotherhood of all nations. When the war broke out I was struck dumb and I thought there

will not now be any brotherhood formed between nations, so if I want a brotherhood, I had better try and get into the Masonic lodge. I went to a man whom I had heard was a Mason, and he said: "Yes," he would present me to the lodge. That brought me before the Worshipful lodge." I did not know anything about the lodge, I didn't care, I wanted to go into it for the brotherhood; that is why I wished to join it. "Well," he said, "as you are a Jew, I will tell you that there are religious exercises in the lodge, but the name of Jesus Christ is never mentioned in the lodge." Of course that Master of the lodge, and the first thing he said was this: "You are a Jew, are you?" I said, "yes"; he said: "Well, we have religious sentiments in the satisfied me. That is why I joined it. Had he told me that the name of Jesus Christ would be mentioned, I would never have joined the lodge. Now that Jesus was left out, of course, as a Jew, nothing hindered me from going in, and I went into the lodge.

I must tell you that in all my previous life I was very, very self-righteous, particularly self-righteous. I was very proud of myself and I lived as clean a life as I knew how, and disassociated myself from any people who were living ugly and unclean lives. When I got into the Masonic lodge I found the very people I would have shunned were in there, and they were *my brothers!* I found the head Freemason in Japan was a man who had two wives living. I met some of these men at different places, and I found that I would be in danger of drinking with them. I had always kept clear from it, but these were my brothers—I didn't know what to do.

Then the pomposity in the lodge, which called one of the members Worshipful Master! It disgusted me. This was even before I became a Christian.

It is not worth while going to lodge once a month, if I have anything else to do, was the impression that the lodge made on me before I became a Christian; and while I was in the lodge I commenced to read the Bible to find the Masonic ceremonies in it, presumably in the Kings and Chronicles, but I could not find them there. Of course the claim is a lot of nonsense; as far as I know the whole origin of Masonry was in a beer house in London not many years ago. I do know what the Masons have to say about Hiram of Tyre is not according to the Word of God, which says that he completed the work.

Just a few months after I had joined the lodge I came out. I will tell you what first led me to absent myself and afterwards to leave the lodge entirely. When I joined the lodge a friend of mine, a German, at least half-German and half-Japanese, was initiated with me, and he was one of the best of men; he was a good friend of mine; his friends were not many, not the Germans at all, but among the Americans and English all the time. When the war broke out the Americans and English, who used to be his friends, turned against him. Naturally in joining the lodge he thought that he would be where there was brotherhood and equality and friends. He was careful, and although he was a German, he was accepted in the lodge after the war had broken out. Very soon afterwards, notice was served upon him and other Germans, that they must absent themselves from the lodge during the war. He came and told me.

If you will remember that I went into Masonry for the brotherhood and that was all, I did not go in to get benefits in business or anything of that kind. I asked the Worshipful Master what he meant by dismissing the Germans from the lodge, and he said: "We have to act according to instructions from the Grand Lodge in England." I said: "Why have they given such instructions?" He said: "It is no business of ours to inquire why; we have to obey." I said: "There must be a reason for it." He said :"I *suppose* that in one of the lodges in England the Germans may have created a disturbance and therefore they made it a rule to put the Germans out." I said: 'Have you any reason for thinking that any German in the lodge here will create a disturbance?" "No," he replied. "Have you anything against this German?" "No." I said: "On what moral ground or right can you tell them to go out?" "We have to obey instructions from the Grand Lodge," he said. "Have you got to lose your individuality because you became a Freemason; lose your sense of

right?" I asked. He said: "You know what you have become; you can just do one thing or the other, you can either obey or leave the lodge." I said: "If I was in your place, and I was the Worshipful Master, I would rather give up my job than be forced to do something I, myself, did not think was right." He admitted to me that as far as he was concerned he would rather leave the Germans in the lodge, but he had to obey.

I felt that the whole principle of brotherhood in the lodge was a fake. I went into the lodge to find equality; to find brotherhood between all races, and it had turned out to be a farce. And then I looked a little more carefully into the whole thing, and then realized how it was anti-brotherhood and anti-Christian, and I seceded, and wrote my testimony and sent it around to all the people whom I had known in the lodge. I tackled the clergyman, the very one that said the prayers when I went through the degrees, I tackled him, but nothing could be done with him. I find to get a Christian out of the lodge is almost harder than to get a Jew to accept Christ; it is trying to knock down a well eighteen feet thick with your fingers. It is inconceivable. I have met many Christian clergymen and missionaries who are in the lodge, and they just won't move. My testimony, "Why I am not a Freemason" I presented to one missionary, and he said that it was one-sided. "You don't give the other side." I said: "Quite right; only one side is necessary for the Christian, that is God's side." In Japan I met one man, head of a large theological seminary, who had been a Freemason for forty years. I said to him: "Can you be a Christian and be in the lodge?" "Oh," he says, "the lodge is very Christian." "But," I said, "in the first three degrees the name of Christ is never mentioned." He says: "Oh, yes, I know that, but in the last," he says, "it is very Christian. The funeral ceremony is very Christian." I said: "Most people don't take more than three degrees." "Well," he said, "I am sorry."

In Japan one Freemason whom I met one morning, said to one who was with me that he had drunk twenty cocktails the night before at the lodge, and that he had to go to the doctor that morning. In that lodge they have the "Masonic Club" and that is open on Sundays as a counter attraction to the Church and there are billiards and drinking. They invited me when I was only through the second degree, to join this club. Nobody but a Mason could join it. That is what Masonry stands for in Japan.

Over in St. Joseph, Missouri, as I was coming here, I was invited to speak in the Methodist Episcopal Church there and before the meeting came on, I learned that the pastor was a Freemason, and I went and dealt with him on the subject. He said: "I have been over here eighteen months, and I have only been in the lodge once." I said, if that is the case, you might as well come out altogether. He was really busy with evangelistic work, and he had no time for the lodge. I had the privilege of giving my testimony in that Church and he was sitting behind me and everybody knew that he was a Freemason. I had the wonderful blessing of hearing him standing up after I had finished and saying that I was quite right, and there is no brotherhood outside of Jesus Christ. I hope he is true to what he said and that he has come clean out of it.

In Japan one time I was giving my testimony to another missionary and he said: "I was back in America on a furlough, and many tried to persuade me to join the lodge. I went to my brother who is a practising physician, and I said: "They advise me to join the lodge; you are in it, what do you say?" He said: "Keep clear of it; I joined it several years ago to help me in business, in my profession, and it has helped me, but I wish I was out of it." But he hadn't the courage to come out.

I would like to tell you about an experience in which God graciously used me in bringing one man to secede from Masonry. A young man named Larson lived in San Francisco. He was converted in one of Billy Sunday's meetings and he came out to do business in Japan. He had not been in Tokyo many days when I was told of him, and went to see him. I discovered that his wife was wearing a Masonic pin. I commenced giving him tracts concerning Freemasonry, and then I discovered that he was really

a Freemason. There was this about him which helped me very much in dealing with him. Although he was a Christian man he was in such a poor state of physical health that he continually had to take stimulants. He was taking whisky or brandy daily, and I said to him: Do you think this is right for a Christian? Don't you think God will help you? He said: "I am asking Him to help me, but He does not." I said something is in your life that is hindering. I asked him if he didn't suppose that his association with the lodge was hindering God from working with him. That that perhaps was the one thing in his life that hindered him from getting help.

He said: "I knew when I joined the lodge that I was playing with fire." He said he joined the lodge for business purposes, and also as a protection for his wife, for in San Francisco if his wife walked on the street without a Masonic pin, he said, she was likely to be discourteously treated by Freemasons, but if she wore the pin she was safe. He said that before he joined the lodge he had read all their secrets and yet he went in. He said: *"I knew I was playing with fire."*

I said, "what are you going to do?" He replied: "I am not going to let anything stand in my way." He got on his knees in my room, and promised the Lord that he would get out of Masonry and send out his testimony, which later he did, and God helped him, and both his epilepsy and chronic constipation were cured. This was in February, 1918, and up to the present time he is absolutely well. God honored his secession from the lodge. He said he was willing to give up anything else that God wanted him to, but God showed him nothing else. He wrote to his lodge and told them that he would have nothing more to do with the lodge and they sent him a letter, telling him to come over from Japan and appear before them, stating that he had been guilty of unmasonic conduct. It pleases me to have this testimony, because as I go around I find so many people who are helped by his experience.

On the car the other day, when I handed a man a tract on "salvation," he said: "This is my church; this is my religion," and he pointed to a Masonic button. I told him he would be lost if he was depending on anything else but the Lord Jesus Christ for his salvation, that Masonry was absolutely false. I know the inside and the outside and what real salvation is. It is a pleasure to stand here and be able to say these few words to you.

I am having my personal testimony of how I became a Christian, published, in which I am bringing in the fact that I could find no brotherhood in secret societies, but had found brotherhood in Jesus Christ. What a wonderful privilege it is to be a Christian. As a Freemason I could go all over this land and not be known, unless I pushed myself somewhere, but as a Christian doors open everywhere, and I have brothers and sisters, not only by the thousand but by the million, and they all love me. I know that is true because it is how I feel toward my brothers and sisters in Christ.

Well the whole system of secret societies, whether Masonic or otherwise, is Baal worship; it is not Christian worship. I have been reading some of the religious nonsense of the Eastern Star. Where they got in the Bible that fifth woman Electa from I do not know, but they tell me that she is in the Bible somewhere. There is no mention of her in the Bible, is there?

MR. PHILLIPS: The Bible speaks of "the elect lady." (2 John 1.) Thus an adjective becomes a member of the Eastern Star.

MR. NEWMARK: That is a small change, is it not? In the Eastern Star it is stated that once you have sworn to a thing you are absolutely held to it forever. I thank God as far as I am concerned, that if I confess my sins, He is faithful and just to forgive my sins and to cleanse me from all unrighteousness. I had sworn and taken God's name in vain, when I took the Masonic oath. But God says there is a place of repentance, and I confessed that sin to God and I am delivered from it, and when God delivers me, no man can hold me responsible, and I am at perfect peace with God, and I am free from the curse. Again I say there is no one that is really in active Christian work that has any business in the lodge.

ALLAN CRABTREE.

REV. ALLAN CRABTREE: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." At eighteen years of age, dear friends, I entered my first secret society because my father was a Mason; and I looked forward to following in my father's steps.

The consecration ceremony of my first secret society closed with these words that I have just read. The consecration ceremony runs this way: "I now consecrate and dedicate you to the noble work of our Order, your head, your heart, your hands, your feet. Your head that it may be quick to conceive plans of charity; your heart that it may overflow with love for your brethren; your hands that they may open with means to relieve distress, and your feet that they may be swift to run errands of mercy, and may the Most High guide you through life, that you may hear finally the Most High say: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

As a young men I believed this with all my heart. As an unsaved man I went into this Order with a good conscience, and I sought to be a faithful member of this secret society. I adopted it as my religion. I had no other religion and I began to be such a faithful member that I was honored with first one of the lower offices and then I began to climb up as I committed to memory the ritual, and was patted on the back as a good lodge member, and I was appointed on the committee to visit the sick. I enjoyed the privileges of being one of the good lodge brethren who was faithful to my sick brothers, and in that lodge I finally went through all the chairs, becoming finally *Sitting Past Dictator,* and was presented with a twenty-five dollar gold badge in honor of my faithful service. Well it gave me a good deal of pride and I began to think that I was a pretty good man.

Other lodge men came in touch with me, and I with them, and they invited me to join their lodge, and so I joined my second lodge. That lodge was composed of men and women, and so I began to be a good lodge member among the men and women, and I went on and went through the chairs of that Order, and then I joined my third lodge.

I was so enthusiastic about it and was so religiously inclined in connection with it, that I wanted my wife also to become a member of the ladies' auxiliary order, and also to be interested in my order and to get into the social swim. But my wife, through some cottage meetings that were held in our community, got saved, and she didn't feel inclined even to go with me to a social session of the lodge, but as I learned later she was praying for me, with others. I then became interested in the cottage meetings—although at first I hid out, would not go to the first cottage meeting that was held at our home; I hid behind the barn, and my wife came out and persuaded me to come in, and I became so interested after I had come in, that I thought "I must go down to the church and hear this preacher," and I became so interested in the preacher that I thought he would make a good lodge member and I just determined that I was going to get him into one of my lodges. He was very courteous and he told me he didn't have time; he thanked me for my invitations; didn't say anything to me against the

lodge, and I kept interested in the preacher and also in the lodges.

My lodge brethren got me more interested in lodges, and I joined the fourth lodge—and yet my wife kept praying for me, and the Christian people kept praying for me; and my wife was faithful, and so was the preacher, in the sense that I could not get them to take any interest in the lodge, and I even went so far as to offer to pay the initiation fee for my preacher if he would join the fourth lodge I had become a member of. I was made Prelate of that lodge and I thought this preacher would respect me if he saw I was honored to be Prelate of the lodge. But he most respectfully declined and I just didn't know what to do, but I did join the fifth lodge, and so I got into five lodges; but my wife kept praying for me. I guess you members of the National Christian Association have heard the story of the "jiner." I became one of the jiners and I prided myself in being a jiner. Well, as I continued to hear that preacher, I found there was a conviction of sin coming into my soul, and the first thing I knew I had gotten under very deep conviction.

The Lord sent dear Mr. Moody down to that city for a little revival campaign, and in Mr. Moody's meeting he got hold of me, and I believe God used him to sweep me, just in His wonderful way, from death into life, by his message, and yet I could not bear much of a testimony. I at last had a deep conviction. I didn't profess conversion in Mr. Moody's meeting, but I did later in a meeting which followed Mr. Moody's, that was led by Orval Jones, who was traveling with Mr. Moody. I was still such a lodge fellow I could not see much difference between the lodge and the Church. I was very dull, but I made a confession of Christ, and I kept attending the prayer meetings in this way —I would go to prayer meeting one Wednesday night, and go to the lodge meeting the next Wednesday night. I would compromise. Finally at the prayer meeting we used the hymn books which had with every hymn a verse of Scripture. I got the Word of God in my heart in that way, by attending prayer meeting Wednesday night and hearing the Christians testify who habitually quoted a verse of Scripture. I finally got courage to use one of the verses, and I got in the habit of doing that; then I got into a Bible training class, and spent about two years in systematic study of the Bible. In my two years of experience in that systematic Bible study in some way the truth got hold of me in such a wonderful way.

In the meantime I publicly confessed Christ and went into the Church and began to do some personal work and started a little Mission of my own. I was still in the lodge—in five lodges—and nobody had ever said anything to me, or made any criticism about them. But one day I opened the Testament to John 14:6: "Jesus saith into him, I am the way, the truth and the life, no man cometh unto the Father but by Me," and it seemed to me that the Holy Spirit at once showed me something that no man had ever shown me, and that was that there is a difference between the teaching of this verse and the teaching of my lodge ritual. One of my lodge rituals had this in the closing ceremony: *"When you come to that dark river that marks the unknown shore, may your hands be filled with deeds of charity, the golden keys that open the portals of eternity."* And I began to compare these beautiful words with the words of Scripture and I said surely one of the two is mistaken. Here it says: "Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by Me"; but the lodge says that the "deeds of charity are the golden keys that open the portals of eternity"; and so the conviction came into my soul that I had to make a decision here, and that I must, If I am truly born again; if I am a saved man—preaching Christ and Him crucified, and preaching the risen and the glorified Christ, and the coming Christ —surely, I must see that there is something radically wrong about this lodge business; and so I began to pray about it and then I began to talk to my pastor about it. He had been so careful not to offend me about my lodges, he knew I was conscientious about them, and he was afraid that he would drive me away; but still he had been praying for me. My wife also had been praying for me. When I went to him he was glad to bear

his testimony. I prayed about it, and as I prayed about it I said I must go before my lodge brethren. I loved them. I had been faithful to them, I had made the very best kind of a lodge man that I knew how. And yet I must now, as a Christian, as a born again man, as a man who has been shown from the Word of God, by God's Holy Spirit that the Lord Jesus Christ is the golden key, "which opens the portals of Heaven," and the only key; and that deeds of charity are a blinding thing of Satan—so I must go before my lodge brethren and say so. And I had the courage to face my lodge and say: Brethren, I love you, but before God I have a testimony; I must tell you that I have found the Lord Jesus Christ my Savior, as "the way, the truth and the life"; and that "no man cometh unto the Father but by Him." And I must say to you, that while I love you, I cannot stand up again in the lodge either by my presence or in person with the ritual, and tell men that "the deeds of charity are the golden keys that open the portals of eternity." I must say to you that I most respectfully withdraw from the lodge. I made enemies, and yet I made friends. There were Christian men in the lodge who said: "We have never seen this before, and we believe you are right." There were others, professed Christian men, who turned against me and they said: "All the Christianity you have, you got in the lodge, and now you turn away from the lodge; we cannot understand this." I said: "Brethren, it is not a question of whether you understand it or not; I have been shown plainly from the Word of God, the only divine authority, what I am to do, and therefore I am doing it, in the fear of the Lord, and without any malice in my heart toward any one of you. You have my prayers. I, by the manifest grace of God, have been saved, and I am glad to say that I have been saved, not only from hell, but I have been saved from that thing that leads men to hell, the lodge." In my judgment the lodge leads many men down the broad way, the way of destruction and to eternal destruction.

I offended many, but by the praise of God I say to you here, dear friends, it was my first lesson that the day of miracles was not over. It was nothing but a miracle, as we all agree, when God saves a human soul. Surely it is a miracle, friends, when a man has been saved and delivered from the clutches of secretism, as God has delivered me. That is my testimony.

I am so glad for the privilege of meeting with men and women who are members of the National Christian Association. I had my first privilege of meeting and knowing some of you this last year just after coming to Chicago recently as a pastor; and I am glad indeed to have the privilege of meeting with you today and bearing this simple testimony.

News of Our Work

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

The past has been a very encouraging month. Work in Iowa for three weeks proved to be well planned and large in result. The contributions aggregated something over one hundred dollars in addition to more than one hundred new subscriptions to our magazine.

All will be duly acknowledged in the CYNOSURE.

Meetings at Leighton, Otley and Prairie City, together with the larger meetings in Pella, were well sustained. Friends of the Reformed and Christian Reformed churches responded in a way most cheering. The farms in this district are large and laborers comparatively few. In the midst of rushing work these good friends gathered at their churches in the heat of summer to hear the stranger's message, and help him on his way. God bless those who stand by in the trying times.

Des Moines appeared much as I had seen it in former years. The Capitol and surrounding grounds had more of a finished look, though not yet completed as originally planned. All available churches were secured by the Anti-Saloon League workers and some friendly pastors were absent from the city. My good friend William Kirbey arranged a hearing for me in his (the Friends) church and a few were gathered on short notice. Rain prevented the attendance of some.

Ten new subscriptions to the CYNOSURE were secured in my stay in Cedar

Rapids. Fortune especially favored me there in getting an address before a large company of young Lutherans of the Missouri Synod who were gathered for a League meeting, coupled with a Park outing. Pastor Ulhig was most cordial in arranging for me. I was told some thirty churches were represented in this gathering.

A lecture was given in the Church of the Brethren, Cedar Rapids, and also a talk in connection with the Free Methodist Sabbath School. Free Methodist friends have a fine new church in this city largely because of the faithful efforts of Brother Benjamin Hazeltine.

Addresses delivered at Sharon and Morning Sun Covenanter Churches were a fitting climax to the Iowa effort. I found the well known reform sentiments of the fathers still lived in these churches in the children. The reform flame needed but little fanning to cause it to burst forth into new life. Both pastors and people rallied to our support. Some forty more families in this community will hereafter read the CYNOSURE. "Father Allen" was especially helpful in this "drive." His auto did splendid service in our visits.

A brief visit was made in Wheaton and at the CYNOSURE Office. I arrived at home in Washington the second day of July, after an absence of two months. I responded to an invitation to preach in the Brethren Church, Washington, D. C., July 6th, and spent a few days looking up some interests in Virginia. Visits to Alexandria and Fairfax, Virginia, were helpful. On Sabbath, July 13th, I was privileged to speak in the Mechanics Grove, Pennsylvania, Church of the Brethren and Mennonite Churches. In the latter place I delivered an antilodge address to a full house, the friends of the former church uniting in this service. A contribution of ten dollars was given in the aid of our work.

In response to an inquiry regarding the "Ancient Order of Sleeping Ground-Hogs" I had to admit that that was a new one to me. I am told that some of the merchants of Quarryville, Pennsylvania, are connected with an organization calling itself "Sleeping Ground-Hogs." The Order so far as I could learn is for convivial purposes. A feast being had at the time the "Sleeping Ground Hog" is supposed to awaken in the Spring. While such an Order would seem to be right in line with the modern lodge trend, it seems strange that men with the sense merchants usually possess could be found patronizing an Order with such a name. One would think they could select from the Lodge circus of birds and animals another name without resorting to the under ground hog. Doubtless a "sleeping ground-hog" would be of some value if he had not slept too long, but what shall we think of those selecting such a name for an organization where they expect to expend time and money? Is life so little a serious matter now that it can be wasted in such folly? Is the trend of the time leading us to become beasts rather than men? Surely we should think seriously and not join in follies that waste both time and money.

I am now, at this writing, at work in Lancaster County, the "garden spot" of the Keystone State. The market men tell me they are selling more food than ever since the "dry spell" began. Money formerly invested in the saloon is evidently being expended for food. Weather is fine. Corn is growing. Prospects are as bright as the promises of God. It seems good to live again in the glad summertime after all we have come through in the past year.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

Dear CYNOSURE: Thou didst come this blessed July brim full of good news and joyful tidings as usual. The many good and encouraging addresses at the Annual Meeting all help to inspire and create new zeal. Thank God I am still on the firing line in the very thick of the fray. Since my last letter I have preached and lectured as follows: Two sermons and one lecture at the Israel Baptist Church, where I received a small donation and also secured one CYNOSURE subscription. This church has a very large membership but without a pastor. Secretism is very strong among its members, but they paid good attention to my addresses. Deacon Hunt was the chief instrument in getting me before them. I have preached at St. Marks Fourth Bap-

tist Church, the oldest and one of the strongest Negro Baptist Churches in the city. The pastor, Rev. J. Acox, an ardent secretist, is and has been very sick for five months and is now confined to his room. I conducted a fifteen days' meeting at Central Baptist Church, where two were hopefully saved and a number accepted prayer. The gatherings were small but earnestly seeking after truth. They gave me an offering of $10. The Central Baptist Church is the only Negro Congregation in this wicked city fully contending for a whole Gospel and complete salvation by faith in Jesus Christ. Their membership is small, and loyal. They have purchased two splendid lots and are now erecting a house of worship where a whole Gospel can be proclaimed without fear or favor. Opposition is very great but they have declared "In the name of our God, we will set up our banner." This is the little church I organized the 27th of August, last year. We ask the prayers of all of the faithful in the Lord and if any of the CYNOSURE family feel able to contribute to our building a small offering it will be accepted with gratefulness and applied to help further His blessed Cause. It seems that persecutions of the Negroes in the South are more frequent this year than they have been for years past. The daily papers do not accurately describe these atrocities, and what they do say is to paint the Negro as an outlaw, a barbarian, and a human hyena. It is almost unbelievable to a rational mind to picture the real acts of injustice and outrages committed on the Negroes in this great Southern Metropolis, but my advice to the race is to "Draw nigh to God, and He will draw nigh to you." Cease your false worshiping and bowing at strange altars, be patient, endure long suffering, obey the law, trust in God, live soberly, righteously, and practice industry and economy and God will bring your deliverance to pass in due time.

LIZZIE WOODS' LETTER.

Dear CYNOSURE:

This time of my letter writing finds me in Buffalo, New York. However, to go back a little—I was invited to speak right after the Annual Meeting to the women of Rev. A. H. Leaman's Church, where was held the N. C. A. Annual Meeting. Sister Amanda Leaman, the pastor's good wife, invited me. The Lord blessed me in meeting so many good women. Sister Leaman is a worker. She is a true helper to her husband and the other dear women of this Mennonite Church.

My subject was "The Wife, Man's Lawful Consort Is a Type of the Church" (Eph. 5:22-33). I showed the women that wives must be subject. Paul here is talking to the Ephesian Church and shows that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. Therefore as the Church is subject to Christ so let the wives be to their own husbands in everything (Verses 24 and 25). Husbands are to love their wives even as Christ also loved the Church and gave Himself for it. The sisters seemed delighted with the message the Lord gave me for the women and Reverend and Sister Leaman asked me to come again. They gave me a liberal offering.

I stopped at Elder William Roberts' Mission in Chicago the next night. Here the Devil got mad about Masonry and threw two big stones at me through the rear door. Well, the disciple is not above his Master nor the servant above his Lord. Bless the Lord and let us shout glory, hallelujah! They stoned Stephen to death. I said to the audience, "Well, I have not yet resisted unto blood striving against sin" (Heb. 12:4).

I left Chicago the tenth of June and came to Detroit, Michigan, and had a meeting at Elder G. W. Johnson's Mission for six nights, and also for six nights at Elder Isaiah Wynas' Mission. Both are pastors in "The Church of God in Christ." I did not leave a sin untouched if I knew of it. The white people of Detroit also asked me to come back. Everybody seemed to be delighted to hear the pure Word of God.

We left Detroit for Cleveland, Ohio, and I lectured five nights at Elder Mock E. Javas' Mission. The Devil got mad here and tried to interrupt me one night. A great, big black man sitting within two feet and right in front of me and looking me straight in the face began to deny the Word. I said, "Hush, man,

while I am talking. Thou unclean spirit of the Devil—the Word of God shut your mouth." I also said, "Man, don't contradict God's Word. The Word of the Lord is right" (Ps. 34). He had on his lodge pin, but he did not say a word. He wrote a note and gave it to Elder Mock and then left. He, himself, was a preacher, but one of the Modern Prophets of Baal. They cannot stand the Word of the Lord.

I am leaving here Wednesday, July 9th, to hold another meeting in Detroit, Michigan. I shall be in Omaha, Nebraska, on the 20th of July, the Lord willing.

I was really delighted with the Annual Meeting of the N. C. A. I was sorry I did not see Dr. Charles A. Blanchard. I was glad to see Elder W. B. Stoddard. I hope before I go to my final sleep to have the privilege of visiting Wheaton College. I am always glad to see Brother Phillips and was glad to see Sister W. I. Phillips and Brother James E. Phillips' wife and boys and dear Sister N. E. Kellogg and all the brave ministers of God who were present and who preach a whole gospel. Men who hazard their lives for the Cause of Christ.

I was so glad to hear read the letter from dear Sister Bailey of Dermott, Arkansas. The Devil can't scare that woman. She is God's woman, and is a quiet, modest, sweet Christian woman and well educated. She stood bravely with good Elder I. G. Bailey until he fell asleep in Jesus. Two of her children have moved to Heaven since he left. Sister Bailey still goes to the great meetings and gives out antisecret tracts. She does it in a quiet way, and no one dares to tackle her for she always has her Bible with her to shut the Devil's mouth. God bless Sister Bailey! May she live long in the good work of the Lord against the evils of secret societies.

Our Jesus had no secret to keep from the people. That is one reason why I know that He was not a Mason.

Yours for Him who said, "I am the Way, the Truth, and the Life."

LIZZIE W. ROBERSON.

Keeping ourselves ignorant of human needs will never excuse us for not relieving them.

CONTRIBUTIONS.

John L. Sawyer, 50c; C. C. Enestveldt, $1; E. M. Manter, $5; M. V. Reynolds, $3; Iowa Christian Association, per President A. M. Malcolm, $30; Wm. I. Phillips, $10; E. Star, $5; G. Stobb, $3; J. Apple, $2; Est. C. E. Temple, $95; Mary P. Morris, $6; P. J. Bunge, $2; Wm. Leon Brown, $15; Laura L. Heath, $5; M. Flory, $3; A. G. Dornheim, $3; N. S. Coleman, $5; F. McLaughlin, $1; O. N. Carnahan, $5; A. Ebert, $1; Clara E. Morrell, $1; C. G. Fait, $4; M. C. Baker, $1; T. J. Saufley, $6; J. E. Phillips, $5; Louis Joh, $1; Hedda Worcester, $3; E. E. Bowman, 50c; J. B. Perham, $1; W. S. Orvis, $2.50; J. B. Barrett, $2; C. C. Courtney, $3; Mrs. M. E. McKee, $5; G. Kamp, $1; Lizzie W. Roberson, $2; A. D. Cline, $2.50; H. H. Ritter, $5; Mrs. E. Crooks, $1; Mr. and Mrs. E. E. Lundquist, $4; R. M. McConnel, 25c; J. C. Berg, $20; M. W. Siemiller and sisters, $51; J. B. Van den Hoek, $1; collections in Pastor Leamann's Mennonite Church, $11.14; Mrs. S. E. Bailey, $5; L. Hacault, $2; Fred Eva, 95c; J. Holman, $27; Charles L. Todd, $50; T. O. Smith, $1; G. J. Ennis, $4; G. R. Hartman and family, $1; H. J. Mulder, $10; Mrs. C. Hillegonds, $5; E. E. E. Bailey, $5; F. L. McClelland, $1; Mrs. Mary Templeton, $5.

From Christian Reformed Churches: Volga, South Dakota, $21.11; Prinsburg, Minn., $12.50; Illinois Classes, $71.54; Hope Ave., Passaic, N. J., $15.50; Zeeland, Michigan, III, $2.90; Muskegon, Michigan, II, $20; Ladies' Aid, Muskegon, Michigan, II, $5; 14th Street, Holland, Michigan, $27.10; Franklin Street, Grand Rapids, Michigan, $16.94.

W. I. PHILLIPS, *Treasurer.*

The lives of those who truly love God are sure to produce a hungering and thirsting after righteousness in others.

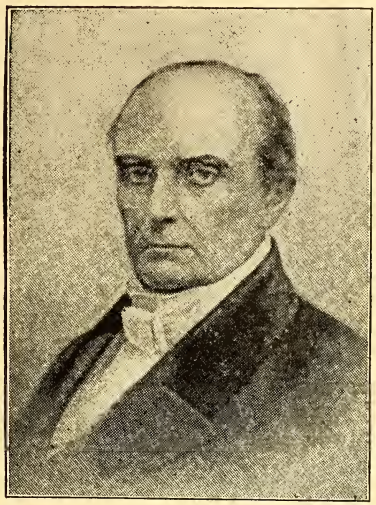
To do good to men is the great work of life; to make them true Christions is the greatest good we can do them.

The talent of success is nothing more than doing what you can do well and doing well whatever you do, without a thought of fame.

TESTIMONIES OF STATESMEN

DANIEL WEBSTER

American Statesman and Jurist



DANIEL WEBSTER

"I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."—Letter dated Boston, November 20, 1835.

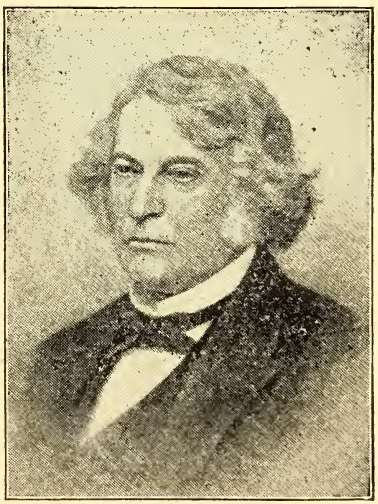
GENERAL U. S. GRANT

"All secret, oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."—In his autobiography.

CHARLES SUMNER

Eminent American Statesman, Senator and Orator

"I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery, and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."—Letter to Samuel D. Greene, Chelsea, Mass.



CHARLES SUMNER

CHARLES FRANCIS ADAMS

"Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God.

"A more perfect agent for the devising and execution of conspiracies against Church and State could scarcely have been conceived."

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—ON—

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OR

WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

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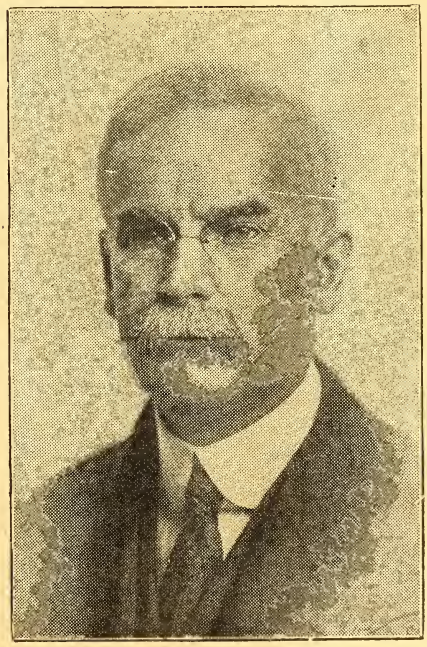

Rev. Robert M. Russell, D. D.

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CONTENTS

Dr. Robert M. Russell, photograph (See Article, page 148).....Cover

K. of C. Fraternizing with Freemasons. —*Fortnightly Review* 131

Musings, by Rev. W. B. Stoddard..... 131

The Antiquity of Freemasonry, by President C. A. Blanchard..... 132

Sororities and Fraternities, by Wm. Leon Brown 135

Not Friends But Enemies of the Church, by Rev. J. B. Van den Hoek..... 137

Another Worker Promoted, Obituary, I. R. B. Arnold..... 138

The Closed Shop, by Rev. J. M. Coleman 139

The Attitude of a Christian Towards Secret Societies, by Rev. P. B. Fitzwater, D. D. 140

Masonic Camouflage—*Fortnightly Review* 148

An Address on Education of Vital Interest, by Rev. Robert M. Russell..... 148

Is It Rebellion? by J. R. Kaye, Ph. D., LL. D. 152

News of Our Work:
South Dakota Report, Rev. J. B. Van den Hoek 153

Eastern Secretary's Report, Rev. W. B. Stoddard 154

"Lizzie Woods' Letter"..... 155

Southern Agent's Report, Rev. F. J. Davidson 156

From Our Mail..... 157

Two Insurance Fraternities 158

Fraternal Reserve Association.

Beavers National Mutual Benefit Association.

Does It Pay? by Rev. S. C. Kimball..... 159

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

K. OF C. FRATERNIZING WITH FREEMASONS.

Fraternal greetings were exchanged the other day at Fargo, N. Dak., between the Scottish Rite Masons and the Knights of Columbus. We reprint the respective letters from the *Fargo Forum* of June 6th, page 10:

Greetings of the Masons.

In view of the fact that during the past week in the city of Fargo, N. D., there have assembled three great fraternal organizations, of which we are assured that one of the fundamental principles is the brotherhood of mankind, regardless of creed or opinion, we, the members of the June, 1919, class of Ancient and Accepted Scottish Rite, wish to extend greetings to the members of the Knights of Columbus and Independent Order of Odd Fellows, and assure them of our heartiest good wishes in the furtherance of all the principles of that greater fraternity of which we are all members.

Scottish Rite Class, June, 1919, by M. L. Hibbard, president.

Reply of the K. of C.

The Knights of Columbus of North Dakota sincerely appreciate the friendly spirit expressed in the cordial greetings received today from the Scottish Rite Class of 1919, now assembled in Fargo. We regard the message as a herald of a new era, the dawning of a new day, in which clouds of misunderstanding will be dispelled under the clear light of truth and charity, making possible the great ideal of the *Brotherhood of Man.* We wish to assure the members of the Ancient and Accepted Scottish Rite of our reciprocal feelings of good will and of our sincere desire to co-operate with them in the furtherance of every lofty principle and in the promotion of a better understanding between all classes, to the end that the ideal fraternalism for which we both strive may be the more quickly and adequately realized.

Knights of Columbus of North Dakota, by George McKenna, state deputy.

Such fraternization, in our opinion, is wrong and dangerous. No true Catholic can consistently hail "the brotherhood of man" (as understood by Freemasonry), "regardless of creed or opinion," as "the dawning of a new day," and offer to co-operate with an organization which is notoriously the sworn enemy of the Church, in bringing about that "ideal fraternalism" which would spell the abolition of dogmatic Christianity and the substitution in its place of a religious system that is essentially pagan.—*The Fortnightly Review* (Catholic), July, 1919.

MUSINGS.

A colored mother watched her offspring whirling about on a merry-go-round and when she saw him get off at the place where he started, she exclaimed, "Rastus, you spends your money, but where you been?" He was very much like the boy who paid his hard earned money to see the "fat lady and the skeleton man" in the "Big Show."

The lodge man always gets something for his money, for sometimes he sees the skeleton and sometimes he feels the "spanker!"

Some join lodges with strange names in the same spirit that the young woman got married. When she was told by her lover that he was a somnambulist, she replied, "Oh, that makes no difference. I expect to join your church!"

No brains; an "Owl's Nest" may do for such.

The boy who poured water on the corn crib that he might drown the rats would

appear wise beside the man who gives his money to a lodge expecting to get value received.

Many of the birds and animals have had their names taken in vain by the lodge organizers. Will it be the bugs' turn next? How would "Hum-bug" do for a name?

When passing through Indiana recently I saw a sign that read, "Yellow Creek Ducks," and thought, "If that is the name of a secret society it is hard on the ducks."

W. B. STODDARD.

THE ANTIQUITY OF FREEMASONRY

PRESIDENT CHARLES A. BLANCHARD,
WHEATON COLLEGE, WHEATON, ILL.

One who observes the signs of the times learns much of the battle between good and evil, light and darkness. For example, the liquor business for many years lived by its appeal to the appetites of men. Politicians favored it, because every saloon was a political center and saloon keepers were very effective agents for ambitious politicians. Distillers, brewers, saloon keepers and their employees were in the business for the money they could get out of it. It requires very little intelligence to minister to a vice. A Missouri stage driver once said to me, "You will never down the whiskey business so long as there are eight cents of profit in a ten-cent drink."

Moderate drinkers liked the liquor shop because it afforded a center for social gatherings of a certain sort. The man who had neglected his wife and children until his home was the abode of squalor, his children a reproach, his wife broken-hearted and resentful, these men like to sit amid the dirt, sawdust and tobacco spit of a saloon. The smoke, the lewd pictures and lewd talk, all were attractive. As Lincoln said, "For a man who likes that sort of a thing, that is just the sort of a thing he would like." There was very little difference between the liquor business of those days and of today. It did not live by appeals to the reason, but by lures addressed to the lusts.

When the years of protest and agitation began to bear fruit, all at once there was a movement on the part of liquor men toward the public press. Large advertisements covering at times whole pages in costly papers were purchased in order to subsidize the press and to produce an impression upon the public.

Secret Societies Idolaters.

Lodges live very much as the liquor trade did. Certain men are interested in them because they desire public office. Men of small ability but large ambitions feel that they can be elected to positions of power and financial desirability if they can get somebody to boost them. This accounts for a large class of persons who belong to and argue for secret societies.

Another class of men belong to lodges in the hope of securing money. Lawyers wish clients, physicians desire patients, preachers are looking for pulpits, merchants want customers, and all these persons, when of a certain intellectual and moral type, naturally drift into the orders. They do not go into them for any good which they can do, but for some good which they hope to get.

A third class of men are instinctively criminals, even before they become law breakers. They meditate ways and means of securing things which they desire by unlawful methods. Rightly or wrongly many such men believe that membership in secret orders will be a protection against penalty in case it be required.

The head of the secret service of the United States said to me in the treasury building in Washington that he had told his lodge that he must be excused from his Masonic oaths as long as he was in the secret service department. He said

arresting, as he had to do, thousands of counterfeiters, mail robbers and circulators of counterfeit currency every year, he could not have men pinching his knuckles, giving him signs, whispering passwords into his ears continually; so he said, "I got excused from my lodge obligations while I am to be in this office."

While there are no doubt many lodge men who are upright and honorable citizens, this United States official found many of another sort. It is apparent that these men went into lodges to secure the protection for which they afterward asked.

Working Washington Overtime.

No one who studies the lodge question with any degree of intelligence has failed to observe that in these days the lodges are not relying upon their secret methods of securing adherents as they formerly did. Daily, weekly and monthly publications are every now and again printing articles intended to attract men to the orders. Although every man who has studied the history of Washington as a Mason knows that he was not in any true sense of the word a member of that order, yet writers are continually advertising him as a Freemason. His pictures in Masonic regalia have for many years been used in the lodges, but these articles of which I speak are another and different thing. They are a public propaganda for the purpose of securing members. Those who have read my booklet, "Was Washington a Freemason?" know that it is a gross misrepresentation of the facts in the case to speak of him as an adhering member of the order. He himself said that for the last thirty years of his life he had not been in any lodge more than once or twice. He was a careful man and a truthful man. It is quite possible that he was never in a lodge more than once in these many years.

The preceding part of his life was spent in field and camp, so that he had little opportunity to attend lodges even if he had wished to do so. Letters addressed to him by lodges do not appear in his letter books. They seem to be distinct Masonic productions. Yet the effort to secure members through his pretended fellowship with the order is continual and latterly is very greatly increasing. Of course, if he had been a Freemason it would prove nothing as to the character of the order. Beyond question he drank intoxicating liquors; of course, he owned slaves; at times under stress of great provocation he used profane language. It would be easy to extend the list of human infirmities. But he was on the whole the greatest of Americans and it is not strange that the lodges would like to secure his testimony in favor of their secret conclaves. They tried to get his testimony while he was alive. Whenever he was making a journey through the country, the lodges were on hand to ask him to come to the meetings, to ask him to say or do something which would prove his Masonic relationship. In spite of this continuous effort, he constantly refused doing any of these things which they wished him to do and apart from the letters and speeches which they have shut up in lodge rooms, but which have no other historic justification, his Masonic history is one great blank.

How Old Is Freemasonry?

I have been led to these reflections by an article printed in *The Literary Digest*, June 21st, 1919, under the title, "Freemasonry, Old as the Hills, Now Said to Be the Parent of Religion."

It is now nearly fifty years since I first began the study of Freemasonry, the mother of modern secret societies. I found at that time that the supposed antiquity of the order was one of the great arguments used by its adherents in

its favor. "If it is evil, as you say, how can it have existed so long as it has?" This was the question continually put to me by the friends of the order. Of course, the antiquity of the lodge would prove nothing in its favor. Sin is old, but it is sin and its wages are death. Satan is old, but he is an accuser of the brethren, an old serpent and the devil. But while the antiquity of Masonry, if admitted or proved, would not establish the character of the order as a righteous and worthy association, the fact that antiquity is perpetually claimed while the order is modern is an argument against the organization. Any association which relies upon falsehood as an argument for its existence is therefore to be condemned.

This article, which is printed in *The Literary Digest,* is not new in its general character, but it is recent and it is more detailed than most of the articles of like sort which are now published. The author, a New York Freemason, has been for some years studying the lodge system and in this article he seeks to show that it is at least four or five thousand years old and that it is the source of modern religious teaching.

All men who have studied the lodge system know that it is a singular compound of Judaism, Christianity and Paganism. The writer in the *Digest* does not give us news in regard to this matter, but he insists that the signs, grips and passwords of the lodge are supremely significant and that the mysteries and pyramids of ancient nations were constructed by ancient lodges which were the parents of the religions of today. If I should take some white flour which was grown in the time of the Pharoahs, some eggs which were laid in Egypt in the time of Moses, some sugar which was made from canes which also were grown in the time of the Pharaohs, I might advertise my cake as a very ancient cake. It would be ancient as to materials, but if I made it it would not be ancient as a cake.

Those of us who have been studying Masonry for many years, investigating its antiquity, know that it was a combination of ancient paganisms with a small amount of Christian teaching added. So much for its materials.

Christianity is old. Paganism is old, but Freemasonry is not as old as the materials out of which it is composed. It is as old as it is. Respecting its antiquity, we do not have the slightest difficulty in knowing the exact facts of the case. All intelligent Freemasons have known and admitted for many years that the order is in the neighborhood of one hundred and fifty or two hundred years old. In June of this year it became two hundred and two years old, to be exact. We know the place where it was born, the names of some of the men who originated it, the sources from which its signs, symbols and obligations were derived. These elements were very largely pagan and they belong, as *The Literary Digest* article intimates, to ancient Egypt, China, Greece, Rome and the Scandinavian countries. The ancient mythologies are not lost; we have them. We know what they are; from whence they came and what they did for the people among whom they existed. Just so we know where Masonry came from, who made it, what it is made of and what its effect is upon the character and lives of those who adhere to it.

I suppose the most thorough-going American student of Masonic antiquities was Professor T. C. Parvin, for years Secretary of the Grand Lodge of Iowa, Librarian of the Masonic Library located in Cedar Rapids, Iowa, and an officer and an orator of the commandery of the Knights Templars for the same state.

Professor Parvin's testimony on this question is absolutely clear and has never yet been disputed by any intelligent member of the organization. It is not likely to be disputed by such a person who is fairly honest, for the facts upon which he builds are numerous and unquestioned.

How Then About the Signs and Smybols?

Some years ago Robert Morris, LL. D., of Louisville, Ky., made a tour in the interest of Freemasonryl in the near East. On his return he gave us an account of his visit to Jerusalem and the holy places nearby where Freemasonry was said by some ignorant or dishonest lodge man to have originated. Mr. Morris was an elder in the Presbyterian church, and while it was a grave mistake to have been identified with such a Christ-rejecting order as Freemasonry, he seems to have been on the whole an honest sort of a man. In his account of the journey he told us he could not find any Masonic signs and symbols and therefore he made some on stones here and there in the region which he visited. It was a little peculiar that he did this. It would have seemed more natural to have made these engravings one day or one week and then forget about them and then go back and find them, relating only the finding of them, which would be in a way quite true. I mention this fact because it is probably an explanation of all the Masonic signs and symbols which have been found in ancient lands.

Of course, the square and compass are not new inventions. In some form they have been in the world since men were builders. This writer says that they found a picture of Pharaoh with a three-cornered apron on. Three-cornered apons are not a new invention. Perhaps one of the Pharaohs had some dirty work to do and put on a three-cornered apron. This would be quite natural and would have, of course, nothing whatever to do with Freemasonry.

This article shows that the writer is seeking to justify an organization which is sadly in need of some sort of support. That he relies upon antiquity, when this is in itself a falsehood known by all intelligent students of the order, is but one more proof of the fact that this organization has for its founder and ruler that dark spirit who from the beginning has been a murderer and a father of lies.

The assertion of this writer that Freemasonry is the parent of religions is more nearly true. It is the mother of many modern idolatries. It is a "mother of harlots." It is not true that it is Christian or that it is the parent of any Christian institution. It is a Christ rejecting secret lodge. It is blasphemous in its dealing with the Word of God and the person of Jesus Christ, our Lord. No Christian should have fellowship with such an unfruitful work of darkness.

SORORITIES AND FRATERNITIES.

BY WM. LEON BROWN.

(A young lady who has completed her college course and is to pursue her studies in higher institutions, upon being "spiked" by a friend to join her sorority, writes to her uncle for his views upon the subject. This young lady is conscientious and prefers to look before she leaps. The following is her uncle's reply, and we think worthy of a wide reading.)

Since you are planning soon to enter a university and since a large proportion of the students in colleges and universities are members of sororities and fraternities, it is very natural indeed for you to inquire into this subject. I certainly do not think any less of you for wishing to investigate it from all standpoints and I am only pleased that you come to me for my objections to these societies.

I am anxious that upon this subject, as upon all others, I be free from bias and that my language may be fair and reasonable. Even the best of people do not always see alike. Yet, if a thing is wrong, it would continue to be so no matter how many good people defended it, and if it is right it could not be made

wrong though all the world condemned it.

My father did not ordinarily have much to say about secret societies, yet I knew that he was opposed to them. I had thought very little upon the subject. I am not aware that I had any objections to them, nor was I an advocate of them. One day when I was about fifteen years of age I asked father why he objected to secret orders. His reply was very brief—I think that I can almost give his exact words, and here they are: "Because I cannot make a promise that I will keep a secret until I first know what that secret is." It is more than forty years since my father uttered these words, but they have stayed with me ever since and nothing that I have ever heard upon the subject has been more convincing of the evil of all kinds of secret societies. Indeed, I carry this principle to such an extreme, as some would call it, that no one —*not even my wife*—could get me to promise that I would keep a secret until they first revealed it.

Some would say that I should have such confidence in my wife that I would absolutely trust her in this case and feel assured that she would not ask me to keep a secret if it was not right for me to do so. I reply that even my wife is not infallible. She might be mistaken in this, and, besides, she should repose sufficient confidence in me to know that I would keep the secret if I should feel that it is right for me to do so, after it has been made known. Therefore, I must put a condition in my promise, viz., that I will keep it if, after it has been revealed, I think it is right for me to do so. Should I have a secret to reveal, of course, I must give the other party the privilege that I ask for myself.

I think that there is a passage which sustains this position—Lev. 5:4-5. The thought clearly brought out in this passage is that if a man swear that he will do a certain thing (without knowing at the time what it is) then, whether that thing prove to be "to do evil, or to do good * * * he shall be guilty in one of these"—meaning, that in either case "he hath sinned in that thing." The time when he committed the sin was *when he made the promise*—not knowing what he would be expected to do. This is exactly what every one *must* do in uniting with a sorority or a fraternity or any kind of a lodge, and *here is the great evil*—TO "PRONOUNCE WITH" A PROMISE OR "WITH AN OATH" WHEN THE THING "BE HID FROM US."

I know it will be said that sororities and fraternities are not secret societies. I think that the same thing has been said of perhaps all of the lodges; but it is not true. They are all erected upon the same kind of a foundation. A young lady, a college graduate, and also a sorority member, was under the impression that her sorority was not a secret society, and she so stated it to me. I do not doubt but she was perfectly innocent in making the statement, because it is beyond comprehension how people become blinded in these things. I feel sure that she did not intend to mislead me; but, having a doubt as to whether she was correct, I asked if I might see the constitution, and by-laws of her sorority. She hesitated, but finally consented.

This was several years ago, so I do not remember many of the things in that little book which savored of secrets, designed only for those who had been duly initiated into the society. But, regarding that initiation, I inquired of this young lady, if she had been apprised of just what it would consist, or, if she *could* have obtained such information before being initiated? "Oh! no," she admitted. Then, I asked if her mother could have been present at the time and witnessed her initiation. She also gave a negative answer to this question. I did not think best to ask further questions; but from her acknowledgments, I am sure that she was convinced that her sorority *was a secret society*. What else could it be, since she could not ascertain beforehand some of the things that were made known to her upon entering into it—since her mother could not be present at her initiation, and since she could not be true to her sorority if she were to inform any one of the things that take place in it?

Now, there might not have been any thing wrong either in the initiation or the secrets of this sorority. Bear in mind that *this* is *not* the point in question. It matters not whether she had

promised "to do *evil,* or to do *good*"—she "sinned" in *making that promise,* because the thing was "hid from her." Again, presuming that sororities and fraternities have nothing seriously bad in them, they are as a kindergarten—a stepping-stone to greater evils. There seems to be in this day a complete network of secret orders that have been conceived and wrought out by a master-mind—a mind more than human, even the "prince of this world." These begin, may I say, in the sorority and fraternity and terminate in masonry and other lodges.

I could not believe the awful charges that are brought against these lodges, and especially masonry, were they not attested to by multitudes of the best men in all the world. These men had been led into the lodge, but upon witnessing the terrible evils therein, felt compelled not only to withdraw but to cry aloud, exposing these evils and warning others to stay out. One seceder, E. Y. Wooley, associate pastor of The Moody Church, who had been high up in masonry, a Knight Templar, told me that "the lodge is a delusion and a snare."

I spoke in the beginning of this letter about your desire to investigate this subject from all standpoints; but, as I view it, this is one of the *extremely unreasonable* things about secret societies—WE ARE NOT ALLOWED TO INVESTIGATE THEM. If they were fair they would not hold their meetings "in a corner," but they would allow visitors, especially those who had thoughts of uniting with them, to attend their meetings and every thing would be open and above board. But the reason why they shrink from such an investigation is because they are afraid of it and because "they love darkness rather than light, because their deeds are evil."

I readily grant that if we stand aloof from secrecy in these days, we will go against wind and tide. This we must do whether in school, in business or in the professions. But, let them ostracize us and try to injure us in every way that they can (I speak from experience), there is One Who will stand with us when we are in the right, and it is better to be alone with Him, than to be wrong and have all the world traveling with us.

We have a description given in the Scriptures of what the world will be like in the last days. I cannot think of any one agency that is doing more to bring things to such a climax, than is the secret order system. But, if we follow the example of Him Who said: "In secret have I said nothing," I think that we can easily determine just what attitude we should take with regard to all of these secret orders.

NOT FRIENDS BUT ENEMIES OF THE CHURCH.

BY REV. J. B. VAN DEN HOEK.

Wherever you go, it's the same thing. Talk with a member of any lodge, mention the danger of the lodge, and the answer will be: "My lodge will make me a better Christian; no, the lodge helps the church; we have nothing that is against the Bible." Sure enough, some of these men and women are in earnest. They have never made a thorough investigation of the predominating spirit in the lodge.

I find lodge members everywhere so ignorant. They often don't know many things about their own system. Much less do they know what Scripture requires of a good Christian. With a few exceptions the lodge member is a secret enemy of the church. He may not see it. How can it be otherwise? Only a small number of these men and women are regenerated by the Holy Spirit.

Let me tell you, as proof of my statement, what some time ago a prominent female lodge member said in a moment of carelessness. The lady who told me still holds there is much good in the "Secret Empire." But staying with her a few days, she was honest enough to tell me the real truth about the matter. She told me I should not use her name. She said: "I belonged to the Ladies of the Maccabees of the World at ———. I went in for the insurance only. But I did not like the meetings. Moreover, my Lutheran Church does not allow me to be a member of a secret society. Once I came into a meeting of my lodge, after I had stayed away for a long time, when the 'Record Keeper,' who was also the doctor of the lodge in ———, said to me. 'Miss ———, why don't you come to our lodge meetings?' I answered, 'Because it does not agree with my Church!'

'Ah,' said the "Record Keeper," Dr. ———, *'Send your Church to Hell!'* That was an eyeopener to me, says Miss ———, "and I left my lodge."

That prominent lady-lodge-sister claimed, at the same time, that the lodge, her lodge, was *"founded upon the Bible,* and that the lodge *helped the Church!!!"*

Enemies of the Church. My brother, come out of them. You have now trampled upon your conscience long enough. It is now the eleventh hour for you! Come out from the System which crucifies Christ, our dear Lord, anew!

ANOTHER WORKER PROMOTED.

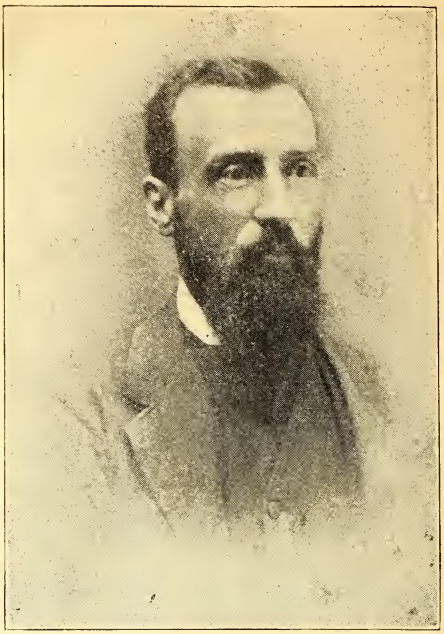
PRESIDENT CHARLES A. BLANCHARD, WHEATON, ILL.

In the fall of 1869 I first met our friend and fellow soldier, Mr. I. R. B. Arnold. I was drawing a pail of water from a cistern north of our house when a gentleman whom I had never seen came up the walk and asked me if my father was at home. I replied that he was not, that he was in New England laboring for the college. This gentleman said, "I am very sorry. I have engaged a church at Kingston for him to give an address against Freemasonry. Could you come?"

I was at the time twenty years of age. I had no more idea of lecturing on Freemasonry or any other subject than I have now of running a railroad train to the moon. Providentially, however, I had been studying the subject for a year. I knew what I thought was the truth in regard to Freemasonry and kindred organizations and I saw no reason why I should not utter the truth which I had received; so after reflecting a moment I said, "I can come if you desire."

This was the introduction to my life work. The gentleman was the one whose name heads this article. When I went to give this address he met me at the train and took me to his home. It was a humble home. He had at that time a small greenhouse in the same yard with his residence. And in his home he had a small press and a little type on which he printed tracts, notices of meetings and the like.

Several of his brothers were interested in the lodge question, but none of them ever devoted so much time, strength and money to it as he did. For a number of years I was in close touch with him and his household. It was a very delightful Christian home. Parents and children seemed humble, devoted Christians and it was a real rest to come into fellowship with them from the world which crucified Jesus Christ and hate all who are His.



I. R. B. ARNOLD.

Mr. Arnold had rather a universal genius. He loved flowers as most good men do, and would have made a large producer if he had given himself to their culture, production and sale. He was a natural printer. He had the printer's taste and did his work not only intelligently but elegantly. This also would have been a successful life pursuit had he chosen it. He was a man of fine literary instincts. He was not thoroughly trained in the schools, but was a natural student. If he had been guided in that direction he would have made a successful scholar. His predominant characteristic, however, was a love for the truth of God and the Kingdom of Jesus Christ set up in this world. He believed that the lodges of our age and land were deadly foes to the Lord Jesus and His plan for the redemption of the world. He therefore very early gave himself to a public effort to withstand and remove

these organizations. He became a student of the ancient mysteries from which the modern lodge movement is drawn. He knew the mythology of the Scandinavian states, of India, of Greece and of Rome, and far more intelligently than men of more pretentious knowledge; he saw the relation of these old mysteries to modern secret societies.

His mechanical instincts naturally led him to stereopticon illustration of lectures which he delivered. And after a time he felt that by fitting out a house-boat with a lecture hall he might at small expense follow the river courses of our country and disseminate truth much more widely than would otherwise be possible. He spent some years in this work, attracting large audiences in the North and in the South and warning men everywhere "to flee from the wrath, to come and lay hold on life eternal through Jesus Christ, our Lord."

About four years ago he had a slight paralytic stroke, others followed at various intervals and recently he fell asleep in the home of a daughter in the Southland. It was true of Mr. Arnold, as it is of the Lord's people in general, that his life was a burden and a battle. He did not have what men call "an easy time," but he was true to his convictions and as we think over the years which he lived we are glad to have known such a sincere and manly Christian man."

I trust that those who read these lines will be able at the end of their life work, be it larger or smaller, longer or shorter, to say as truly as was possible to him to say, "I have fought a good fight, I have finished my couse, I have kept the faith."

THE CLOSED SHOP.

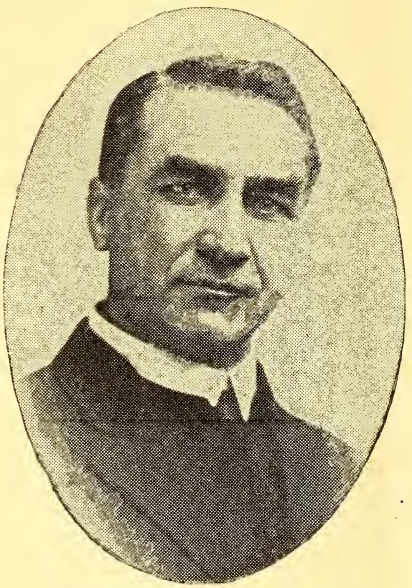
REV. J. M. COLEMAN.

The crime which the grand jury of the world's opinion has charged against Kaiser William is that in 1914 he tried to enforce the idea of the closed shop on the world's business. It is charged in the indictment that he tried to get such control of the trade routes of the world that these routes would not be free to the commerce of the world, but that henceforth these could be used only with the permission of Germany and this control of trade would make Germany the dictator of the business affairs of all countries. They could work and earn a living according to such conditions as Germany saw fit to impose. Against this proposal of a closed shop for the world's business the nations arose in a mighty protest and the collapse of German power marked the failure of the attempt. Germany's effort during four years and a half was answered by the lock-out and Germany comes back to work on such conditions as the world allows.

Did that end the idea of the closed shop? The Russian people in 1917 applied the closed shop to the owners of wealth, the land and the factory owners. The great feudal lords had monopolized the land as they have done in Mexico and the peasants demanded a division which would exclude the capitalist class. The workers were to take over the land and the factories and run them for the interest of the workers. They refused to pay the debts which the Czar's government had run as something for which they were not responsible. This closed shop idea in Russia is what we call Bolshevism. But the Allies, especially France, were afraid of the closed shop idea in Russia, lest it would spread, and tried to bring Russia to terms by the familiar method of the lock-out, the economic blockade, which would starve Russia into submission. For five years, owing to war and blockade, no food or supplies of any account have reached Russia and where the closed shop idea has slain its thousands, the blockade has taken even a larger toll of life. Whether the lock-out of the Allies in the blockade will compel Russia to give up her closed shop plans may not yet be settled, but in the meantime the Russian idea is spreading in an ominous fashion. It seems to bring war into the families and the congregation and the conference; and war is war, whether waged between nations in Flanders or in the villages of this country, and the class war that is impending in the world, of which the closed shop is a symbol, is not less cruel than the other and earlier forms.

In the Middle Ages there were wars of religion, next came the commercial wars between nations, next will come the war of classes. Now, religion has ceased to be a fighting issue and in the world war Catholic fought Catholic, Mohammedan

fought Mohammedan, Protestant fought Protestant. But the idea of the closed shop remains, the idea that I will not accord to my brother the privilege of choosing his way as I choose mine, that he must live and work if he lives and works at all on the condition which I lay down for him. That means war as it has always meant war, and the only escape is through Jesus Christ.—Bloomington, Indiana.



REV. P. B. FITZWATER, D. D.
PROFESSOR, MOODY BIBLE INSTITUTE.

THE ATTITUDE OF A CHRISTIAN TOWARDS SECRET SOCIETIES.

By Rev. P. B. Fitzwater, D. D.

(The following address, delivered at the Annual Convention of the National Christian Association in the Mennonite Church, Chicago, June 5, 1919, was stenographically reported, but has not been read or corrected by the speaker.)

I wish to read a few words for our encouragement from II Corinthians, 6th Chapter, beginning with the 14th verse:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

I will ask your attention also to the 31st verse of the 10th chapter of I Corinthians: *"Whether therefore, ye eat or drink, or whatsoever ye do, do it all to the glory of God."* Whatsoever ye do, whether it is to eat or drink, do all to the glory of God. I think that should be the aim and controlling passion of every believer in Christ.

In view of the subject which I am asked to present, I will have to show the principles of the Orders, because I think that will determine what should be the attitude of a Christian believer towards secret societies. The plan I shall employ, is first of all in a brief way to present the best side, that I know, of all secret societies. Then I want to present the Christian Church; and then I wish to present the proper attitude of a Christian and the arguments therefor.

What Are Secret Societies?

In order to be brief and at the same time fair, so far as I am capable of judging, I will confine myself largely to secret societies from the standpoint of the oldest one, and the most influential one, namely, Masonry. I find on investigation that this society, which seems to be the parent society, the mother of all secret societies, so far at any rate as the modern aspect is concerned, was founded in 1717. The reliable information as to just what was the moving spirit for its formation—I say the information, reliable information such as we can get—would seem to be this: Going back to the middle ages in the time when the workmen were employed in the construction of the great cathedrals, the workmen were divided into three classes, the apprentice and the fellow workmen and the master Mason. A beginner in that craft would be an apprentice, and for a certain time he would have to fill that place, and be known as such. When he had reached a certain degree of proficiency in his craft, then he would be permitted to, or would be known as a fellow, and then after he had attained a certain degree of proficiency, he would enter into the standing in the brotherhood of workmen known as Masons. As time passed on and these buildings having been completed, and no particular need remaining for such kind of artisans

the organization itself, which had bound them together in that temporary fashion, was disbanded; but in time, about two hundred years ago and a little over, the matter was revived at a meeting in what was called the "Apple Tree Tavern" in London; it was in 1717 that this first Order was founded.

That gives an idea of the foundation and origin of the oldest, and so far as we know, the most influential, of these orders.

The Nature of Secret Societies.

I want you to note a little farther what is the nature of secret societies, especially as expressed in Masonry.

I notice first of all that they are quasi-religious. The creed of the Masons is belief in a Supreme Being, and in the Immortality of the Soul. So, I say that in the very nature of these organizations, there is that pretension of religion. But, while it is religious in that sense, it is not Christian, because Jesus Christ is not recognized. Jesus Christ is omitted from the creed in order that Jews and all kinds of religious folks, who reject Jesus Christ, may be brought together into its fellowship. Hence, I say, in the nature of the case it is quasi-religious. And that is the secret of its success. You do not need to expect any organization to perpetuate itself and have a strong grip upon humanity—human life—without being religious, because man is essentially a religious being, and where there is not a recognition of some being above, there is no hope of a very strong and perpetual organization. So, I want you to keep in mind in the very first place, that while they are religious Orders—and what is true of Masonry in regard to this is true of all of them, so far as I know—not one of them so far as I am able to learn, recognize Jesus Christ, in the *dignity of His person,* or in *the fellowship of His atonement;* so that in the first place I want to form a conception, and an opinion, a conviction as to their attitude from their inception. It helps one to determine as to whether I, who recognize Jesus Christ as my Savior and Lord, can take my place in an institution, an organization which leaves out, and leaves out not by forgetfulness, but by forethought and determined purpose, Jesus Christ.

The Principle of Secrecy.

Again, I notice that in the very nature of these organizations they are secret. They are secret in their signs; they are secret in their working. That is, the principle which underlies the organizations is secrecy. The pass-words and the signs cannot be known until one has taken an oath or obligation to maintain secrecy. Now you can form your own opinion as to an institution which, before telling you what it stands for, and its foundation principles, asks you to obligate yourself under penalty, to hold inviolate these secrets. I must know in advance what I pledge myself to do, that is the Christian principle. I do not wish to guarantee that I will do a thing, until I know what it is. Do you as intelligent beings—beings who recognize human freedom and human right and human liberty, as members of the American Commonwealth—do you wish to surrender your freedom of judgment to any institution? That is one of the outstanding surprises of secret societies—take for instance the one I am holding before us as an example of the whole, I suppose 63% or more than 63% of all the Masons of the world are in America. How can it be possible that in the land of the free, where the right to have freedom of investigation and to give one's own decision, constitutes the very foundation stone of our Government, how is it possible that there should flourish that institution which at the very start robs you of that freedom, takes from you that which makes you a man, I cannot conceive. I refuse to surrender my freedom of judgment to any man or any institution! So then as Christians, who have been bought with the blood of Jesus Christ, whose freedom has been purchased by the death of the Son of God—how can you plunge into a thing of that kind, surrendering your personality, surrendering your freedom, guaranteeing under a penalty to hold inviolate the principles concerning which you are absolutely ignorant?

The Purpose of the Lodge.

Again with regard to these secret orders; they were organized and have been maintained for selfish aims, to promote and conserve the interest of its members in business, in politics and in society. I

can conceive of a claim upon the hearts of men and women of an institution which has as its object the welfare and the salvation of others; but a society which centers in human selfishness, the desire to conserve and preserve and to further its own interests, regardless of the rights and privileges of others—what part has a Christian in such an organization?

Secret societies, while they have posed as benevolent institutions, have absolutely no right to that claim. There is no such thing in existence as a secret benevolent society. They have not been organized to help the helpless and to help the needy, to provide for the poor; because you must be able to pay a certain amount before you can get in—at least I never yet have heard of a cripple, one who is dependent upon others, one who is unable to provide his board and his bed, being admitted into any of these organizations; have you? And don't you know that that thing which I am now showing, is their strongest plea? Their pretense to care for the poor, the widows and the orphans and the destitute. Now, while of course they do have old folks' homes and orphan's homes and things like that, *they are side institutions*—these orphanages and homes—the members thereof are not members of these secret institutions; the Orders were not organized to maintain them. [Fifty years ago such side lodge institutions were unheard of in this country.]

I shall endeavor to present the other institution, of which you are a member, which does profess to be benevolent and charitable and has throughout its history maintained it. All benevolent institutions have been derived from the Church. They are not native to—have not sprung out of secret societies. I do not know what good I can say further concerning these institutions. So far as I am able to judge those are the only good things one could say: it is the fairest presentation that I know of concerning them. Let it be conceded then, in the light of what I have said that these secret societies do further the interests of those who are its members. A man in Chicago, or any other city, can gain a position and can go forward in business, I believe, easier as a member of the Masonic Order than without it. Is that fair? I believe one can attain the position of Mayor of Chicago or Alderman and hold the position easier if he is a member of a secret society than if he is not. I believe he can come nearer becoming Governor of Illinois and President of the United States if he is a Mason than if he is not. Is that true? My argument is that it is easier—that there is such a thing as furthering your own business by being in a combine which has as its object the furtherance of the interests of men who are able to pay their way.

The Church of Jesus Christ.

And now I turn to another institution, the Church of Jesus Christ, and I want you to see that institution alongside of all these others. It is a unique institution, it is unlike all earthly organizations. The Church of the Living God, the Church of Jesus Christ, stands out in a way which makes it to be differentiated from all other institutions in the world. All other organizations rest upon some particular basis or relationship or interest, such as a complimental relationship, or founded on a relationship of sex, birth, culture, wealth, nationality, etc. But when you come to the Church of Jesus Christ it is different. Such do not cut any figure. Nobody is too old to become a member of the Church, but they do pass over the line when they may be admitted into the Lodge. I do not know what the age limit is, but it is in evidence that there is an age limit; but in the Church of Jesus Christ, there is no age limit. There is nobody too young to become a member of the Church of Jesus Christ. And the Church, I say, is unique in that. Nobody knows too much to become a member of the Church of Jesus Christ; nobody can be too well educated to become a member of the Church of Jesus Christ; culture cuts no figure. Nobody is too ignorant to become a member of the Church of Jesus Christ, and nobody is so low in the scale of culture as to be deprived of their membership in the Church of Jesus Christ.

Masonry does not admit women, at least on an equal basis with the men; I believe they have provided an annex so

that a man can take his wife along and leave her in the annex while he goes into the heart and life of the mysterious things concerning which she knows nothing, and concerning which he is pledged, under an oath which is accompanied by an awful penalty, not even to disclose to his wife. But the Church is an institution into which a man may come with his wife on an equality, entering into its fellowship and love with all the freedom and delight and joy that the God of Heaven can provide. He not only can take his wife along, but he can take his children along. I don't care how many of them he has, all ages and all conditions. What a beautiful sight it is to see on Sunday morning, and whenever there is a suitable time, a husband with his wife, the father and the mother taking their children into the Church. The family, that institution which is the oldest, unless we except the Sabbath, that institution the family, I say, can be maintained at its best only in that institution. Now then, in order to enable you—to enable us, to determine what should be our attitude towards secret societies, it becomes us to see what is the relationship of secret societies to the home. What is the relationship of wives and mothers to the Lodge? Since the *home* is the foundation head of all life, and of society and the State and business and the Church itself—its purity, its strength, all are determined by what the home is. I say then, here is another institution that is unique, unlike every other institution; an institution into which God gave man and woman all the things entwining around Jesus Christ as the head, forming a real union, which is vital, which is abiding and which is delightful withal.

The Origin of the Church.

The first unique institution about which I am talking is the Church; and if you are a Christian, you are a member of that Church. I am not using "church" in the sense of denomination, and I am using Christian in the sense of being a member of that Order of which Jesus Christ is head, so that that institution is the Church I mean.

Freemasonry and all secret societies which have it as mother originated in that tavern in London a little more than two hundred years ago. But as to the origin of this institution which we call the Church, where did it originate? You and I estimate an institution on the basis of its origin. I can tell pretty much the quality and the virtue and the desirability of an institution if I know from whence it came. How about this Church; where did it originate? If I take the first chapter of Ephesians, I can see that the Church originated in the mind of God; in the mind of the triune God. Instead of its having had its origin in a place, such as I have mentioned, this institution originated in the mind of God. After it had originated, then my Bible tells me that that church so originated was formulated in the mind of God *before the foundation of the world*. Yes, before this planet was swung into space and set in motion, before this planet upon which we live had any existence the Church was planned and potentially was in the mind of God.

Now usually we can estimate an institution on the basis of its antiquity. Other things being equal, that is a worthy factor in determining matters. When you take the most ancient then of modern secret societies, and place it alongside of the Church of Jesus Christ, where is it? Two hundred years as against *time immemorial.*

The Purpose of the Church.

Then let us inquire a little farther as to the purpose of this institution which we denominate the Church. What was the object of God in devising this scheme and bringing into existence this institution? You will find it was thus designated in that book of Ephesians, "to the praise and glory of His grace" the infinite being whom we call God. But in the essentiality of being, His life, His very heart is that of beneficence. His nature goes out to His creatures and finds its chief delight in giving out of Himself, blessings and hallowings and cheerings to His creatures. That is His object in the formation of the Church, the manifestation of His own glory—and the beauty about that is that God's glory, His love, is simply a manifestation of Himself; and it seems to me that the particular purpose of God in the

creation of man, was simply to have a being in His own likeness and image to whom He could connect Himself, to whom he could give of Himself.

And so, here is an institution, the Church, that had its origin in the way mentioned and has as its object something quite different from those institutions which we denominate secret societies. I tried to point out that they have for their object, selfish interests, the promotion of their own interests, but God Almighty, when he planned the Church had as its object the giving out of Himself, the giving away of Himself, and so in the fulness of time He, Himself gave away Himself, and connected Himself in the person of Jesus Christ with man. What a world of difference then is found as you compare the institution known as the Lodge with the Church of Jesus Christ—considering the time of origin, and the personnel of the originators and the objectives which control them.

The Nature of the Church.

Now then let us go a little farther into the nature of this organization called the Church, and I am going to bring the figures from the Bible. The first is the figure of the human body. I say then, in the nature of the case, the Church organism—it is more than an organization, it is an organism. The human body is an organism, the Church is represented under that figure in the 12th chapter of 1st Cor. Every organism has many members; the one body, the Church is one body, but it has many members. Now each member of that organism has a particular function. The one member cannot function for another, and another cannot function for this one; each member has its own function. If one member fails to function, that imposes a burden upon another, and that member has a double responsibility. This institution called the Church is one body, many members, great variety, each member functioning according to the laws of the body in general. Have you stopped to consider that a multitude of members will not make a body; how many heads do you think it would take to make a body? Every body has how many heads? Just one; but the human body having one head has feet, hands, arms, legs and the various members. Now you notice that it would destroy the unity and the perfection of that body if you were to exchange places between the head and the feet. Now then a good head would make a poor foot, and the best foot that you ever saw would not be worth while as a head. So then this organism which we are speaking about is just simply one with many members, each member functioning according to the general laws of the life of the body.

And again, in the nature of this body called an organism, there is co-operation between the members. The whole life of the body is just simply the harmonious adjustment of the interests of all, and the one can only function fully and properly as the other functions fully and properly in its particular sphere. So, in this institution, the Church, which is unique over every other institution, there is that harmony, there is that co-operation which causes all of them to work together in harmony, and in vital interest.

And I notice again, that the members of this body are sympathetically related. The sorrow of the one is the sorrow of the other. The joy of the one is the joy of the other. The suffering of the one is the suffering of the other. The institution then was formed, was bound together with sympathy and the spirit of love, and co-operation, characterizing its every movement and purpose.

The Place of the Members.

And again I note in regard to this organism called the Church, that each member in the body has its own peculiar place, not its own choosing or by the election of the body itself, but by the sovereign choice of Almighty God. Did you ever stop to consider that, or think that you have your place in the body of Christ by the sovereign appointment of God Himself? If you are presenting yourself as an applicant for membership in the lodge, you would have to wait the meeting of the committee, I suppose, or the officials, after which they would vote upon your eligibility, and I suspect before receiving you they would investigate your paying capacity, and investigate the probable length of your life; they would determine these qualities. If

you were capable of making a contribution to the support of that institution, then you would be voted in; but in the body, the organism about which I am speaking, you have your place by the sovereign appointment of Almighty God; and you were not placed there because of the contribution you can make, but you have been selected and made alive in Jesus Christ in order that you may have a place therein.

Organism and Organizations.

I note this peculiarity about the Lodge organizations. That the most important of the members are the least conspicuous. They are not the office holders. I say then that as I observe the working of this secret organization that there are certain ones who occupy official positions: the Worshipful Masters may attain to the dignity of Grand Masters and so on; and they wear regalias emblematic and significant of their position. But in the Church of the Lord Jesus Christ, the least conspicuous members are the most important to the life of the Church itself. Unfortunately some of us assume that the organ—the tongue—is of more importance than some other organs of the body. You never saw your heart and yet you could not live without that organ which you never saw. And so the least conspicuous members in many instances are the most important to the welfare and life of the Church organism. I prefer organism to the word "organization" because the Church of Jesus Christ is an organism, but the lodges are organizations. In this organism around one Common Head, there is an out-going from the Head to the members, giving life to them and joining them one to another.

God's Building.

Let me carry you a little farther as to the nature of this organism. It is, in addition to an organism, a building. You find that figure used in the statement concerning the Church. It is a building. Very well. In every building there is a foundation. And when I look at the foundation stone of this building which we call the Church of Jesus Christ, the very foundation stone is the Lord Jesus Christ; the very one that makes righteousness and justice out of that organism is the corner stone, foundation rock of the Church. And how can anyone who professes to be a Christian —how can he swear fidelity and allegiance to that secret organization which robs Jesus Christ of His place and strikes Him out of His Word, the Bible? How can a man who is joined to Jesus Christ take an oath and enter into a place where Jesus Christ is not welcome?

Masonry would not succeed as Masonry, if Jesus Christ were placed in the position that He should have. Let them exalt Jesus Christ here in the Lodges to-night and see what will happen. Ah, how can you then, professing to be loyal to Jesus Christ the Son of God, who came to take upon Himself our nature in order to reveal God—how can you unite yourself to an institution that rules out Jesus Christ from your very life? You now see the reason for the creed of that quasi-religious institution, Freemasonry, which is palming itself off and feigning to be holy and appealing to the people on the ground of its religious nature—you see the reason why it cuts out of its ritual Jesus Christ.

I tell you religion is not a thing that necessarily commends an institution to humanity. The world is cursed with too much religion. We need a Savior. You cannot have the Christian Church without a Savior, and you have no right to be in an institution that reads out of it the Lord of Glory. The Church then is that building that has as its cornerstone, its bedrock, Jesus Christ.

The Material in God's Building.

What kind of material is built into this building which the Bible calls the Church? Material dead in trespasses and sins? The purpose of Jesus Christ was to seek and save the lost, so He takes the material out of which this institution is built—men and women of all natures, black and white, red and yellow—and fuses them into the one body, of which Jesus Christ is the head. One of the most beautiful things that I observed is to see men and women of all races gather around Jesus Christ, loving each other, rejoicing in each other. Jesus Christ is the universal man who came down here and linked himself to humanity, that he might form that building. And so in this world where there are wars and strife and bloodshed, why

not bring to the forefront that institution, the only institution that will take war out of the world, and the only institution that will take hate out of men's hearts and make them love each other irrespective of their nationality and creed. Why then give your money and your time to secret institutions that have a tendency to build up castes and class, when there is in the world an institution that breaks down castes and class, and brings together the Christians of the world. Here then, is this institution the Chuch of which you are a member. I am trying to present it to-night in a way to help you and myself, to settle once and forever the question as to our attitude towards these secret institutions which are demanding our lives and our money.

The Architect and Tenant.

God is the architect of this building. I find in the Bible that the architect of this building, which the Bible calls the Church, is none other than the Holy Ghost; the Holy Spirit is the Architect. He took the plan of God and is executing it, and I say what a delightful thing it is to see, out of broken and useless humanity, the Holy Ghost manifesting His dextrous strokes and manifesting His skill in taking these men and women and building them into that building. You heard me read II Cor. 6th Chapter, that the Church is the Temple of God. God Himself is the Tenant. Why then is not the thing that is most important for every one of us this, that we are members—parts of that building—which is a habitation for the Living God. Why, I would rather be associated with the Tenant of that building, and have the honor of being a part of that building in which He dwells, than to wear all the robes and all the insignia of the Royal Arch Masons, and all the others together. The indwelling being of that building is God Himself, with Jesus Christ as the foundation; with the Holy Ghost as the Architect.

The Walk.

What is your attitude toward secret societies? You, who are a member of that Church organism; you, who are to be built into that building; what is your attitude?

Let me just have a word in regard to the walk of these people. What is their walk? I find in the book of Ephesians that the walk is a walk united; and we find that the center around which this union is established is, "One Lord, one faith and one baptism. One God, the Father of all," who is over us and in us; a family union. Then it is the business of those who are members of that Church to walk in that unity.

And then again—what is the walk of those who constitute the Church? You see the ideal home life, where the husband loves the wife, and where the wife loves the husband and renders obedience to the husband; that beautiful life where the one life complements the other; beautiful equality, that community of life; where the children are honoring and respecting, and where the entire family live, directed and controlled by that spirit; is not that a beautiful life? Now then, if you go to that secret society you have broken that tie; you have broken that circle; you have stepped out of that beautiful life, and have pledged yourself to the maintenance of those things which are destructive to the best interests of that home, and that family life.

And further, I find that the walk of a Christian is the walk "unspotted from the world." "Come out from among them; be not unequally yoked together with unbelievers." Separate yourself. The walk, then of these who are members of that organism, the Church, is a walk of separateness from the world's walk. If you become a member of the Masonic society you have yoked yourself up with those who reject Jesus Christ. You have yoked yourself up with people who spurn the name of Jesus Christ. Hence God says to you: "Come out from among them," keep yourselves separate from them; have no fellowship with them. That is His instruction.

Now coming to the last part, which really is my subject, "The Christian's Attitude Regarding Secret Societies"—I put it in the one word, separation from them. *Separation from them!* If you have been deceived and are in, separate yourself at once. If you have not yet attached yourself, for God's sake refrain. The one word then as to the Christian's

relationship and attitude towards secret societies is separation from them.

Conclusion.

Now the reasons I have touched upon; they are anticipated, and I need not have a lengthy discussion. I will present them one after the other as I jotted them down this evening.

The first reason for separation from them is that the principle of secrecy is against the spirit of Christ. Christ Himself said: "In secret have I said nothing." *"In secret have I said nothing."* Now then without Christ there is no Church and how can you then, professing to be controlled by Him, the head, attach yourselves to an institution where His example is not followed. That spirit of secrecy—I was talking to a Mason the other day and urging him to tell me all that he possibly could in regard to the matter. I wanted to know what were the principles controlling them, but he shut himself up like a clam; I could not get a word except this: "The only way you can find out is to come in." And the only way I can ever find out, is, before I do find out, to swear before God under an awful penalty that I will maintain inviolate all knowledge of those things which I may learn and do not now know—I cannot understand how strong men and women can attach themselves to such institutions!

Then in the second place there is that oath or obligation to secrecy which I have already anticipated; it is against true manhood to swear to shield the members of that cult and to swear to obey all its laws; it is a stultification of one's manhood. If you have given yourself up to these, you are no longer a free man because the Bible declares this principle, which cannot be denied: "To whom ye yield yourselves servants to obey, his servants ye are." To whom ye obey—when you have simply surrendered yourself to that which you know not, you have simply stultified your manhood; and the man who does that in one case—when can you depend upon him in any other case? If I have given myself up to the Lodge I will do just what the bunch wants me to do. I am no longer a free man. So that principle of secrecy is a stultification of manhood itself.

And in the third place, you should separate yourself from the Lodge because it is against human brotherhood. Now, the human race is an organism and there is a common life that goes out; there is a feeling and relationship that exists between members of the human race that does not exist between animals; and when you have attached yourself to an institution, which has as its center selfish interests and which disregards others who have not, you have turned traitor to the principle of human brotherhood. Common humanity, then, would cause a man to separate himself from that institution, or that band of men, who have gotten together to further their own interests and leave the helpless folks go.

And again you should separate yourself from these organizations and keep separate, because of the fact that whether ye eat or whether ye drink, you are to do all to the glory of God. When you take your time and money and give to these secret institutions which are outside of the *one* institution, you are prostituting your time and your talents and your money, and wasting them. Whatever you do, do it to the Glory of God. When you spend the night in the lodge when you ought to be at the prayer meeting; when you give them money for regalia of this type and that, and for the building of temples, when you ought to give it to the preaching of the Gospel, and the saving of lost men, you are not loyal to Jesus Christ in the use of your powers and talents, which common loyalty should cause you to give.

And then again these institutions are not needed. They are parasites. Were it not for the Church of Jesus Christ, Masonry, Odd-Fellowship and all the rest, would perish. They are simply leeches sucking the life blood out of this divine organism. If that be true, that these institutions are not needed, then they may be powerful forces for evil. And if we would permit good Brother Stoddard, he would tell of instances where these lodges have been factors and forces for evil in the body politic, and how justice has miscarried, how that bad men have been lifted to position and good men ousted from positions, simply by means of this secret organization.

So then, they are not needed in the first place; and in the second place they may become powerful institutions for evil; and as I have already shown they are not charitable institutions; they cannot lay claim to that. I say, they simply take care of those who can pay. You can go to a life insurance company; go to insurance companies at any time and get a better proposition as a business asset than you can from any of these lodges.

In the last place, then, I would argue for separation from these secret societies on the ground of good citzenship. It seems to me the best citizen has never bound himself with these lodge obligations. Christians should be separated from these institutions; as a Christian I must stand for things open. If I have a good thing, if I have the spirit of God and of Jesus Christ, I will let you know what it is, and invite you to participate in it. As Christians, then, we must stand for things that are open. You have read in the papers that the curse of the world at the present time is secret diplomacy and what we are now demanding is openness for the world.

In the second place, as a Christian, I must stand for just one brotherhood, and that is the brotherhood of Jesus Christ. And as a Christian I must stand for just one union, and that is the union of love with God through Jesus Christ, and union with one another as members of that body. A member of the one union. And as a Christian, I must stand for just one service. One service, and that is to spend and to be spent as a worker together with God in carrying the Gospel of salvation and ministering helpfulness to those who need God and who need love.

So these are my reasons for insisting that the attitude of the Christian toward Secret Societies is separateness, and may God grant that every one of us may maintain that separateness.

MASONIC CAMOUFLAGE.

The *Indiana Catholic* (X, 487) quotes Capt. Asa C. Howard, of the U. S. army, as saying, in a lecture on "Masonry in France," that the Grand Orient of France is frankly atheistic, has abandoned the use of the Bible, and struck out of its by-laws every obligation of belief in God, and therefore should not be recognized by American Masons.

"In my opinion," he says, "the recognition of French Masonry will be a severe blow to the institution of [in?] America. To say that we American Masons recognize an atheistic Masonry will bring on us a concerted attack by every church in the United States. There are many men in the United States who have no church affiliation; a great number of our most prominent members are of this class. To them Masonry is, to use the expression, *their religion.* They, too, will criticise us and refuse to join us. I sincerely hope that in the near future those of our Grand Lodges who have acted hastily will reconsider their statements and action, and consider them as 'actions in the emergency'."

It is hard to say whether Capt. Howard is in good faith or whether his address is intended as *camouflage,* to throw sand into the eyes of the uninitiated and the "knife and fork Masons," so numerous in this country, who are ignorant of the real teachings and aims of the Craft. No one who has read Chapter VIII, "The God of American Freemasonry," and Chapter XI, "American Freemasonry and the Bible," in "A Study in American Freemasonry," edited by Arthur Preuss (3rd ed., 1914; St. Louis: B. Herder Book Co.), need be told that the God of Freemasonry is not the God of Christian Revelation, but a deified pagan Humanity, and that the Bible of the Lodges is a Bible robbed of its Christian meaning and placed on a level with he Koran, the Vedas and the Zendavesta, nay, beneath the Kabbala,—a book admitted even by Bro. Pike to be a medley of absurdities mingled with what he calls "philosophy."—*The Fortnightly Review* (Catholic), July, 1919.

Perhaps you would not have so much trouble with your tongue in company, if you would talk more with God when alone.

Making the Bible a centre-table ornament is an altogether different thing from making it a lamp of life.

An Address on Education of Vital Interest

"Christian Education: Its Relation to Modern World Life" was discussed in a notable address at the summer term graduation exercises of the Moody Bible Institute of Chicago, August 7. The speaker was Rev. Robert McWatty Russell, D.D., LL.D., of the Institute faculty, professor of Bible Doctrine and Homiletics. In the graduating class were 85 men and women from 17 states and 6 foreign countries.

In these days of increasing emphasis and supposed progress in the field of religious education is rather startling to hear Dr. Russell assert that "modern Christendom is confronted by appalling defects of its educational system, chief of which is the tendency to eliminate the Christian element"; and that our modern educational system is imperilled by "an exaggerated materialism, a pretensious psychology and a pedantic pedagogy."

German Infidelity.

On these dangers he says: "The German system of public instruction, so long held up as a model for the world, consisted largely in 'systems of science, philosophy and theology wrought out by minds that had thrown off the authority of Divine revelation,' and placed the supreme emphasis of thought upon the material. Every true scholar must rejoice in our modern triumphs in the realm of natural science. But it is lamentable that man in making a closer scrutiny of the earth should lose his vision of the sky; that because of finding fire-flies in the meadows he should forget the stars, and that through an increased knowledge of things physical the modern generation should be taught to worship at the shrine of matter, force and motion, ignoring the spiritual trinity of 'Father, Son and Holy Spirit.'

"Psychology, the science of mental phenomena, as dependent upon or correlated with physical changes, is worthy of much attention, but it should not exclude theology or rob mankind of spiritual treasures. The poet, Pope, was roaming in a mental fog when he wrote:

"Know then thyself; presume not God to scan,
The proper study of mankind is man."

With vision clarified as to our nature and needs, we can answer:

Look thou on high; thy source is not the clod,
The proper study of mankind is God.

Crooked-Thinking Mind Specialists.

"A pretentious psychology would account for all the spiritual phenomena of sainthood, ancient and modern, without recognizing the existence of a personal, self-revealing God, or a world-Saviour, historically accredited by His resurrection from the dead. It finds no need for the activity of the Holy Spirit in the phenomena of conversion. The new life produced by regeneration is classified as a movement of adolescence. Christian ethics the world of course needs, but it is presumed that these may be accepted and retained without definitely relating them to a Divine Teacher. In other words, our modern psychologist proceeds cheerfully to cut down the tree of historic Christianity, vainly imagining that its ethical shade will remain for world life.

Corruptors of Youth.

"While boldly eliminating from the Gospel record all that lays claim to the miraculous and finding no source for spiritual phenomena outside the movements of man's own mind, these teachers still desire to be viewed as Christian men and seek to be the guides of a new generation. Because of the prevalence of this kind of thought, young people, who go forth from Christian homes with Christian faith in their hearts, return from the colleges and universities talking of 'the mistakes of the Bible,' 'the folklore of Genesis,' 'the myth of Palestine,' and 'the impossible theological vagaries of Paul.' A pretentious psychology writes 'myth' where our fathers wrote 'revelation,' and would substitute for the glorious light from the Sun of Righteousness the pale gleam from the rush-lights of human speculation.

Irrational Folly in Child Training.

"Much good has come from rational effort to secure the best lines of approach to the child mind and the true proportion and order for the presentation of truth. But much of modern pedagogical theory, insofar as it concerns religious education, is chimerical, unscientific and absurd. For instance, it is claimed that it is only after a long course of instruction that the child should be confronted with the truths that involve personal relation to God. Religion is to be taught with a reversal of the chronological order. Instead of starting with the story of creation and following this with the story of sin and human need, and God's manifestation in Christ, the child is to learn about religion by being made to observe the conduct of his parents and Christian friends. Next shall come the biography of modern church leaders, then studies in the life of Paul and Jesus, and then the political and social life of Israel.

"In all this progress the Bible is not to be made a text book. It is claimed that better illustrations for the fostering of the Christian life can be found in modern history than in Bible history, and where the Bible is used, care must be taken not to submerge the child-mind with advanced truth concerning his relation to God. Perhaps the largest truth for little children to be learned from the Bible story of the Good Shepherd is that we should be kind to animals. Later, after years of study embracing Jewish history and Comparative Religions, there will be provided a series of lessons on the great doctrines of Christian faith, 'particularly the doctrines of God, Prayer and Immortality.'

The True Method.

"Such is the scheme of certain forms of

modern pedagogy for the education of the child. How far it is from the Biblical way and the natural way is easy to discern. The true Christian life is union with God and the development of knowledge of God through that union. The true physical education of the child does not consist in lectures in anatomy and hygiene and later the providing of nourishing food and the placing of the child in the mother's arms. The reverse order is the process. The personal touch and the personal ministration comes first. Life consists of living, not knowing how to live. Generations of men enjoyed and digested food before ever a book was written upon processes of digestion. The men who have moved the world spiritually were not educated by this new-fangled method of a pedantic pedagogy. Moses, Samuel and Daniel and the heroes of modern faith looked with child eyes into the face of God, and met the temptations of youth because of seeing the Invisible, and of being consciously girded by the Everlasting Arms. The modern theory of religious education for childhood should hardly be dignified with the term pedantic pedagogy, it should rather be styled attenuated asininity."

Setting forth the importance and reasonableness of the Christian element in education, Dr. Russell continued:

Rational Education.

"Any educational system is rational only as it includes the spiritual and puts the soul in contact with God. In both scientific and religious phrase, the measure of life is knowledge. Life is high or low, broad or narrow, according to the nature of the environment with which the organism has the correspondence of knowledge. Man's life stands highest in the scale of earthly being because his is the ability for correspondence with the wider circles of reality. Man knows the elements of the earth better than the worm, the tints of field and sky better than the birds. He holds a social fellowship with the people of his own age and locality, and then sweeps out to discern the historic and geographical conditions that have characterized the lives of other ages and continents. By patient research he produces multiplied sciences until his environment of knowledge includes the chemistry of earth and air, the measured pathway of comets and stars, the philosophic dreams of men concerning the origin of nature's phenomena, and indeed every interest that throbs in the heart of the race universal.

To Know God of First Importance.

"The widest circle of truth, however, is not that which concerns sun and stars, or even race history and philosophies, but that which concerns God, the Infinite One whose power lies behind all physical forces, and whose truth furnishes the light for all the broken beams that enter into human philosophies. 'This is life eternal,' said the great Teacher, 'that they may know Thee, the only true God, and Him Whom Thou didst send, even Jesus Christ.' The only truth, therefore, that holds within it the promise and potency of an endless and happy existence for man, is the truth that centers in Jesus Christ as the Revealer of God, and thereby furnishes man with an inner life principle and an eternal environment. Christian education, therefore, becomes a prime necessity in any scheme of culture which aims to take account of man's real nature and needs, and to embrace in its scope the supreme facts of life.

All Inventions Copies of God's Works.

"Christian education emphasizes the truth that we live in a spiritual universe, and that God is behind His creation. What are our greatest inventions and most splendid mechanical achievements but meager copying of the works of God?

"God gave us the model for the trowel and chisel in the beaver's tail and tooth.

"The scissor lance of surgery we copied from the probe of the black fly of the Adirondacks.

"Augers for the boring of wood we copied from the head of the locust-borer, and cast-iron linings for tunnels beneath rivers we learned from the ship-worm which bores by means of a funnel-like projection on its head, and enamels the sides of the tunnel in its progress with the exudations from its own body.

"Eddystone patterned his lighthouse from a tree trunk.

"Paxton, the gardener, outdid the architects in his roof plans for the Crystal Palace of London, having copied God's architecture in the Victoria-Regina leaf.

"Our process of making paper from wood pulp is as old as the world among wasps.

"Think of what you will along the line of our mechanical contrivances, whether these be pulleys, levers, stranded ropes, or beams and arches, and you have everything anticipated by the thought of God in the wondrous structure of the human frame or in the devices of nature.

"Inventions in all lines have been anticipated. Our storage batteries had a prototype in the electric fish; our armor plate in the scales of the crocodile; our plumbers' clutch-wrench in the claw of the lobster; our telegraph and telephone system in the nerve-lines and centers of the body.

"Everything beautiful in art is copied from God's work in nature. Not only do our painters find inspiration and color-schemes in sunsets and landscapes, but when the weavers of old sought color and harmony for the beautiful cashmere shawls of our grandmothers, they copied these from the wings of the Indian butterfly—a creature God has made.

Common Sense in Religious Reasoning.

"Christian education also recognizes that God is possessed of moral attributes, and is a self-revealing God. Romanes, a scientist of the last century, emerged from the doubt and unbelief into which he had been plunged by his scientific studies, through the realization that true reasoning demands belief in the existence of a self-revealing God. During the period of his skepticism he read in a magazine of science the story of the discovery of some new crustacean in the Japanese waters.

The discoverer was a college friend, and later a missionary. Romanes wrote his former school friend asking how he, a man possessed of keen scientific instincts and mental powers, could still go on believing in the myth of Christianity.

"The missionary replied that he was a Christian because he used the same kind of common sense in his religious reasoning that he did in his scientific thinking. He pointed out that in scientific studies he had found that the possession of an organ by any organism was the pledge that there existed something in the environment which corresponded to the character of the organ. The eye stands as the pledge that there is light; the ear that there is sound; the lungs that there is air; the olfactory nerves that there are odors.

Argument That God Is Self-Revealing.

"Following this line, it becomes evident that since man is possessed of conscience, demanding loyalty to God, and worshipful emotions, causing him to seek a throne of glory and power, therefore God must be a self-revealing God, or else man in the loftiest phases of his nature is an organized lie. Romanes accepted the logic of his friend, returned to the faith of his fathers, and wrote a book demolishing the arguments of his previously published infidelity. Men are not laying aside their reason when they accept the facts that center in Christ."

On the point that Christian education presses the conviction that the Bible is the product of Divine revelation and an infallible text book for the religious life, he said:

Why the Bible Is Unpopular.

"The Bible is unmistakably clear in its claim to infallibility and authority. It is perhaps this that makes it unpopular in world thought, either as law or literature, for sinful man is rendered restless by its strictures of judgment upon his mode of living and its lurid description of his moral end. The Bible's estimate of its own infallibility and authority is the only reasonable estimate of the Book."

As to the Christian use of reason in the physical realm, he said:

Scientific Necessity for "New Birth."

"It can be justly claimed that a Christian use of reason in the physical realm guards the youthful mind against the assaults of unbelief and prepares for the acceptance of the fundamental doctrines of the Gospel. It is a scientific principle that life cannot be produced without the touch of pre-existing life, and that no form of matter can climb from a lower kingdom to a higher without the invitation from above. This is illustrated by the fact that the materials of the soil remain the mineral kingdom until invited by the life of the seed to the vegetable kingdom above. That which is vegetable ascends to the animal kingdom through the touch of animal life in mastication and digestion. The forces of animal life remain such until the flesh of the market-place becomes the food of our table, and then those forces that produce the squeal of the pig and the bellow of the ox become sublimated to produce the high notes of the prima donna or the basso profundo of the concert soloist.

"Since this is so in the realm of nature, why should we be surprised to learn that in the realm of grace we must be 'born again' before entering the kingdom of heaven, and that there is a kingdom of God and goodness, into which the soul can come only as it is born from above.

"A proper recognition of the natural law that like produces like, and a proper discernment of the place of heredity in human development, prepares for the easy acceptance of the Bible doctrine that a fallen Adam would beget children in his own image, and that a lost race to have redemption must become connected with a Second Adam through a faith that overcomes the power of heredity, and an imparted power which secures conformity to a Divine Type."

That God of necessity reveals Himself through limitation he discussed as follows:

Limitation in Revelation of God.

"A clear discernment that in the study of time and space and electric energy that which is infinite can be apprehended only in terms of limitation, will secure a mental hospitality for the great fact of the Gospel that the Infinite God revealed Himself through limitation, and that Jesus Christ was God expressed in terms of humanity.

"To illustrate, we cannot apprehend space in its infinitude, but we must first think of extension between our hands and then that which stretches between the walls of the room or in wider circles until the mind sweeps out to the orbit of Neptune and the circle of the stars. All thought of infinite space is, however, in terms of limitation.

"Likewise as to time, we have the measure first in the ticking of the clock, in the passing of the hour, the day, the sweep of a generation, and the cycle of a century, but all in terms of limitation.

"Electric energy as far as we know it seems infinite, moving under the same laws here and in the Pleiades. Yet we know of this universal energy only as by limitation we cause it to leap between the points of the arc light or to pass through the platinum wire of the electric bulb, or the supply wires of our trolley system.

God Seen in Christ.

"The student who understands these facts of the natural world in their parallel relations with the thought of the spiritual, will in reverence realize that God to manifest Himself must resort to the method of limitation; that in the human life of Jesus, lived nineteen centuries ago, there was the manifestation of the Divine perfection, the flashing before humanity of the very light and life of God; and that God must have forever remained an unknown God unless subjecting Himself to limitation, and in Jesus Christ shining forth indeed as the Light of the world. In truth, men are never hindered from accepting the Gospel of Christ because it is contrary to reason, but by failure to recognize that the movements of God in revelation meet the highest demands of reason.

Christian Teachers Needed.

"There should be an insistent demand," he continues, "for the Christian teacher. Christian character in the teacher is a prime necessity. Teachers create atmosphere, and atmosphere is an essential of spiritual health. A teacher with an unbelieving or flippant attitude toward Christian truth can vitiate the atmosphere of a university. Leadership by such instructors constitutes the tragedy of education in many of our leading universities.

A Wise (!) Professor of Philosophy.

"Somewhat recently the professor of philosophy in a prominent eastern university closed his course of lectures with the following words: 'It must be apparent to you that the course of lectures to which you have listened has in some sense been destructive in that it has dealt with some of the beliefs that you have deemed important and basal and has shown that they are not. This, however, is the resultant conviction of my years of thinking that we are probably in a universe governed by spirit rather than by blind material force, and that we have a little more than a fighting chance for our belief in God. and immortality. But to declare that these things are certain, is foolish, for they are not; and to teach little children that these things are certain, is wrong, for when they grow older and find out different, it may affect their morality. Anyway. we are in this world to clean up as much of it as possible, and it does not behoove us to think much about immortality or God.'

"The Fact of Christ."

"Most of the supporters of our great universities agree with the Davidic sentiment, 'The fool has said in his heart, There is no God'; but they should go further and say that neither the fool, nor the near-fool, who is without convictions concerning God and immortality, shall display his vacuity in the class room of institutions supported largely by Christian contributions. Even a modern teacher of philosophy should be sufficiently informed in history to know that Jesus Christ has lived and taught in this world, and he should have sufficient reasoning capacity to conclude that He who spoke with absolute perfection concerning all the ethical relations of humanity could not have been blindly mistaken in all His estimates of His own nature and His transcendental relations to the Infinite. True teaching has to do with the facts of life. and the greatest and most important fact with which human thought can deal is 'The Fact of Christ.'"

The aims of Christian education Dr. Russell stated, in part, as follows:

"The return of the Bible to its place of importance in the home should be sought. The Christian character which we crave for youth secures its true foundation through the use of the Bible in the home.

The Bible and Sexual Purity.

"At a social purity convention in Pittsburgh years ago, a speaker earnestly advocated the teaching of sexology in the public schools and the taking of our boys at a somewhat early age to the museums of anatomy where they could see evidence of the appalling batteries of disease with which God sweeps the pathway of sensuality. 'Only thus,' he said, 'can we hope for sexual purity in modern life.'

"At the close of the address a man dignified by age and culture arose and said that by the grace of God he had lived a life of purity; that into his youthful hands there had come no books on the sex problem; that he had never been privileged in his youth to visit a museum of anatomy, but that the Bible had been read through and through in his home in family worship; that he had been introduced to the problems of sex life by its sacred literature; that he had learned of God's ideal for the fellowship of men and women in domestic life; that in the hour of temptation his shield had been the thought of God and his answer that of Joseph in the hour of supreme test, 'How can I do this great evil and sin against God?'

"Nothing less than the sanctification of the affections will secure. for mankind the life of purity, and for this sanctification there is no other method than that described in the petition of Jesus. 'Sanctify them in Thy truth, Thy word is truth.'

Silly Court Decision on Bible.

"The Bible should also have its old place in our public schools. The method of reasoning in the courts of various states whereby the Bible has been declared to be a sectarian book is absolutely illogical, and applied in another direction would include Lake Michigan in the present prohibition movement on the ground that water is a basal element in all intoxicating beverages. Bible truth may be a part of all sectarian creeds, but the Bible is not sectarian. There could be a union of Protestant, Catholic and Jewish intelligence in preparing a book of selections from the Bible that would give to our youth its great historic trend and ethical principles. It seems withal unreasonable to punish criminals for the violation of laws that have not been clearly set forth and impressed in the system of public instruction that trains for citizenship.

The Bible in Colleges and Pulpits.

"Chairs of Bible should be established in all our colleges and universities. The movement is already strong for this in our church colleges, but university life is not complete without at least the elective opportunity of studying that Book whose truth is the fountain head of our civilization, and whose legislation is the source of the major part of our laws.

"The Bible also needs restoration to many of our American Protestant pulpits. Many ministers need reminding that their commission is to preach the gospel and that sermons are to be taken from the Bible. A minister may with profit indulge in wide reading of current literature, but his sermon thought should center in the Word of God. The people of our congregations read the magazines. They are confronted with that which is new when the Bible is presented. The

latest war news is found in the prophetic portions of Scripture."

IS IT REBELLION?

BY J. R. KAYE, PH.D., LL.D.

The war is over and we are saying that we have now entered the period and have begun the task of reconstruction. While the world was overwhelmed with the frightfulness of war, the words of Christ, referring to a period of great distress, found wide expression—"Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Since 1914 the turmoil into which the world has been cast has caused thoughtful men to gaze with fearful minds upon the sweeping changes that were transpiring, and to regard with grave concern the crisis to which we were inevitably tending.

Chaos, Restlessness, Disorder.

Now that the war is over and the peace treaty signed, have we ceased to fear, and have our hearts been restored to a normal state? The war is over, but not the chaos, uncertainty, restlessness and the spirit of general disorder that has settled down upon us. Out of the ashes of war new spectres have arisen and we are far removed from a pacific and confident frame of mind. Men's hearts are still failing them for fear of the existing conditions.

It may be said that we should take a sane and rational view of the situation; that such was to be expected and that it would be most unusual if the period through which the world has just passed did not unsettle the conditions of life for a time; that it was certain to create such disorders and lay upon us the serious problem of meeting them; that the unusual becomes the usual when we consider things in the relation of cause and effect. We are likewise reminded that the horrors of the French Revolution were followed by the Napoleonic era and for fifteen years Europe was held in the throes of war and dominated by a mighty despot, and in the midst of this was added our conflict with Great Britain, thus extending the conflagration. But the nations righted themselves, and out of the ruinous effects of war came a better Europe and a better America.

It will be readily admitted that we should be prepared for such a state of chaos arising from such a colossal conflict in which the face of things has been altered, the breaking up of established orders, the passing of old and the rearing of new institutions. If we expected such chaotic conditions we certainly have not been disappointed in our expectations. It remains to be seen how much the present chaos and destructiveness are really essential to a true reconstruction, or to what extent by these the latter is being seriously menaced.

Liberty Versus License.

It is not surprising that in the midst of this international upheaval certain tendencies should take advantage of such a moment to assert themselves and find the new conditions exceedingly propitious to obtrude their claim and seek to make them constitutive of the new order. Such, for example, is true of Socialism that has been making rapid strides throughout the world for a considerable period.

We are not to overlook the fact that the spirit of liberty that has been so emphasized by this mammoth conflict of the past few years might become the spirit of license and lawlessness. The one is the perversion of the other and given occasion may rapidly become widespread. Liberty must ever face this danger. In various respects the principle of liberty has been urged in support of a personal liberty that would have been the very antithesis of any true interpretation and application of the principle. Liberty is a well-balanced appreciation of the rights and relations of things, while the perversion of its essential element will degrade it to the most dangerous license.

(To be continued.)

News of Our Work

SOUTH DAKOTA REPORT.

(This report was received too late for the August number but we want our readers to hear from Brother Van den Hoek as often as possible and hence give it a place here, though it is late.)

Colton, South Dakota, is a prosperous little town on the Great Northern Railroad only twenty-two miles from the modern South Dakota city, Sioux Falls. The Dutch people of the Christian Reformed Church have made a fine little

settlement here in the last two years. They bought the Church and parsonage of the Baptists, whose congregation had died out. Lodges are often the cause of the closed churches. Well, in Colton I lectured on the 6th of July. The evening Sabbath service was turned over to me. The rather small church was filled with a quiet audience. We had worked up the National Christian Association's cause on the 4th, where we had a fine program in the grove of Brother T. Van der Lugt. Already several anti-lodge books had been sold here and thirteen CYNOSURES subscribed for.

The congregation of which my son-in-law, Rev. S. G. Brondsema is pastor, gave me a collection of $18.55. There is only one American Church in this town and lodge members are hurting its growth considerably. But both the Norwegian Lutheran Churches are doing well and it is their determination to keep the "fraternity" out of church fellowship.

Here I found a Master Mason from Minneapolis, who told me, that he did not know anything about A. G. Mackey, Past General High Priest of the General Grand Chapter of the United States, and he doubted my honesty, when I told him that said Mackey was a High Masonic authority.

Oh, the ignorance of the poor souls! I told him, if he was a good Mason at all, he ought to know "his Mackey!"

REV. J. B. VAN DEN HOEK.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

God is blessing, and the Eastern Department moves forward. Your agent was forcefully reminded a few days ago of the uncertainty of life when the trolley car in which he was traveling ran into an auto, killing the three occupants, a father, grandfather and grandson. The father was reported by the local paper to be a Moose, Eagle, and proprietor of a park pool room. How sad that men should be trifling in time, with eternity so near! Flying glass from the broken windows struck within a few feet of where I was seated.

I am succeeding as usual in the Buckeye state. Meetings always bring results. Fifty CYNOSURE subscriptions have been secured during the past few days. Helpful meetings were held in Pennsylvania last month at several points in Lebanon County. At Ephrata I spoke in the Church of the Brethren and received a fine commendation from the Elder, together with the usual offerings. Sabbath, July 20th, I got in four addresses, speaking to good audiences in Palmyra and Lebanon, Pennsylvania. The addresses were given in churches known as United Christian's, Zion's Children and Brethren. These are humble worshiping Christians who keep out of secret societies and receive the joys and benefits of those "who worship in spirit and truth." They heard my messages gladly, and spoke of profit received. At Richland and Harrisburgh, Pennsylvania, I spoke to appreciative audiences in Churches of the Brethren. Elder Herr helped much in the Richland meeting. He arranged for me to stop with a good brother King. So I had a good place with the King of a Rich-land! Lodge men can find their companions among the "Goats" and "Ground Hogs" if they think best, but the writer prefers the "Kings" who are Christians. I was given the larger portion of the time at a prayer meeting of the Brethren in Christ meeting at Elder Charleston's in Mechanicsburg, Pennsylvania. The house was well filled, giving evidence that this people appreciate the mid-week prayer services. A brother who testified said that he worked in a shop where they had just organized a lodge of the "Pink Goats," but that he had no inclination to wear their pink badge, or go with the "Goats." He was headed toward the land of Caanan! My amazement at the lodge sin and folly increases. Think of business men supposed to be intelligent, voluntarily wanting to be called "He Goats," "Billy Goats," etc., and yet we are told such names are given to the officials of this "Pink Goat Lodge." If the Devil is not in a thing like this, where can he be found?

I was glad to run out to the Bladensburg, Virginia, Road Free Methodist Camp Meeting for two days, when at my Washington, D. C., home. The meeting had just begun. The preaching was in the Spirit. Spiritual "fires" were being lighted, and expectations were great.

The lodge devil would naturally feel out of place in such a camp.

I visited friends at Shiremanstown, Chambersburg, Waynesboro, etc., while in Pennsylvania and was sorry to have to decline invitations to speak at approaching Camp Meetings. The Ohio call for my work this month appeared to be loudest.

My first stop in coming to Ohio was at Youngstown. I arrived in time to attend the "outing" for the children and friends of the Mennonite Home. It was a pleasure indeed to receive entertainment in this Home and come in touch with so many young lives filled with promise for the future. At Columbiana, Ohio, also I found an outing of good friends at the Lutheran Church. Pastor Fischer is a faithful advocate of anti-secrecy doctrines. He has recently stood firmly for the anti-lodge truth amid many trials. If all the Pastors who know the truth would be as faithful the record would be different.

Several days were given to our work in and around Canton, Ohio. An evening was much enjoyed attending the meeting being held by our good friend Elder A. H. Miller, near Louisville, Ohio. Sabbath services in the Canton Mennonite Mission and Free Methodist Church cheered and helped quite a few. The sad taking off of our good helpers Preacher Brenneman and wife, who died of influenza, seemed a very strange providence. Brother Troyer and wife, old friends from West Liberty, Ohio, were found in charge of the work so well begun by them. Another Christian worker in charge of a Canton Mission had been recently called to his eternal reward. Elder D. H. Rohrer was a reader of the CYNOSURE and bore faithful testimony against the sin it condemns. I found Akron, Ohio, wonderfully alive as to material things. Most of the people seemed too much rushed to read, or consider, excepting as they could get money for doing it. Our helpers responded well. I am writing at the home of the pastor of Wesleyan Methodist Church, Barberton, Ohio. Last evening I gave my "chart talk" to those who came to the church to attend the usual Thursday evening prayer meeting. A kindly return in collection and CYNOSURE subscriptions was given in aid of our work.

In conclusion may I say I get tried and vexed and worked down by conditions and things, but my hope is in God and I rejoice in the faith that when Jesus comes all will be well. Truth is sure to triumph. "Error will die amid its worshipers."

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

I am now in the old sunny South at Vian, Oklahoma. I love the South and feel more at home when there. I left Chicago the 21st and reached Omaha the following day. The ten days' tent meeting which we have held in Omaha stirred the Devil. These meetings were like the old-fashioned Methodist and Baptist Camp Meetings, which were so full of spiritual power that men cried out "What shall we do to be saved?" In those days the black man had but one God—he knew nothing of the white man's idol lodge worship. Since the Negro has come into the knowledge of this idol worship he has lost his power with God and the god which he serves today is the god that is mobbing and killing him.

Elder C. H. Mason preached for us eight nights. He hit the lodges a hard blow and all other sins as well. Elder Mason's text one evening was from Isa. 18:1-7, "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia." He told them of the prophecy in Isaiah 20:3-6 and how this prophecy has already been fulfilled. Now the Lord is shadowing with wings (Isa. 18:1). He told the black man to look up into the sky and see the humming planes of death with their wings shadowing the earth and asked them to recall how some had dropped deadly bombs upon women and children. He said this is the time for Ethiopia to "stretch out her hands unto God" (Ps. 68:31) and he also said that some watchmen (preachers) are spiritually blind (Isa. 56:1-12).

The preacher who had the church carnival last year had one this year also, but there were many of his church members who came to our meetings to hear the Word of God. One of the Baal worshipers in Omaha said of us, "They ought to run them out of town," and I said to

them, "Come to our tent meetings and bring your Bible with you and if we are not preaching and teaching God's Word then you can make us leave this city," but not one of them came, and so we cried aloud and did not spare any kind of sin. At the church carnival there were women dressed as Indians and many of them acting as clowns, so you see some churches in Omaha must have a show to get members for their congregation. One particular church has a restaurant in the house of God and there buying and selling is done throughout the day. On Sundays they have a soda fountain in the church, the fountain being hidden behind a drawn curtain. All one has to do if they wish a cold drink or a soda while the minister is preaching the 11 o'clock sermon is to step behind the curtain and there is a man ready to serve you. In 1 Corinthians 11:22 Paul says to the Corinthian Church: "What! have ye not houses to eat and to drink in? or despise ye the Church of God?" In John 2:16 we read, "Ye have made my father's house a house of merchandise." That is just what my people have done in Omaha.

I lectured and preached three nights at the tent meetings. I showed my people that when a man's ways please the Lord He will give him peace within. We need peace in America. Why not quit sinning and get down before God and pray for our President and other leading men of all nations that they and we may lead a quiet and peaceable life in all godliness and honesty? (1 Tim. 2:1-8). It takes holy men and women to pray for this peace upon our country. No man can lift up holy hands who lives in sin, "for the eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil." (1 Peter 3:12). From the President down to the city policemen all are trying to keep peace and the preacher says "fight, you can't keep from sinning." Where is the minister who is preaching the Gospel of peace? (Romans 10:15). If we ever needed a preacher of that kind it is now, for both the white and the black man have gone to heathenism. Preacher, you ought to be like Jonah—rise up out of the hull of that old ship and tell your people you are the cause of all this bloodshed. If the preachers don't wake up in Christian America her sins will reach heaven and our beautiful country will be destroyed. (Rev. 18:5.)

A woman said to me recently, "Sister Roberson, when you were in Kansas City telling the secrets of Freemasonry, there was a 32nd degree Mason in the audience one evening who told our pastor that he did not see why the Masons do not kill you. Our pastor asked him, 'Is she telling the truth and the secrets of Masonry?' and he said, 'Yes, she could not tell it any better if she had been made a Mason in the lodge hall'." This woman then told me that this man had died shortly afterwards and I said, "Well, it is a good thing he died a natural death, for if the Masons had found out that he had exposed the secret of Masonry they would have killed him. That is their law, to kill every one that tells their secrets."

While in Omaha we distributed tracts so that every one could read the truth for himself. Yours for Jesus,

Lizzie W. Roberson.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

Thank God we are yet among the living and rejoicing to give God glory. Since my last letter I have preached at the Central, Israel, Saint Marks and Fourth Baptist Churches of New Orleans. Also at the St. John Baptist Church, Dorcyville; Point Pleasant Baptist and Pilgrim Baptist Churches of Bayou Goula; Plymouth Rock Baptist and St. Peter Baptist Churches of Plaquemine, Louisiana. Two were saved from sin at the St. Peter Baptist Church and a number requested prayer. I conducted a series of Bible Institutes at the St. Peter Church.

We are working on the house of worship for the Central Baptist Church. Our aim is to celebrate the first anniversary of the church in our own new building the 31st of August. We ask for your earnest prayers.

I am glad you had a great and glorious annual meeting. Thousands are praying that the N. C. A. work may have great success and that the CHRISTIAN CYNOSURE may have a long life. I no-

tice from the daily papers that race prejudice and hatred toward the Negro are as dominant in Chicago and Washington, D. C., as they were in the hot bed of Southern secessionists way back in 1866. There are many rough, indolent and boisterous young Negroes and whites, too, who are ever ready to touch a match of strife and contention wherever there is the smallest of race contentions. It seems as though the conflagration is growing wider each day. As long as secret societies with their oaths and Satanic ties are permitted to multiply and thrive on ignorance and superstition, just so long will conditions grow worse. Until every race shall recognize that God made of one blood all men and shall grant equal right of life, liberty and the pursuit of happiness, so long will lynching, flaying alive, burning human beings at the stake and other barbarities increase; and as long as these lynchers and blood-thirsty murderers are permitted to go unpunished by sympathetic judges, juries, governors and other sworn officials, just so long will race hatred be intensified and the chasm between the races grow wider. Wicked men and transgressors of every race ought to be punished to the fullest extent of law. Newspapers should be just and not magnify a mole hill into a mountain of crime and so intensify hatred against an already oppressed and down trodden race. The church and the minister should separate themselves from all kinds of sin and oat bound societies and preach a pure and unadulterated Gospel as the only remedy for sin.

God bless the N. C. A. and all of its workers.

FROM OUR MAIL.

A Baptist pastor in New Hampshire wrote to one of our subscribers who had sent him the CYNOSURE: "Thank you very much for the CYNOSURE. It contains information that I have long wanted."

Why do you not help your pastor and officers in this way?

Mr. F. L. McClelland of Topeka, Kansas, when sending in a contribution, writes: "The Lord still reigns and in His own time and way the iniquitous heathen lodge worship will follow in the wake of the liquor traffic, which now seems doomed in this country at least, and much sooner than even the most optimistic had hoped for a decade past."

Rev. Malt Thompson of Brilliant, Alabama, when sending in an order for books and tracts, writes: "Am ordering these to find out just what I think best to use in breaking down the stronghold of Satan in this part of the country. I hope to favor you with larger orders later."

Some time ago we received an interesting letter from Charles A. Kellogg of Eldon, Missouri, in which he wrote: "Our town wants a shoe factory and a large concern in St. Louis offered to erect one here, but it takes co-operation of the business men and the laboring men. At a mass meeting the Unions had representatives present demanding that the company bind themselves to a union scale of wages and to other restrictions which they would not be likely to do. Many of the open shop and non-union citizens have told me that they would not give a dollar under such conditions. If we have not laws enough on the Missouri statute books to regulate labor, and federal laws, too, it is time we had some.

"Our new M. E. pastor seems like a spiritual man. I attended the prayer meeting recently and gave him a copy of the CYNOSURE. A superannuated M. E. preacher died lately and was buried with Masonic and I. O. O. F. honors. This is a union labor town and has secret societies galore—in all, with the railroad orders, there are about thirteen or fourteen in a town of less than 2,500.

"I am trusting in Him who will help his people when they witness against evil institutions and popular sins, and I hope God will open the eyes of more to see why our young people are going down in sin. Pray for me, that I may be able to present not only the law of condemnation but the gospel of Christ's glorious law of the Spirit of life, a positive victorious dynamic that makes the Devil hunt his hole and is emancipating hundreds and thousands of souls who look to God for deliverance and are not disappointed. What a strong refuge we have! It seems that the stronger Satan opposes me in the battle the harder I lean

on the grace of God. With prayers for the success of the N. C. A. in the battle for truth, I am your brother in Holiness.

Mr. Charles C. Nash writes: "Since I have taken the CYNOSURE I am having added interest in the opposition to darkness." The thing that shows that our brother is really sanctified by the truth is that he doesn't stop with simply being interested but is giving out the light to others in his neighborhood.

Topeka, Kansas, June 17, 1919.

"We are always glad to get the *Cynosure*. It is a fact that most of our preachers here frequent the lodge and the church seems to be given over to it.

"We pray that God's blessing may rest upon your work. It is an uphill work, but God is with you. He that is for us is for more than those that be against us. Yours in the work.

(Signed) Robert Patterson and wife.

The following encouraging words, together with a contribution, came from Rev. Henry J. Mulder of Lafayette, Indiana: "Rather unexpectedly I received a little extra money a few days ago. I argue that the Lord's cause should have a part of it. * * * I appreciate very much the great work you are doing to counteract the awful evil of the lodge. It is largely due to the splendid information you give on the lodge question in your CYNOSURE and otherwise that we, until now, have been able to keep the lodge members out of our Christian Reformed Churches. May God ever give you courage to let the light of God's Word fall upon these institutions of the Devil so that men may know their works. Be steadfast, unmovable. Your labor is not in vain in the Lord."

A friend in Ohio writes, when renewing his CYNOSURE subscription and that of his pastor: "He [the pastor] has become thoroughly convinced of the dangers of secretism and it is mostly through reading for the past six months of the CYNOSURE and Dr. Blanchard's book, 'Modern Secret Societies' which I loaned him. And thus the good work still goes on. Praise God."

TWO INSURANCE FRATERNITIES.

The Fraternal Reserve Association is a secret insurance society belonging to the same class as the Modern Woodmen of America, of which there are more than a hundred in our own country. They are all practically worldly associations of men for mutual benefit and if there was no obligation to secrecy and no religious ritual or burial ceremonies they would be practically unobjectionable, though many have not been based on a high enough rate to insure against failure. The headquarters of the Fraternal Reserve Association, is Oshkosh, Wisconsin, and any one desirous of information may write to the Supreme Secretary, Fraternal Reserve Association, Oshkosh, Wisconsin, and ask for their Constitution and copies of any of the literature which they send out in order to give information. The Fraternal Reserve Association began business in 1902. They changed their rates in 1912, but whether oftener or not we do not know. They had on January 1st, 1918, a few over 12,000 members and 192 subordinate lodges. Their total assets January 1st, 1918, were said to be $500,348.38; total liabilities at the same date, $19,698.44. Both men and women are admitted.

We do not have any ritual of either the Fraternal Reserve Association or of The Beavers National Mutual Benefit. There is not demand enough to pay to print more than one or two rituals of the insurance orders, for as we said above they are practically all alike in principle, aim and management, and the Modern Woodmen of America is a fair example of all.

THE BEAVER FRATERNITY.

The Beavers National Mutual Benefit is also a Wisconsin insurance lodge with headquarters in the Gay building, Madison, Wisconsin. It is younger than the above order, having commenced business in 1916. Its total membership January 1st, 1918, was 1,210 and the number of subordinate lodges 105. Total assets, $17,314.37. Total liabilities, $3,987.88.

The Beavers Reserve Fund Fraternity has the same officers and the same office as the Beavers National Mutual Benefit. It began in the same year that the Fraternal Reserve Association did, namely, 1902, and its benefit membership in Jan-

uary, 1918, was 21,575, with 398 subordinate lodges; total assets, $1,178,151.85; total liabilities, $34,568.77. We do not understand the exact relation between these two societies.

DOES IT PAY?

REV. S. C. KIMBALL.

It has pleased the Lord to enable me to preach His Gospel for nearly fifty-five years and I am still "on my way rejoicing." It is my desire to aid my young brethren who are often strongly tempted to join secret lodges and especially Freemasonry, with the hope of great temporal support. The young minister is sure of the help of the church, and if he can gain the assistance of the world, what hinders that he should be strong indeed? Our Lord, to be sure, declined the Devil's offer of help and that should settle the question. When the anti-slavery reform agitated the country, Sumner, Lovejoy and Harriet Beecher Stowe showed clearly the un-Christian and immoral nature of human slavery, and Hinton Helper of North Carolina published a book proving by statistics that human slavery was not only an injustice to the slave but a financial damage to the master. This book had a powerful influence in the overthrow of slavery.

President Jonathan Blanchard, President Charles G. Finney and Dr. Nathaniel Colver have demonstrated the un-Christian and immoral character of Freemasonry, and yet young ministers of the Gospel are decoyed into the lodge by the elusive hope that the mystic tie will be a great help to them. Too late they find, like poor Esau, that they have sold their birthright for a mess of pottage. The lodge oath proves a fish-hook in their flesh. A weak conscience, shame and the fear of persecution render withdrawal well nigh impossible.

A few plain facts will show that lodgism is not a help to a minister. It defiles his conscience. It cannot be a help to a minister to defile his conscience. The proof that taking the Masonic oaths does defile the conscience is overwhelming. One of the most devoted Christian men I ever knew confirmed President Finney's book and said, "When I took the Masonic oath the Holy Spirit left my heart." He left the lodge. Rev. Joseph Brown said, "The Holy Spirit commanded me to leave the lodge." A devoted Methodist minister with whom I was laboring in an evangelistic meeting felt led to explain to me the wickedness of Masonry. I said, "I think I know more than you do about Freemasonry, but one thing I would like to have you tell me. How could a man of your intelligence be at the same time an honest Christian and an adhering Freemason?" He replied, "No man can be. The first moment I was honest before the Lord He said to me, 'Come out of your secret lodges'." He came out and witnessed a good confession. Any Christian man who joins the Masonic lodge is houghed like the Canaanites' horses. No more as he preaches the Gospel will his countenance shine like Stephen's. Do lodge oaths help a minister to win souls to Christ? Who ever heard of a successful evangelist who was an adhering Freemason? Finney, Nelson and Colver renounced their lodge oaths as they did their other sins. Do lodge oaths increase a minister's true friends? Can such horrid wickedness make the communion of saints more precious and augment the fellowship of Christian men? How many successful and honored ministers after joining the lodge have backslidden, left the ministry and "gone into business"? Is the lodge a financial help to a minister? Who is complaining of his financial straits and telling why a great salary he could get in a worldly pursuit but the minister who is tagging after the secret lodges? Who in old age is grumbling of his hard lot but the blind preacher who has, like the Samaritans of old, sought to serve Jehovah and Baal-Peor at the same time? When a lodge pastor returns to his former field of labor, his fellowship seems to be more with his lodge than with his church.

The true minister who has followed the Lord wholly comes to old age as a shock of corn ripe in its season and can say with Joshua, not one good thing which the Lord hath promised us has failed.—Newmarket, New Hampshire.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead.

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"There is no unbelief.
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

"Whoever says when clouds are in the sky
Be patient, heart, light breaking by and by,
Trusts the Most High.

"Whoever sees 'neath winter's field of snow
The silent harvest of the future grow
God's power must know.

"The heart that looks when eyelids close
And dares to live when life has only woes,
God's comfort knows."

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CONTENTS

Poem ..... Cover
The Eagles' New Ritual 163
Sheiks and Daughters 163
600,000 American Legion 163
*Merger of Catholic Knights & Ladies of America 163
Recognizing French Masonry 163
Eagles Have Burial Ritual 163
Warning The American Legion 164
The Mystic Toilers 164
Teachers Close 25 Schools 164
Workmen Supreme Lodge Brings Suit 164
Special Suggestion by O. N. Barnes 164
*Brotherhood of Railway Clerks 165
*Bishop Wood on the Lodge 165
Mormon History from "History of Masonry in Illinois" 166
The Lutherans 167
In Memoriam—Rev. F. Stuart 168
Rebels to the Commonwealth 169
Tie Up Boston 169
Government by Minorities? No.—*The Tribune* 169
*President Wilson 170
*President Gompers 170
*Message of Massachusetts Governor 170
The Issue in the Boston Strike—*The Daily News* 170
Semi-Treason—*Chicago Evening Post* 171
Total Membership A. F. of L 171
The Spirit of Rebellion, by J. R. Kaye, LL.D. 172
A Patriotic Labor Union 173
President Wilson Hits Strikes—*Chicago Daily News* 173
The Right to Strike—Bill in Congress 173
Employer's Time 174
High Fraternalism 174
The Church Behind the Reform, Rev. A. B. Bowman 174
The Speckled Chickens 180
Testimonies of Seceders 181
Standard Masonic Authority 182
The American Legion 182
News of Our Work:
Eastern Secretary's Report, by Rev. W. B. Stoddard 184
A Profitable Experience, by Paul Coleman 185
My Testimony, by Mrs. Ella Crooks 186
Southern Agent's Report, Rev. F. J. Davidson 186
Work in Minnesota, by Rev. J. B. Van den Hoek 187
"Lizzie Woods' Letter," by Mrs. L. W. Roberson 187
Some Reasons Why I Am Opposed to Secret Societies, by A. M. Overholt. 189
The Primitive Baptists, a Pastor's Letter 190
Cynosure Commended by W. M. Conference 190
Testimonies of Theologians and Philosophers 191

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

THE EAGLES NEW RITUAL.

The Grand Aerie instructed Past Grand Worthy President to revise the Ritual, incorporating all changes that, by amendment or additions, have been legalized by the Grand Aerie since the Ritual was adopted and promulgated ten years ago. This committee was also authorized to make certain changes that will add to the effectiveness of conducting the Aerie's business and of inducting new members into the Order.

At the annual meeting of the Eagles recently at New Haven, Conn., Grand Worthy Chaplain John F. O'Toole of Pittsburgh, Pa., opened each session with an impressive prayer.

The newly elected 1919-1920 Grand Worthy Chaplain is Wm. G. Doherty of the Eagles of New Haven, Conn.

SHEIKS AND DAUGHTERS.

Beginning July 1, 1919, all members in the jurisdiction of the Supreme Lodge of Ancient Order of United Workmen are given an opportunity to qualify for membership in the Ancient Tribe of Sheiks and Daughters of the Mosque—which, of course, you are wondering what it is.

The degrees will be to Workmanship what the Shrine is to Masons, the Muscovites to the Odd Fellows and the Dokies to the Pythians. Mosques will be organized only in centers where there are large memberships to render their support sure.

There is only one Mosque now in existence, and that is located at Portland, Oregon. This is presided over by the author of the ritual of the new degrees. Arrangements have been made to organize Mosques at Fargo, N. D., Des Moines, Iowa, and Little Rock, Ark., in the near future.

600,000 AMERICAN LEGION.

Reports from thirty-eight organizations received at headquarters of the American legion showed a total of 600,000. New York led with 85,000 members and Pennsylvania was second with 40,000. New Jersey had 35,000 and Minnesota 25,000. Illinois and Iowa each had 15,000.

The merger of the Catholic Knights and Ladies of America with the Columbian Circle, agreed upon last November, went into effect in June. It was delayed pending the passage of a law in the Illinois legislature validating mergers of this character.

RECOGNIZING FRENCH MASONRY.

Of 50 Grand Lodges of Masons in the United States, 22 have given some measure of recognition to French Masonry, 4 have been avowedly opposed to any form of recognition, 12 postponed action after considering the subject, 12 did not mention the matter.

THE EAGLES.

A friend wrote to an official of the Fraternal Order of Eagles for a copy of the funeral or burial ritual of the Eagles and received the following reply:

"Dear Sir: I have your communication requesting a copy of the funeral or burial ritual of the Fraternal Order of Eagles.

"If you are a member of the Order, you can secure this from your Worthy President. If you are not a member of the Order, it is not within my province to furnish you with this ritual."

The burial ritual can not be secret and should therefore be open, as it seems to us, to any one desiring to study the religious teachings of the funeral service.

WARNING THE AMERICAN LEGION.

What the new organization should not do is what its predecessor [the G. A. R.] did too often and too much, and that is to inspire in its members the delusion that they are somehow different from the rest of the American people and with interests diverse from, and in some degree antagonistic to, their interests Only on such false assumptions as those is there any excuse for ex-soldiers to band together for political action. They want, or at any rate should want, nothing that is not for the good of the whole country.

Soldiers Become Civilians.

It is a fundamental principle of Americanism as well as of our form of government that, while all of us are under obligation to render military service in case of need according to capacity, as soon as the service has been rendered the soldier becomes again a civilian like another. That he should be in any respect a being apart is repugnant to all our ideas—all of our avowed intentions. Slight mitigations of this theory are inevitable in practice, and therefore are more than permissible. * * * The discharged soldier becomes a part of the general public. He needs no defense from it, and the impulse to exploit it in any way should never assail him. But organization gives power, and the temptation to misuse power, unfortunately, is very great.—*New York Times*, Mar. 18, 1919.

THE MYSTIC TOILERS.

The Liberty Life Insurance Company is being organized at Des Moines, Iowa, to take over the business of the Mystic Toilers. The Mystic Toilers is Mr. J. F. Taake's Society. It has several thousand members. It will be recalled that Governor Harding appointed Mr. Taake Insurance Commissioner of Iowa, but when he reappointed him several months ago, a howl went up and the Governor has commenced all over again to do it differently.

TEACHERS CLOSE 25 SCHOOLS.

Public school teachers have no more right to affiliate themselves with the American Federation of Labor than have the policemen and unless they give up such federation they should be discharged. James T. Roach, Township Trustee, of Stockton Township, Greene County, Indiana, has taken the position that so far as teaching is concerned there should be an open shop.

"Twenty-five schools in Stockton Township, Greene County, outside of Linton, did not open to-day as planned because of differences between James T. Roach, township trustee, and a teachers' union organized during the summer."

WORKMEN SUPREME LODGE.

The Supreme Lodge of the Ancient Order of United Workmen convened at Wilmington, Delaware, on June 9, 1919.

Instructions were given to the Supreme Master Workman to proceed in the courts to prevent the seceding Grand Lodge of Nebraska from further use of the name, emblems, rituals and secret work of the order, and the Board of Directors was authorized to bring action against other seceding Grand Lodges or Grand Jurisdictions to prevent the use of the name, emblems and secret work.

We expect to hear next that the Baptists, Unitarians, United Brethren, Elks, Knights of Pythias, Moose, Order of Owls, as well as the Masonic fraternity, will control the League of Nations if the Senatorial imaginations don't get exhausted.—*Santa Fe New Mexican.*

SPECIAL SUGGESTION.

BY O. N. BARNES.

May the Peace Conference and the officers of those nations that form the League take the "golden rule" as their motto—Jesus' words as the man of their council—and legislate to sustain the same. Do we want that reign of peace? If we do it seems to me we must ask for it and do what we can, trusting the Lord to bring it to pass in His own good way.

My second suggestion is as to the emblem for those nations that form the League. A red, white and blue flag with a blazing star to represent "The Bright and Morning Star." The rest of the stars smaller and not so brilliant. Twelve stars on one side of the large star to represent the twelve patriarchs

(or the twelve tribes of Israel) and twelve stars on the other side of the big star to represent the twelve Apostles. Then a star beneath those stars for every nation that joins the League. Then as other nations adopt this righteous form of government and wish to join the League add a star for each one that wishes to do so.—Fayette, Ohio.

The Brotherhood of Railway Clerks in their recent convention at Cincinnati adopted a resolution favoring government ownership of railways. They also thanked President Wilson for his efforts in behalf of labor at the peace conference. Twelve thousand delegates attended the convention. The Grand President of the Brotherhood of Railway Clerks receives a yearly salary of $10,000 and that of the Grand Secretary-Treasurer is $7,500.

Bishop C. L. Wood, of the United Brethren Church (Radical) says in *The Christian Conservator:* We are in a fast age, a time when the lodge stamp is sought to be placed on most everything. Even the cornerstone of churches and public buildings must be laid by the masonic trowel. The whole country seems lodge crazy. Many people even want to enact laws making it a crime to expose their workings or criticize them. Some states have done so.

Will the anti-secret churches maintain their opposition? If so, can they live and prosper? It is high time all citizens who believe in our free and untrammeled institutions, and equal opportunities for every citizen of a supposedly free country, should arouse from slumber and unite to demand their rights of free speech, and equal rights under the flag of our common country. It is a shame to the church of our day that she is in the business of patronizing the worldly, clannish lodge system of the age. But such is the case.

The bread and butter of hundreds of preachers is largely dependent on their silence as to, or affiliation with this clannish brood of worldlings.

May the day come and not be far distant, when the uprooting of this whole selfish and unwarranted system shall be written in history.

THE STRONG SUPPORT OF SECRET ORDERS.

The reason for the marvelous prosperity, seen in secret organizations, may be traced to the fact they have the united support of the world and the church.

With the support of the world alone their success would not be so marked. But thousands of church members come to their aid with their talent, influence, and money, and in this way make the secret societies what they are.

* * * *

Not only so, but to the extent that church members aid secret orders, to that extent do they weaken the churches. Secret societies and the churches are not on the same side of the great question of the Christian religion.

* * * *

The solution of the problem would be to place the lodge men on one side of the line, and the church members on the other. To bring this about might lead to the expelling of a host of men from most of the churches, but it would put an end to the inconsistency of church members helping to sustain organizations that are arrayed against the churches and their interest.—Editorial in *The Gospel Messenger.*

The blue sky is always bigger than the cloud, though we may not see it.—Exchange.

"It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole life dawns upon you."

Our good friend, Mr. J. C. Berg of Scottdale, Pennsylvania, writes: "Dear Brother Phillips: I am glad to know by the CYNOSURE that you are still hammering away at the Secret Order structure. Hope you will soon have them hammered so fine we can't find a piece of them left. We can see every day the evil effects of their work leading men and women away from the true Light into darkness. The lodge is the greatest evil in the church today—it is the one agency the Devil depends on more than any other to help him accomplish his work."

MORMON HISTORY.

The National Reform Association, which is to hold a Conference in Pittsburgh, November 9th-16th, 1919, has been doing a work of great service to the country in its crusade against Mormonism. In the September, 1919, number of *The Christian Statesman* is an article by William E. La Rue, D. D., Rochester, New York, in which he at some length speaks of his book, "The Foundations of Mormonism," which is now on the press. He claims to have made a careful and critical study of the whole subject of Mormonism and to show the evil nature of the system by attested facts of its history. He says: "I discovered how their secrets and mystical practices were *suggested by a corrupted form of Masonry,* which grew out of a *clandestine* Mormon Masonic Lodge at Nauvoo [Illinois]." Reading the above we have wondered if Mr. La Rue himself is not a Mason. We hope that his attempt to give us the facts in his book "The Foundations of Mormonism" will prove more accurate than his statement about the secrets and mystical practices of Mormonism having been suggested to the Mormons by a "corrupted form of Masonry which grew out of a clandestine Mormon Masonic Lodge at Nauvoo."

The "History of Masonry in Illinois" from 1805-1850 by John C. Reynolds, Deputy Grand Secretary of the Grand Lodge of Illinois, shows that the Mormon Masonic Lodge at Nauvoo was a regularly constituted Masonic lodge which worked under a Dispensation from the Grand Master of the Grand Lodge of Illinois. The Grand Master was criticized for granting a dispensation to this Lodge but the fact is that it was a regular Masonic Lodge and was so recognized, at least for two years and that it had delegates in the Grand Lodge of Illinois at least at two of its Grand Lodge Annual Meetings.

The efforts of some Masons to have the Dispensation of this Mormon Masonic lodge revoked did not cease and was finally, after about two years, successful. The Nauvoo Lodge, however, refused to give up its Dispensation charter and continued its existence as before and then because of its contumacy the Grand Lodge of Illinois declared it to be a "clandestine" lodge.

Nauvoo Lodge, U. D.

"The dispensation for this Lodge was granted [by the Grand Master of the Grand Lodge of Illinois] October 15, 1841, and set to work by Grand Master Jonas, on the 15th of March, 1842. From March 15, 1842, up to the sitting of the Grand Lodge, this Lodge initiated 286 candidates, and raised 243; and we must therefore be excused from giving the names. If the Lodge had been suffered to work two years longer, every Mormon in Hancock County would have been initiated."—*History of Masonry in Illinois,* page 184.

Investigation of the Nauvoo Lodge by a committee appointed by the Illinois Grand Lodge contains the following:

"The principal charges which had been made against the Lodge, your committee found groundless, and without proof to sustain them. Irregularities have obtained in the work of the Lodge, which your committee thinks strike at once at the vital principles of our Order, and the correction of which should not be passed over in silence: 1st. The practice of balloting for more than one applicant at one and the same time. * * *

"2nd. On one occasion an applicant, of at least doubtful character, was received on a promise of reformation and restitution, with the view of holding his future conduct in check, and making him a worthier and a better man. In this instance the motive, your committee do not doubt, was good, but whilst they applaud the motive, they must condemn the practice, as one fraught with too much danger to the Craft ever to be indulged in." * * *—Idem. page 175.

Then the Grand Master issued his order from which we quote:

"The said committee having discharged the duty assigned them, have reported to me that the principal charges against said Lodge are entirely groundless, and that certain irregularities in the work of said Lodge, which have been practiced in some instances, proceeded, in the opinion of the committee, from error of judgment rather than of intention; and, whereas, the said committee, after a full, patient and laborious investigation of the case, and in view of

all the facts before them in connection therewith, have unanimously recommended that the *legal existence of said Lodge be continued.*"—Idem. page 173.

The Masonic History from which we are quoting relates that the following well known Mormons were members of the Nauvoo Lodge and Masons in good standing: Joseph Smith, Sid. Regdon, Hyrum Smith and Heber C. Kimball. The Nauvoo Mormon Lodge was also represented by regularly appointed delegates in the Grand Lodge of Illinois in 1842 and 1843.

As near as we can determine the Nauvoo Mormon Masonic Lodge had as many members at the time its Dispensation was demanded by the Grand Lodge as the combined number of all the other Masonic lodges in the State. One of the complaints against this lodge in 1842 was that all of the Mormons were becoming Masons. When the Nauvoo Lodge in 1843 refused to surrender its Dispensation the Grand Lodge declared that it should be known thereafter as a clandestine lodge.

It seems reasonable to conclude that the Mormon system's "secrets and mystical practices" were suggested by and grew out of a knowledge of the teachings of a regularly constituted Masonic lodge authorized by the Grand Master of the Grand Lodge of Illinois.

THE LUTHERANS.

Though the late war is past and there is little call now to condemn the propaganda used to discredit the Lutheran Church in our midst, yet the following declaration of principles which was issued some eighteen months ago, but has just come into our hands, we believe well worth publishing. Undoubtedly there are many who do not understand the principles which animate the Lutheran Church and hence we publish the following taken from a report issued by the United Lutheran Board. There are a million and a half Lutherans in this country opposed to secret societies and we believe the future welfare of this country depends more upon these Christian members and other anti-secret Christians than upon any other one thing.

"Whereas, Under the American Constitution, the Lutheran Church has always taught and confessed that State and Church are, by divine appointment, two distinct bodies having different but co-ordinate jurisdiction; and

"Whereas, The Lutheran Church of America, true to its Confession of Faith, has always taught that loyalty to the Government and loyalty to the Church, as the two strongest motives in man, will lead, if the duties toward each are not confused, to a higher and stronger patriotism; and

"Whereas, The Lutheran Church has always stood for that conviction of principles and not form or language or fluency of language makes a good American—many immigrant Lutherans having been loyal citizens by taking out their naturalization papers long before they took their first lessons in English; and

"Whereas, The Lutheran Church establishes parochial schols—bi-lingual in some places, not because it wants to be un-American, or would tolerate and create or encourage a double citizenship in the church, or a double citizenship in the state, similar to those powers or governments which sanction a double allegiance in their citizens, but alone because and for the single purpose of raising an intelligent American Christian citizenship. With reference to a Lutheran citizen's relation to his government we teach that he who does not hold a single and undivided allegiance to the United States in this country, and who does not renounce with all his heart and soul and with all sincerity all allegiance to any and every foreign power, prince or potentate is a traitor. With reference to our schools, we teach that the Lutheran Church establishes schools which must furnish loyal American citizens, by affording the youth an opportunity of being instructed in the doctrines of the Lutheran faith coupled to the branches taught in the common schools of our country. Experience teaches the truth of the statements made by John Adams and Daniel Webster. The former declared: 'Religion and virtue are the only foundations of all free governments.' The latter in his Plymouth oration said: 'Whatever makes men good Christians, makes men good citizens.'

Thus we hold that our schools are of the greatest importance and benefit to the state; * * *

"*Therefore, Be It Resolved,* That we, the pastors and boards (439 in number) of every Lutheran Church in Detroit, Michigan, representing 70,000 Lutherans, in peaceful meeting assembled

1. Do declare that no citizenship is more loyal to the Government, with one heart, one country, one flag, than that which, living up to the doctrines and confessions of the Lutheran Church, will so stand for the rights and safety of our nation, that democracy and liberty shall not perish from the earth.

2. That we utterly condemn and to the utmost will resist and prosecute any and all propaganda which seeks to persecute, disrupt and slander the American Lutheran Church, the American Lutheran School and an American Lutheran Citizenship."

SUFFER LITTLE CHILDREN.

BY ALICE MANNING DICKEY.

They lay by the trodden roadside, thin and pale, ragged and dirty, snuggled in each other's arms and sleeping as heavily as if camions and ambulances and transport wagons were not constantly rumbling past—sleeping in just the way any other little boy sleeps at night in his good, comfortable bed, or any other little girl in what is still not much more than a crib.

The Red Cross nurse who spied them lying there in the dusty grass and took them back to the hospital with her, wrote home a few days later:

"They do not know what has become of either father or mother! Can you imagine it? Two little children, eight and six, no bigger than Paula and Bobby, with no home, no people, facing in their baby way the problems of existence which have discouraged grown men. I tell you, my dear, here in France the agony of the wounded and the groans of the dying are not so hard to bear as the suffering of the little children.

"As to Victor and Yvonne, if I can find nobody to claim them, I shall label them 'Mine'! They are so brave, so good! And I shall keep them both, for they must not be separated. That would be too cruel."

But even as she wrote a Greater Power ruled otherwise. Within the week, she had died in the influenza epidemic. Her friends in America never heard from her again, and no one has been found to tell what was the fate of little Victor and Yvonne.

Victor and Yvonne are only two of thousands of little fatherless French children of similar experiences. On the lists of The Fatherless Children of France, an American organization cooperating with a similar one in France, of which Marshal Joffre is the head, there were 60,000 little needy children at the time of the armistice, for whom aid had not been found. Some of them had mothers or were being sheltered by some needy female relative, but the fathers of all had died fighting for the peace of the world.

For information as to donations and adoptions, write to Mrs. Walter S. Brewster, Chairman, Special Campaign Committee, Fatherless Children of France, 410 S. Michigan Ave., Chicago. A little booklet of letters from French children will be sent to anyone interested who will inclose a stamped self-addressed envelope.

We were surprised to learn in *The Banner* of September 4th ult. of the death of Rev. F. Stuart of Hanford, California. He was a brother of our late member of the Board of Directors, Rev. W. Stuart, now of Grand Rapids, Michigan. One of the important services of the late Brother Stuart was the furnishing of the manuscript in Dutch which we recently published and which has had a wide circulation among the Holland churches. Though we were not acquainted with his family we cannot but join with others in expressing our heartfelt sympathy for the widow and children and relatives. May the Lord bless them and comfort them.

"As when a father in a garden stoops down to kiss a child the shadow of his body falls upon it, so many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of His infinite and everlasting love."
—Talmage.

REBELS TO THE COMMONWEALTH.

"To say the truth, so Judas kissed his Master;
And cried—all hail! Whereas he meant—all harm."

A harnessmaker, Ebert, rules Germany; a Jewish New York reporter is Military Dictator in Russia. Does Mr. Gompers, president of the American Federation of Labor, rule the United States?

The headquarters of the American Federation of Labor report 3,176,000 members, which is rather a small minority of the people of the United States, now numbering over 100,000,000.

The police take the following oath here in Chicago and probably a similar one is administered in all of the large cities:

"I do solemnly swear that I will support the Constitution of the United States, and the constitution of the State of Illinois, and that I will faithfully discharge the duties of patrolman according to the best of my ability."

The policemen become the sworn servants of the State and not of any organization of private citizens whatsoever.

An ordinary man who is false to his legally administered oath ought to be punished for perjury, but a policeman commits treason and should suffer the penalty of a traitor.

The police in twenty-one cities are already affiliated with the American Federation of Labor and those in thirty-six other cities are asking admission. In Boston the police went out on a strike to compel the authorities to recognize the union. That servants of all the people should not be under special obligation to a few is an axiom. The Police Unions regard their sworn obligation to the city a mere scrap of paper. Let thieves and thugs work their will—what do we care is the apparent attitude. Merchants in Boston barricaded their doors and boarded up their windows.

In Winnipeg, Canada, the Postal Clerks, Firemen and Policemen and other employes of the public claimed the same legal and moral right to walk out in sympathy with strikers as have employes of private corporations. Such views ought not to be tolerated, for they are revolutionary assaults on the very foundations of constitutional and democratic government. If constituted authorities do not take the most resolute legal measures to put an end to a strike of public employes, then "vigilant committees" must be formed to take their place.

TIE UP BOSTON.

The Central Labor Union, which met September 11th, to consider the advisability of calling a general strike in sympathy with the Boston police adjourned after ordering affiliated unions, which have not yet voted separately on the question, to vote as soon as possible.

In separate meetings the majority of the labor unions in this city previously voted in favor of joining a general strike.

GOVERNMENT BY MINORITIES? NO.

Mr. Gompers has asked Gov. Coolidge of Massachusetts to take a "broad view" of the Boston policemen's strike, to which the governor replied that he intended to "defend the sovereignty of Massachusetts." We devoutly trust he will do so, not merely for the sake of Massachusetts but for the sake of the American republic.

We do not think the American people is ready for government by trade unions or by any minorities, however well organized and strategically situated. But it is time the American people began to see the meaning of the disintegrating tendencies which have appeared in our American life in these later years. If a group of policemen or firemen or railway workers can strangle the public into submission to any demands they see fit to make there is the end of democracy and the beginning of that chaos of faction which has ruined past democracies and opened the way to tyranny.

It may be a temptation for Boston to smooth over the strike of its policemen. But if this is done a poisonous precedent will have been set and the whole country will some day pay for it.—*The Tribune*, Sept. 16, 1919.

The Chicago Evening Post, Chicago, of Sept. 15, 1919, has this to say editorially of Gov. Coolidge of Massachusetts in the Boston policemen's strike:

"More power to the governor! If he

wins, he wins a victory for fundamental principle instead of for expediency. He establishes the commonsense fact that a policeman is and must be the servant of all of us and not merely of a part of us."

President Wilson heard of the strike of the Policemen in Boston where shop windows were being smashed and their display of goods stolen and women were being pursued by mad hoodlums, and men shot down in the streets and hastened to say: "A strike of the policemen of a great city, leaving that city at the mercy of any army of thugs, is a *crime against civilization.*

"In my judgment, the obligation of a policeman is as sacred and direct as the obligation of a soldier. He is a public servant, not a private employe, and the whole honor of the community is in his hands.

"He has no right to prefer any private advantage to the public safety."

In the meantime what was Mr. Gompers and his subordinates in the American Federation of Labor doing? They were calling meetings in Boston to consider the advisability of a general sympathetic strike.

Massachusetts has a Governor and Boston a Commissioner of Police that the whole country ought to be proud of. The striking police were discharged and soldiers called to duty. Immediately Mr. Gompers gets in touch with Governor Coolidge of Massachusetts and urges him to discharge the Police Commissioner Curtis and have the policemen reinstated. The Governor's good American, patriotic message to Mr. Gompers is well worth pondering:

Text of Message.

The message said:

"Replying to your telegram, I have already refused to remove the police commissioner of Boston. I did not appoint him. He can assume no position which the courts would uphold except what the people have by the authority of their law vested in him. He speaks only with their voice.

"The right of the police of Boston to affiliate has always been questioned, never granted, and is now prohibited. The suggestion of President Wilson to Washington does not apply to Boston. There the police have remained on duty. Here the policemen's union left their duty, an action which President Wilson characterized as a crime against civilization.

"Your assertion that the commissioner was wrong cannot justify the wrong of leaving the city unguarded. That furnished the opportunity, the criminal element furnished the action. There is no right to strike against the public safety by anybody, anywhere, any time.

"You ask that the public safety again be placed in the hands of these same policemen while they continue in disobedience to the laws of Massachusetts and the orders of the police department. Nineteen men have been tried and removed. Others having abandoned their duty, their places have under the law been declared vacant on the opinion of the attorney general. I can suggest no authority outside the courts to take further action.

"I wish to join and assist in taking a broad view of every situation. A grave responsibility rests on all of us.

"You can depend on me to support you in every legal action and sound policy.

"I am equally determined to defend the sovereignty of Massachusetts and to maintain the authority and jurisdiction over her public officers where it has been placed by the constitution and laws of her people.

"CALVIN COOLIDGE,
"Governor of Massachusetts."

THE ISSUE IN THE BOSTON STRIKE.

American cities must settle, once for all, and settle wisely, the issue now acutely presented in Boston. The public cannot afford to tolerate further neglect or cowardly evasion of the issue thus raised.

Because the American people have a right to provide adequately for the protection of their lives and property policemen and firemen cannot be permitted to strike.

No person is forced to enter the police or the fire prevention service of a city. Whoever does enter either service is entitled to and should receive just treatment. Therefore the law should explic-

itly provide for prompt consideration and fair arbitration of disputes that may arise between civic guardians of peace, order and property, and their employer, the municipal corporation. Justice should be guaranteed to them by express provisions of law. That done, the possibility of strikes should be totally eliminated from the police and fire prevention services.

The Boston police strike is a plain warning to local and state lawmakers. It is more—it is an imperative call to duty. The right of policemen and firemen to affiliate with a general labor union, assume obligations that are incompatible with public security, serve other masters than those the law recognizes, is a question that can no longer be safely left to the discretion of this or that public official. Some officials are courageous; many are timid and shifty. Some officials adopt one policy and some another. Confusion, uncertainty and inconsistency breed trouble. In Boston the police strikers seek to force a fearless chief to reverse himself and cancel a prohibition of police affiliation with labor unions. The chief is accused of tyranny and arbitrary rule. What he has endeavored to do the law itself should do for the entire state.

Policemen and firemen are not in the same category with ordinary wage workers; the right to strike and paralyze the life of the community or, what is even worse, turn it over to the mercies of the criminal and semicriminal elements, should be definitely renounced by them under carefully worked out statutory provisions amply protective of the legitimate interests of all concerned.—*The* (Chicago) *Daily News,* Sept. 12, 1919.

SEMI-TREASON.

There is no possibility for intelligent settlement of the economic problems which confront both labor and capital under existing conditions; nor is there any hope of bettering conditions so long as men insist on making this critical hour one of conflict instead of co-operation. Temporary settlement may be made in specific instances, but every such arrangement only tends to further and more radical disarrangement of the industrial structure as a whole. The group of workers who strike today and get a settlement at a higher wage tomorrow have only added to the burden under which the nation is staggering—a burden that at any hour may become unsupportable. * * *

We believe in the right of labor to organize; in the principle of collective bargaining, and in a steady progress toward a larger measure of industrial democracy.

But organized labor must recognize its responsibility to interests of the community as a whole; the principle of collective bargaining must be established upon a basis of mutual obligation, and industrial democracy must come as the result of mutual understanding and co-operative effort.

When the power of organization is used to benefit a class at the cost of the common welfare, then it is abused, and it must be fought and checked by the power of the people. When the principle of collective bargaining is interpreted to mean that the employer must keep his contract but the worker can break it as he pleases, it ceases to be a principle and becomes a confidence game. When industrial democracy is made the disguise for a labor autocracy it is time to call a halt and to remind labor of what democracy really signifies.

The best friends of labor are those who, like President Wilson, urge a truce in a time of world crisis. The greatest need of the world, the greatest need of America today, is co-operative effort to restore what war destroyed. Until this is done there can be no lasting or satisfactory settlement of other problems. Fundamental readjustment demands two things—a greatly intensified production and a careful economy of expenditure. Six months of applying these remedies would bring things back to normal, and with the fever gone and the mind clear we could then take up intelligently and with mutual good will the further readjustments that must be made.—*The Chicago Evening Post,* August 27, 1919.

"Keep not your religion for the pulpit; have it at heart and at hand, at dinner and at tea, and let every occurrence furnish you with a subject for spiritual improvement."—Cor. Winther.

THE SPIRIT OF REBELLION.

BY J. R. KAYE, PH.D., LL.D.

(*Concluded from September Number.*)

We should frankly admit that it is not a simple matter to properly interpret and adequately judge the conditions that are creating a problem of the most serious nature. We are trying to discover how much of justification there is for much that is now transpiring, and to what extent it is taking the form of unbridled license. It leads us to seriously inquire whether the spirit of rebellion is breaking loose over the land, and if so, what sort of a rebellion, and whether it is grounded in existing conditions that justify it. If so justified, then are we to blame the rebellion or the conditions? But even if the conditions existed, is the rebellious attitude ever right, and should not the conditions be corrected in a more lawful manner? With the character and freedom of our American institutions it should never be necessary to right a wrong in a wrong way, or in a manner incompatible with those institutions.

Let it be admitted, for example, that the present high cost of living is essentially wrong, and is rendering it impossible for thousands of underpaid people to carry the burden that is laid upon them; that while the income of certain classes has increased with the increase of the cost of living, that has not been true of tens of thousands of others who have the same right to live and are being crushed by the load that is being added to rather than diminished. Admitting the facts, the moment we resort to rebellious methods to correct such wrongs, at that moment we declare the inadequacy and inefficiency of our American institutions to cope with the needs and secure to those living under these institutions their inalienable rights.

The Industrial Situation.

This question holds a place of paramount importance in the disordered prevailing conditions. Labor declares it has a right to a larger portion of the profits it is producing, and capital claims it has a right to its accumulations by virtue of the money invested. As long as industry is viewed on both sides only in the light of the accumulation of wealth the conflict between capital and labor will never cease. The enmity, strikes and lockouts will not only continue to exist, but will become a deadly menace, and sooner or later the growing spirit of rebellion will burst into a flame.

When industry is interpreted in terms of the advancement of the social well-being and not simply as the accumulation of wealth, then the way is opened for the true co-operation of all the parties to industry. And this cooperation is the indispensable element in the reconstruction that is now the problem before the world.

It is this materialistic interpretation of things that grounds the conflict that is so bitterly waged in the industrial world. Under such conditions if capital and labor were to exchange places the situation would not be altered. Labor becoming capital would do precisely what capital is now doing, and capital would do just what labor is doing. The laborer transformed into the capitalist would not be transformed into a saint because he formerly lived under the conditions of labor. The trouble in both cases is to be looked for in the fundamental misinterpretation of industry. The axe must strike at the roots. Lopping off a few branches here and there will not essentially alter the industrial situation of the world.

Both parties to industry have protected themselves against each other by a strong organization of the units in the form of labor unions and capitalistic associations. They are not partners in this great interest of human life, but enemies. The unions may call a strike, or the associations may declare a lockout, and everybody suffers. Compromises are not a solution of the problem. Dissolving the unions and associations would not in itself solve the problem. As already noted, the trouble lies deeper. It is grounded in fundamental ethical law which both sides must come to recognize and submit to its demands.

"It is good for us, that upon this vast and unknown sea of life, God's winds and waves are wiser and stronger than the pilots, and often bring our frail crafts into havens which we never sought."—C. F. Goss.

Let us advance upon our knees.—Joseph Hardy Neesima.

A PATRIOTIC LABOR UNION.

The International Secretary of The International Union of Steam and Operating Engineers, Mr. H. M. Comerford, blames the steel trouble on radicals and foreigners. He says: "I am wholly out of sympathy with the Fitzpatrick-Foster movement.

"Take this man Foster. Some little time ago he was quoted as saying—referring to the steel companies—'They've got a few scared. I'm sorry to say they are Americans. The foreigners are our best material. They are not afraid of a fight; they're more independent than the Americans; they're not afraid of the boss.' If he's correctly quoted, and I never have seen that he repudiated the statement, I want to say that it's about time the American people in this country made Mr. Foster understand that they understand what Americanism means, and that they are not looking for a man of Foster's type for their leader.

"The International Union of Steam and Operating Engineers is not on strike in the steel industry. Furthermore, it will not be on strike. Even if this union had a personal grievance it would not strike in the face of a request made by the President of the United States, that no action be taken until after he had opportunity to confer with the various parties to the controversy on Oct. 6. As it is the members of the Steam and Operating Engineers' International Union will remain at their posts."

PRESIDENT WILSON HITS STRIKES.

"The men who want to cure the wrongs of governments by destroying governments are going to be destroyed themselves; destroyed, I mean, by the chaos that they have created, because if you remove the organism of society and, even if you are strong enough to take anything that you want, you are not smart enough to keep it. The next stronger fellow will take it away from you and the most audacious group amongst you will make slaves and tools of you. That is the truth that is going to master society in Russia and in any other place that tries Russia's unhappy example.

Race Riots and Police Strikes.

"And I hope you will not think it inappropriate if I stop here to express my shame as an American citizen at the race riots that have occurred in some places in this country, where men have forgotten humanity and justice and ordered society and have run amuck. That constitutes a man not only the enemy of society but his own enemy and the enemy of justice. And I want to say this, too, that a strike of the policemen of a great city, leaving that city at the mercy of an army of thugs, is a crime against civilization.

"In my judgment the obligation of a policeman is as sacred and direct as the obligation of a soldier. He is a public servant, not a private employe, and the whole honor and safety of the community is in his hands. He has no right to prefer any private advantage to the public safety. I hope that that lesson will be burned in so that it will never again be forgotten, because the pride of America is that it can exercise self-control. That is what a self-governing nation is, not merely a nation that elects people to do its jobs for it, but a nation that can keep its head, concert its purposes and find out how its purposes can be executed."—*The* (Chicago) *Daily News*, Sept. 12, 1919.

THE RIGHT TO STRIKE.

A bill has been introduced in Congress by Senator Cummins which prescribes drastic penalties for even the officially authorized strike on the railroads.

At first glance it might be predicted that labor will fight such a bill to the last ditch, and perhaps it will. Yet it is evident that the bill is not a blow aimed at labor.

It provides penalties for lockouts as well as strikes. It provides for the creation of a committee on wages and working conditions, in which labor shall have equal representation with the railway officials. It also create a fund for the betterment of working conditions.

The strike at the best is a cruel weapon. It injures those who wield it as well as those who feel its impact. It inflicts enormous losses upon the many in order to effect small gains, often illusory, for the few. It injures a thousand innocents in order to reach one guilty man.

Moreover, it is a weapon that, latterly, has been much abused. From exacting a due wage by force to extracting an undue one is a short step, especially under the leadership of unscrupulous men who are thinking more of themselves than of those they represent.—*The Chicago Evening Post,* Sept. 6, 1919.

EMPLOYER'S TIME.

A plumber and a painter were working in the same house. The painter arrived late and the plumber said to him:

"You are late this morning."

"Yes," said the painter. "I had to stop and have my hair cut."

"You did not do it on your employer's time, did you?" said the plumber.

"Sure, I did," said the painter; "it grew on his time."

HIGH FRATERNALISM.

"'Scuse me, boss, but would you mind 'vancin' me a dollar to jine de loge dis evenin'?"

"I guess so, Uncle Jake. But seems to me you're always joining lodges. What's the name of the particular lodge?"

"Please, suh, it am de Suplime Defenders ob de Royal Purple Order ob de Constellations ob Epicures."

"Gee whiz—it only costs a dollar to join such a mighty lodge as that?"

"Suttinly, boss. Dat ain't nuthin'. You ought see what I could jine fo' a dollar an'a half or two dollars."

Question—What is the total membership of the American Federation of Labor?

Answer—The headquarters of the American Federation of Labor report 3,176,000 members.

"Good thoughts are blessed guests, and should be heartily welcomed, well fed and much sought after. Like rose petals, they give out a sweet smell if laid up in the jar of memory."—Spurgeon.

"We bring, O Lord, with willing hand
The fruit of love and labors given;
The gift that rises from the land
The growth of valley, hill and plain."

THE CHURCH BEHIND THE REFORM.

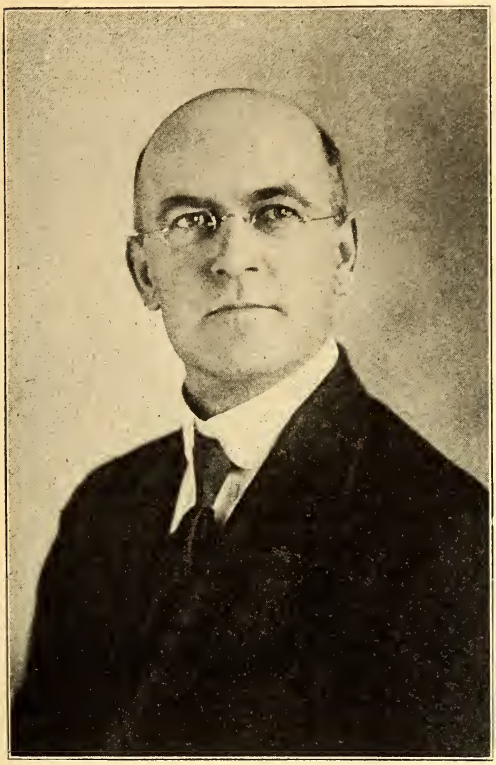
BY REV. A. B. BOWMAN, GEN'L SECY. OF THE GENERAL UNITED BRETHREN CHRISTIAN ENDEAVOR SOCIETY.

(The following address, delivered at the annual convention of the National Christian Association in the Mennonite Church, Chicago, June 6th, 1919, was stenographically reported, but has not been read or corrected by the speaker.)

Mr. Chairman, and Christian friends, I am indeed glad to be here. I think this is the third National Christian Association convention that I have been privileged to attend. I always find it a real joy and a real personal blessing to hear the speakers on these great themes. I am pleased to represent here the young people of our church whom, so far as I know, are all opposed to secret societies. I want to say this: The strength of our church against secret societies is in the young people. We naturally expect the old people to stand true on this question, and in our church the young people are true.

I see in this subject, "The Church Behind the Reform," a very vital subject, and I am going to treat it from the standpoint of my own experience, which has been in Michigan and largely in rural districts, where perhaps the church I was pastor of would be the only church in a large community, but sometimes I have been in a small village where my church would refuse and another church would fellowship secret society members. It is from experiences in such fields that I am going to speak and show that the church should be behind this reform.

The church is the one divine institution that is organized to oppose evil in this world. Take away the church and we have no organized opposition to evil. We know that sin and evil are organized. We know on moral questions where the devil will stand, and what the attitude of his organizations will be. If we as Christians expect to accomplish the overthrow of sin, of organized sin and organized evil, then the church of Jesus Christ, this institution that is organized and is by divine plan to be a blessing in the world, should get behind the reforms and push them along.



REV. A. B. BOWMAN.

Now a reform must be a moral reform to be worth while. I think we should choose reforms and that the church should be enlisted only in moral reforms. And there are reforms that have a moral issue, that stand out clearly as such and those are the reforms that I would say the church of Jesus Christ should advocate and should get behind. The church ought to oppose evils that involve great moral issues.

Is the anti-secrecy reform a worthwhile reform? Is this a moral reform? I want to present a few facts along this line to show that the church of Jesus Christ should be behind this reform and push forward this movement.

The Lodge is a competitor of the Church; I am persuaded to believe that from what I have seen. Men in a certain community that the church may have dealings with, have only about so much time, so much money that they can afford to spend aside from what they need to live on, and they have only limited talents. If an institution aside from the church can enlist the men, and can obtain their money, and their talents and time, then the church of Jesus Christ can not have these men, nor their money nor their time. I have seen often a real competition between the lodge and the church right on these lines. Whether the lodge was to get the men or whether the church was to get the men, became a contest.

Even when men are Christian the lodge often seeks to use their talents and their time and energy in the interests of the lodge—interests and energy which should be spent in the service of the church and of the Lord Jesus Christ. I am sure this is true of the lodge from what lodge men have told me. (I never was a lodge member of any kind. My father was not a lodge member and didn't believe in lodges and taught me so that I am opposed to secret societies. I was brought up that way and educated along that line.) I was calling in company with a Methodist preacher in a small country village, and while we were visiting in a home where the man was not a Christian, the gentleman asked this M. E. pastor, "How can you be a Christian and a minister of the Gospel and an Odd-Fellow, too?" That minister began to apologize by saying: Odd-Fellowship is not a religious institution at all. In fact, he said that he thought it was a social institution and that men got together to have a social time and get acquainted with each other. That was the answer he made to this gentleman. I asked this minister this question, "Why, if the Odd-Fellow's lodge is not a religious institution—a religious organization, and has no religion to offer—why do they have an altar and a chaplain and a Bible? And why do they have prayers, and why do they have a burial ritual?" When I asked him these questions he was silent. The lodge offers a system of religion—it is a religion. I want to say from personal experience that the religious lodge is the greatest evil that we have to contend against—a religion without Christ for the men in a community, where the church is trying to preach the gospel of Jesus Christ—that He is the only way.

I have heard one thing and then another thing about the lodge, but when I talked with men about secret societies,

and why they were in them, they have answered, "If I live up to what my lodge teaches I will get through all right." I have heard that more often than anything else. Men are self-deceivable. Doubtless they are willing subjects of Satan's mesmeric power.

I am going to express my opinion, and you, of course, can have yours, but I believe that the inventor of the secret lodge is the Arch Deceiver. I think that Satan himself has put forth the lodge system on purpose to deceive and damn men. The Mason reads from the Bible, but it is not this Bible correctly quoted, as we very well know. I made that statement in a little schoolhouse once where it had been announced that I was to speak on the lodge question, and a man came up and said to me, "It is a lie." I proposed to him to bring the Masonic ritual and we would take the Bible and the lodge ritual and he should read the Scripture from the lodge ritual and I would read the same Scripture from the Word of God, and we would see whether the word Christ which appeared in my Bible was not eliminated from the portion used in his ritual. He didn't dare to take up the challenge; he was afraid it was so, and said, "Maybe you are right," and that ended it. They have taken out the vital and essential thing for the salvation of a soul when they take out the Savior, Jesus Christ, from the Word of God. Hence I think the lodge is an arch deceiver, and that the system is devised by Satan himself on purpose to deceive and destroy men. I am sure that it accomplishes that very end.

The lodge is also a relic of heathenism. I think there is more truth than poetry about the claims that some of the lodges are ancient. I will tell you how they are ancient. They perpetuate the rites of ancient heathenism. I can prove that some of the lodge titles of the men and women who are leaders in the lodges of various kinds were the names of various ancient gods and goddesses. They have similar principles and hence show themselves as relics of heathenism. They are ancient in that respect.

I want to speak about the immoral practices of the lodges. I never have been a lodge member, but I have learned many facts in one way or another concerning its practices. It is a fact that the practice of the gambling evil goes on behind lodge doors. A gentleman converted at one of my meetings told me that he spent nearly all of his spare time—he would go to the Odd Fellows lodge in a village near his home—gambling. And he told me more than that about the liquor evil. I have been engaged in the prohibition fight in Michigan, and especially in trying to enforce the law in local option counties where the county had prohibition. I have discovered more than once that the blind pig in small communities was the lodge room itself.

A man who was drunk pretty nearly all of the time was finally converted to God and became a good Christian. He said, "Do you know where I got the liquor, when I used to get it? My wife didn't want me to get any. We had local option and you people wondered where I got the liquor."

I said, "Yes, I would like to know." He said, "Our janitor who took care of the Odd Fellows lodge used to have it there for us."

That state of things has been proved several times to my knowledge. One night there was a fire about two o'clock at night in the Knights of Pythias hall, and a gentleman who assisted at the fire said he saw men there in that lodge room rolling kegs of liquor out of the lodge room. They threatened to prosecute him, but he had witnesses to prove what he said.

A lady got up in the Michigan Christian Association convention a few years ago and said that she had a good, kind husband, but finally he joined the Masonic lodge, and then the first thing she knew he was beginning to drink. She told us this with tears in her eyes. He had died a drunkard just a few years before. I knew the woman; I knew her son—he was one of our ministers in years past—and she said her husband learned to drink right in the lodge. The city of Petoskey, Mich., a town of about five thousand, is the town where I was raised and lived until I was twenty-one years of age. My father is in business there and I was there all my life until I got out into the ministry. Young men

with whom I graduated in school have joined the lodge and they have told me that after the lodge had closed its session and they were about to disperse that the suggestion would be made that the whole bunch go to the red-light district. Proposed right in the lodge room!

Although I have never been a member of any lodge, these things are told me about them by the men who know the truth and I am sure they were telling the truth.

I have asked Christian men and women who have belonged to lodges this question about immorality of the lodge in gambling and drinking and have asked how they could be a member of such lodges that put up the dance. The lodge is usually the organization that gets up the dances for the community—it is true in every community. Men have told me other things about the lodge. I think there is the spirit of anarchy in the lodge. It appears from the fact that they will combine together to see that they have liquor for their own members and in violation of the law; so there is the spirit of anarchy. The lodge can easily defy the law, because it is a secret organization and they can thus violate the law with impunity.

I have been told about their benevolence and the great good they were doing—more than the church. They assume they are doing the same kind of benevolent work that the Church of the Lord Jesus Christ is doing. In a small community, where there is not much benevolent work to be done they assume they are the organization that is doing it, and that the church is doing nothing at all. It is pure assumption. I have often told them that if they would give the church the men and women and the time and the talents that they have taken from her, perhaps the church in a small community would have more to do with: but give the lodge all the men and all the money in town, they certainly ought to do something for benevolence. The very claim they make, however, is not true.

There is a gang-spirit that makes the lodge dangerous, and that is one of the reasons why we, as a church of Jesus Christ, oppose it.

Politically this is so. I know of a blacksmith in the city of Petoskey, Mich., who was nominated for alderman, I think it was, and he came to me and said, "I am going to be elected." He was nominated on the prohibition ticket, and yet he said, "I am going to be elected." Then this is what he said, "We have a hundred or more voters that belong to the same lodge that I belong to." That was the reason he thought he would be elected. There seemed to be an understanding that when one of the members of the lodge was put up for office, that all the members should support him, but he was proved wrong this time. They had an understanding of that kind, that they were to support him because he was a member of the order, but they thought more of the whisky and of other things than they did of the lodge end, and fought him down because he was a prohibitionist, instead of voting him in because he was a lodge member.

I will relate another incident which came under my observation. I was quite active in trying to locate blind pigs in our county and the mayor of the city of St. Louis, Mich., said, "We have a 'blind pig' here in the city of St. Louis that we cannot find, and I want you to come over and help us."

I went over to the city about three and one-half miles away and went into the hotel where the blind pig was supposed to be. Just as I got into the office, a gentleman came running in and I could tell by the way he talked and by his anxiety that he wanted something to drink, and as he conversed with the clerk, I overheard him say "room 16." I went over to the mayor's home and said, "Send over to room 16."

An old soldier was the bartender in room 16. He had a little outfit in that room which he fitted up and furnished drinks to the men. He said, "I am an old soldier. They won't send me, an old soldier, over the road." And the next thing he said was, "I am a Freemason." And he supposed this would save him. Of course the judge might have been a Freemason, I don't know about that, but he was a very enthusiastic prohibitionist, a believer in local option, and when this man's case came up, he was convicted. He was sentenced and sent to the work-

house. He thought he could violate the law because he was a lodge member. He counted on the gang-spirit to save him. The same thing is true along business lines. I remember my father started out in business with a very little capital in the city of Petoskey, Mich., which was then just a little village. Just as soon as he started in business a man came to him and said, "We would like to see you succeed, but you must join our lodges if you want to succeed in business in this city."

My father said, "I don't believe in lodges." But they said, "We will boycott you if you do not join our lodges—prominent men in the village are members." They tried to coerce him and to compel him in order to make a success in business to join the lodge. He would not join it and he did succeed in business, but this illustrates the gang-spirit of the thing.

Now if you go into a small community or a small village where the social events are controlled by the lodge—whether you belong to the lodge or not—that spirit will come right to the front. I know a young lady who moved a mile into a small country village; our church there was anti-secret, but the other church took in members of secret societies. The pastor of that church called on her and wanted her to join his church. She said she belonged to the Wesleyan Methodist Church, and "I have a letter from my church to the Wesleyan Methodist Church here." He said, "You don't want to join that church in this village, if you want to belong to good society and get into the social swim; you want to join the popular liberal church." This is the position that he took: We are liberal, we are popular, we take in secret society members and everything else, and so you can only be in the social swim with us.

Now I want you to notice how we can best stand behind reform—how the church can, I mean. I think one thing is needed and should be insisted on, viz., that every church should refuse membership to lodge members. I think the anti-secret standard ought to be raised by every church. I remember a young gentleman was at a meeting that was held in the country. He belonged to a secret society, but his father had been converted and left the lodge. He was poor, he had a large family and had insurance in the little secret society that he belonged to. He thought he had better drop it in order to be a good Christian and yet he did not know just what to do. That is what he told me. I advised him to drop his secret society connection and obey his convictions, and the Lord would take care of him. The pastor two and a half miles away said to him, "My church takes in members of secret societies," and that pastor went to him and said, "Brother, you ought to join our church; you ought to be a member of the church, you are a lodge member and you cannot join that other church, so you better join this."

Now that situation prevails where there are only two churches and one is an anti-secret church and the other church takes in secret society members. I cannot see how a church can successfully push forward when one pastor will say, "We will take you in." This is a serious proposition in some localities for churches that are anti-secret.

If the pulpit will ring true on this reform then it will speedily win. You know how it was with prohibition. It was not fought out until the pulpits everywhere in the country got up with one accord to speak and to preach prohibition of the liquor traffic, right from the shoulder, and that has brought the thing into prominence and made the law in favor of prohibition. And it is so with any reform. The pulpit must ring true. I am told that the slavery question was brought into prominence and into success right along the same lines, that is, through the pulpits ringing out the facts. Then it was a success. The public conscience was aroused; it is about the only way it can be done.

Take two churches in a small community that are both anti-secret and in order to make a success of a reform movement in that situation they should combine together in reform efforts. They should hold meetings once in a while together. Suppose there are two anti-secret churches and only one church prominently holds up the reform. All the fire of opposition seems to be directed against that church.

Hence let all of the churches that are anti-secret act united on this subject so that the community can see we are all standing for that one thing. That would strengthen any reform. I am sure that ministers of the Gospel could do great good and bring this reform into prominence by following this plan.

I am not talking about Chicago, I am talking about Michigan, and country parishes everywhere. If ministers and the people who are anti-secret would go out into the schoolhouses here and there and announce meetings, they will get the schoolhouses full in any rural district. Everybody would go, secret lodge members and all will go to hear a man say what he has to say on the lodge question. It seems to me this reform could be then more rapidly carried forward, and the people would learn that the church of Jesus Christ, at least in some degree, is behind the reform.

Get out and agitate the question. You can agitate any sin to death, and any reform will grow and thrive and prosper that is agitated. The more it is agitated, the more people's eyes are opened and see what is to be seen and know what is to be known about the reform, and I think we are altogether too silent. I believe we ought to do personal work. If I believe it is a sin for people to belong to a lodge, I ought to tell my fellow Christians that very thing. I am sure that anti-secret people feel this way—I am speaking of the ones I am acquainted with. When a man is a Christian enjoying the presence of God in his heart, at the same time it makes him an ardent, enthusiastic anti-secretist as well. I believe when writing a letter in putting in an anti-secrecy tract. I know it does good. I have heard men say so. They were glad to get the information that the tract brought.

Now there is another thing that I wish to call your attention to, and that is, that no moral reform will succeed without prayer behind it. I believe the prohibition of the liquor traffic was brought about in answer to prayer. I know that wherever I have come in contact with the leaders, they have been Christian men who believe in prayer. I never saw a political meeting of prohibitionists open without prayer. You may have seen a meeting that did not, but I never have. And the Woman's Christian Temperance Union was composed a few years back of Christian people—mothers who had the truest faith in Jesus Christ were the ones who were the leaders in the Women's Christian Temperance Union. When I came in contact with that organization in the years gone by I believed then that God would hear and answer their prayers. I believe that same thing is true now in this moral reform. Some so-called reforms I would not pray for, but this reform, if I am to be the judge, is the greatest reform on hand for the Christian Church right now. I believe if we can get the Church of Jesus Christ to take the stand she should on this question and have the churches on the right side, that we would be doing more to advance the Kingdom of Jesus Christ than in any other one thing that we can do. I think we ought to have united prayer. One man here and another yonder will not bring the success that united prayer throughout will bring. Get the church behind the reform so that in a preaching service and in a prayer meeting and in God's house there shall be the same prayer for success as there was in the past on the liquor question. This is just an argument in favor of having the church behind the reform.

The question is often asked, will we succeed? I say, why not? And I base my faith on the promise of God. "Every plant which my Father hath not planted shall be rooted out." I base my faith on the fact that every great reform has succeeded. If you had been in the prohibition fight in the years gone by in the state of Michigan, when everything was wet and only a few on the other side, you would have said: "In one hundred years we will have prohibition of the liquor traffic, maybe."

Some moral reforms are different from others because there are qualities in it that God respects—qualities that are fundamental—and if Christianity is to prosper, this reform must be brought to a successful issue, and therefore God Almighty will be pleased to have us work and to help us.

I think we ought to have faith enough in it to put our money into it. I am

trying to find how willing some people are really to put that in, because how many good people, even when they are really good Christians, put but very little money into carrying on this work. If we would have it a success we must come forward with sufficient money to make it go. We all ought to get behind it. I am going to get right behind it as one minister of the Gospel, and I am going to keep on pushing this reform, and not only this reform, but also every moral reform that I feel is worth my attention, and I believe that God Almighty will help us all to do our part and carry us nearer and nearer to the goal of success. May the Lord bless you is my prayer.

THE SPECKLED CHICKENS.

Some one asked an old colored preacher the other day how his church was getting on, and his answer was: "Mighty poor, mighty poor, brudder."

On being asked what the trouble was he replied:

"De cieties, de cieties. Dey is just drawin' all de fatness an' marrow outen de body an' bones ob de blessed Lord's body. We can't do nuffin widout de ciety. Dar is de Lincum Ciety, wid Sister Jones and Brudder Brown to run it; Sister Williams must march in front ob de Daughters ob Rebecca. Den dar is de Dorcases, de Marthas, de daughters of Ham, an' de Liberian Ladies."

"Well, you have the brethren to help in the church," we suggested.

"No, sah. Dere am de Masons, de Odd Fellows, de Sons ob Ham, an' Oklahoma Promise Land Pilgrims. Why, brudder, by de time de brudders an' sisters pays de dues an' tends all de meetin's, dere is nuffin' left for Mount Pisgah Church, but jist de cob; de corn has all been shelled off an' frowed to dese speckled chickens."

BIBLE STATUS IN PUBLIC SCHOOLS.

The following facts relating to the present status of the Bible in the public schools were gathered by Rev. R. R. Marquis for a report to the Illinois Synod of the Presbyterian Church and published in a January issue of *The Continent:*

"In four states not less than ten verses, and in New Jersey not less than five, are required at every session. A teacher is subject to dismissal for failure to comply in Tennessee. In three states, Georgia, North Dakota and Oklahoma, it is provided that Bible reading shall not be prohibited. In the first by the decision of the supreme court; in the others by legislative action. In six states laws have been passed permitting Bible reading. In Kentucky the same right has been granted by decision of the court of appeals, and in Nebraska the supreme court allows it to be read without comment and studied as literature. In Ohio and Virginia its use is left optional with the boards of education.

"In four states the superintendent of schools has taken favorable action. In eight other states, while no law nor decision of public official requires its use, public sentiment does so demand and it is generally read. In ten other states there is nothing to prevent Bible reading and in most of these states the custom is general.

"Thus in forty of our states the Bible has the right of way.

"Three states, Indiana, North Dakota, and Oregon give high school credits for Bible study, a syllabus having been prepared for this purpose by the state board. This is also done in Alabama and Colorado in many high schools, in Idaho by the State Normal and high schools, and in Delaware. In Virginia and Missouri plans are being worked out for state-wide credits and in Missouri for a course of Old Testament stories for primary work. In West Virginia the state department encourages giving such credits and requires examination on the Bible in its reading circle list for teachers, while the Iowa State Teachers' Association has recommended that the Bible be put in the schools as a text book.

"Thus eleven states have lined up in favor of the Bible as a text-book for moral reform.

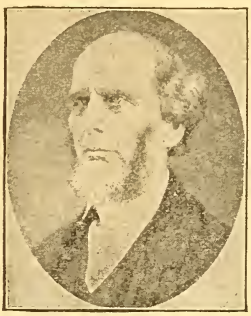
"Columbia University has recently added a knowledge of the Bible to its entrance requirements."—Reprinted in *The Christian Statesman.*

TESTIMONIES OF SECEDERS

PRESIDENT C. G. FINNEY, OBERLIN, OHIO

Pastor, Evangelist and a renouncing Mason

"How can we fail to pronounce Freemasonry an antichristian institution? Its morality is unchristian. Its oath-bound secrecy is unchristian. The administration and taking of its oaths are unchristian, and a violation of a positive command of Christ. Masonic oaths pledge its members to commit most unlawful and unchristian deeds; to conceal each other's crimes; to deliver each other from difficulty whether right or wrong; to unduly favor Masonry in political actions and in business transactions; its members are sworn to retaliate, and persecute unto death the violators of Masonic obligations. * * * Its oaths are profane, the taking of the name of God in vain. The penalties of these oaths are barbarous, and even savage. Its teachings are false and profane. Its design is partial and selfish. Its ceremonies are a mixture of puerility and profanity. Its religion is deistic. It is a false religion, and professes to save men upon other conditions than those revealed in the Gospel of Christ. It is a virtual conspiracy against both church and state. Those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. * * * If Freemasonry is a sin, a sham, an abomination, as I know it to be, and as you also know, then there is but one way open to us, or to any honest man who knows what Freemasonry is, and that way is to bear a most decided and persistent testimony against it, cost what it may. If any man will withhold his testimony against so great a wrong to save his influence he will sooner or later lose it."

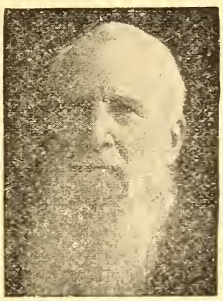


PRES. C. G. FINNEY

REV. M. L. HANEY

Pastor of M. E. Church, Evangelist and a seceder from Masonry

"I have seen the church prayer-meeting nearly desolate in every part of the country, because many of its members had their hearts divided with the lodge. I have demonstrated, in thirty years of evangelism, that it is well-nigh impossible to have a wide, deep, thorough revival of religion in any community, town, or city which has been honey-combed by the influences of the lodge. In my seventy-ninth year, and before I depart to God, I felt I must leave the above testimony."



REV. M. L. HANEY

COL. GEORGE R. CLARKE

Founder of the Pacific Garden Mission and a renouncing Mason

"I have been a member of several secret societies. I was a 32° Mason in Chicago before the fire, I also belonged to the Blue Lodge and other intervening orders. In all those that I belonged to, the association was with the men of the world, without respect to their religion, whether they had any or had none at all. Such men as atheists, infidels, Mohammedans, Catholics and Protestants can all unite together in these secret associations on an equality, in a bond which they call the 'bond of brotherhood.'"

STANDARD MASONIC AUTHORITY.

The Secret of Masonry.

An interesting discussion has been going on in the pages of *The Builder*, a "Journal for the Masonic Student," published monthly by the National Masonic Research Society at Anamosa, Ia., on the question: "What is the real secret of Freemasonry? To what extent is it possible to tell it to the profane?"

Bro. Joseph Fort Newman started out with the assertion that the only secret thing about Masonry is its method of teaching. With this statement some correspondents agree, whereas others more or less strongly dissent from it. Nearly all, however, admit that the real secret of Masonry is enshrined in what is known as Masonic Symbolism, and more or less officially expounded by Pike, Mackey, and other leading Masonic writers. Some of the disputants evidently do not take much stock in this Symbolism, but the more deeply initiated realize that the less that is made known to the "profane" public, the better it will be for Masonry. Thus Bro. F. W. Hamilton, Grand Secretary of Massachusetts, says that since the Masonic press is "to all intents and purposes open to the public eye," it "would do well to let the matter of public interpretation of Masonic Symbolism entirely alone." Bro. J. W. Eggleston, of Virginia, thinks that "monitors containing a part of our Symbolism are a mistake, and printed cipher rituals are a crime." Bro. S. H. Shepherd, of the Masonic Research Committee of Wisconsin advises "extreme caution in the discussion of the interpretation of the meaning of Masonic Symbolism by the Masonic press." Bro. H. R. Evans, of the District of Columbia, thinks that the Masonic press should have all the liberty it desires in interpreting Masonic Symbolism, "so long as it does not reveal the methods by which one brother knows another brother in the dark as well as the light—the esoteric part of the ritual."

Bro. Evans, by the way, is one of the few contributors to this symposium (our quotations are taken from Vol. V, No. 8 of *The Builder*) who seems to be aware of the Cabalistic and Rosicrucian origin of many Masonic symbols and doctrines.

The reader will find much interesting information on this subject in our book, "A Study in American Fremasonry" (St. Louis: B. Herder Book Co.; 3rd ed., 1914). This book, of course, embodies the views of a "profane" critic, but though it has been noticed in several Masonic journals, no Mason, so far as we are aware, has ever disputed the genuineness of its source materials. As to the correctness of the interpretations, high-degree Masons who have since come into the Catholic Church have assured us that, though not exhaustive, and perhaps slightly inaccurate in the one or other detail, our view of Masonry is in the main correct. If it is, then Masonry stands condemned before every orthodox Christian believer, and we can understand why advanced and really well informed members of the craft do not wish to see the Masonic Symbolism revealed in the public press.—*The Fortnightly Review* (Catholic) September 15, 1919.

THE AMERICAN LEGION.

Draw four million men from every class and from every square mile of the United States; pound them intensively into being as an army; place upon all of them the ponderous but wholesome stamp of army discipline; let some of them fight together, and all of them work together with a common purpose, for a year or so; let them kick and cuss—in the manner of all true soldiers—at the civilian government which is mismanaging them; then send those four million back into every class and into every square mile whence they came and organize them into a quasi-military-civilian association dedicated to work for the well-being of their country—and what will be the outcome?

On the answer to this hangs the future of the newly formed American Legion.

The Red Test Will Come.

The daily press has given much space to the details of this new organization, and has emphasized its obviously excellent features of democracy and wide representation. General officers and enlisted men rub elbows in the same district delegations and on the same committees, and those born to the purple of great American names will work

hand in hand with corporals unknown beyond their own country villages. So far so good; but the real test of the American Legion will come when it first attempts to make its influence felt in our national life.

They are confronted by a great opportunity, are these young American fighting men who have come back filled with a new sense of responsibility for the welfare of their country: they have a great opportunity, and a still greater duty, in the leadership which is ready to their hands. They have four million war-toughened veterans to draw from—men whose unselfish work and sacrifice has bound them to their country in a degree that twenty years of fat-living. benefit-receiving home-citizenship alone could never have done.

A Grave Danger.

And now it is as well—even at the risk of seeming to howl calamity before the fact—to point out the grave danger inherent in any association of war veterans, and shown in the history of most war-veteran movements in this country.

No matter with what lofty ideals of public service they may start, the unscrupulous and the self-seeking soon appear to gain control, and the organization degenerates into a more or less powerful and more or less unscrupulous political machine. Every editor, every candidate for office, and every politician knows and fears the deadly mawkish menace of "the old soldier vote"; a menace the more sinister in that it deliberately and cynically over-capitalizes the patriotic gratitude of the public towards its ex-soldiers, and prostitutes that gratitude to base political uses.

"But," say the leaders of the new movement, "no such situation can conceivably arise, for the American Legion is to be a non-political organization: We simply want to crystallize the spirit which made it possible to get into this war and fight it as we did, and we are not going to mix into politics."

Of the good faith of these men there can be no question—they mean to keep out of politics, in the sense that they will not allow themselves to engage in political manipulation. But a vast association of soldiers embarked upon a non-military enterprise is, on its face at least, an anomaly.

Must Be a Political Influence.

Aside from its avowedly secondary fraternal functions, the Legion can have little or no excuse for permanent existence, inded it can not hope to serve the country according to the language of its constitution, unless it does really make its influence felt in the political and social life of the country.

In this broader sense, the Legion will enter our political life, first, because they can't keep out, and second, because the country needs them there—needs the clean-thinking, all-American sanity of its citizen army. Let them go into politics, but keep away from partisanship as well as from self-seeking. Their activity must be confined to the great issues of our national being, their energies devoted to the preservation of the essentials of our national polity. The distinction between public activity based on these concepts of service and political meddling of the traditional kind is difficult to define by the written phase, but readily recognizable as each issue arises.

If America is in truth the melting-pot, then surely the apotheosis of the melting-pot—the crucible from which must emerge the essence of to-morrow's Americanism—is the army of to-day. The American Legion is the peace-born offspring of our citizen army; devoted to honest and unselfish national service it should accomplish much for the good of the country; suffered to become the medium of politicians and the football of parties, it had better never been organized.—*The Review*, May 17, 1919.

"With every day
To wake and say,
Thank God for work and light!
And when at last
The day is past,
Thank God for rest and night!"

"If every man did a kindness daily and refused to do an unkindness, half the sorrows of this world would disappear."—Ian MacLaren.

"A load of sorrow does not wear one so much as a swarm of annoyances."—C. O. Stevens.

News of Our Work

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

This finds me at Grand Rapids, Michigan, the Jerusalem of the Christian Reformed Church. Surrounding Calvin College, the largest educational institution of this denomination, are some twenty churches of this faith. Not far distant, at Holland, Michigan, is Hope College, a school of the Prophets for the Reformed Church. Naturally, much anti-secrecy sentiment is found here.

On September 14th I was given a hearing in three of the larger Christian Reformed churches of Grand Rapids. It was estimated that seventeen hundred people listened to these addresses. Brethren W. Stewart, William N. Trap and H. J. Kuiper, former directors of the National Christian Association, are pastors of churches in this city. Being thoroughly acquainted with our work they are glad to sustain and recommend it. Dominie Trap spoke of my coming as being opportune. At the morning service of the day that I spoke he had the sad duty of expelling a man who chose to "herd with Moose," rather than live as a Christian. Native common sense naturally restrains the greater part of this people from uniting with these lodges with animal names and evil propensities, yet some go astray. Warning is constantly needed. The Moose of this city advertise social dances for every Tuesday evening.

Following last month's report I may mention that meetings were held in Wadsworth and Salem, Ohio, Mennonite churches, also at what is known as the Chippewa Church of The Brethren, not far from Orrville, Ohio. The assistance of Brother A. W. Sommer made it possible to secure a large number of CYNOSURE subscriptions. Meetings in progress at Weilersville made it possible to meet many who assisted in our former state convention in the "Paradise" Church of that place. Our subscription list at Smithville, Ohio, and vicinity was well maintained. Visits were made to Lima, Bluffton, Pandora and West Liberty, Ohio, in territory which lack of time compelled me to omit in my last year's visit. Rev. A. S. Shelly, a helper for many years, was holding a Bible instruction meeting in the church to which he ministers at Bluffton. Your agent was glad to accept the invitation to participate in the discussions. The college at this place was said to be in a flourishing condition. They stand with us on the lodge question. Addresses were delivered in country Mennonite churches known as Zion and Ebenezer. Our former Ohio state president, Rev. Wm. Gottschall, is pastor of the latter church. Brother Gottschall is an active member of the committee recently appointed by the General Conference of his church to strengthen the position which they have taken excluding lodge members from their church fellowship. It was thought that pernicious influences were being exerted by lodge men at Pandora and that lectures were needed there.

Returning to Washington, D. C., arrangement was made for removal to East Falls Church, Virginia, where wife and I expect to have our home during the winter with my son-in-law, Dr. A. C. Baker. Friends communicating with me can address Box 94, East Falls Church, Virginia.

An invitation is given which I hope to accept to worship in the Friends Church at Bryantown, Maryland, October 4th. Christian Reformed churches in Cleveland, Ohio, invite my service for September 28th.

In Detroit, Michigan, I found crying needs in our line. This city has doubled its population in the last ten years and is much overcrowded. Arriving at 10:30 in the night I found much difficulty in getting a place in a respectable hotel. Friends kindly provided for my need in that line later. Everywhere I travel there are kind hearts who, when I find them, gladly minister to my necessities. No lodge assistance is ever found necessary to meet a real need. While in Detroit I delivered five addresses to good sized audiences. The young people of the St. Paul and Gethsemane Lutheran churches listened with close attention and supported by generous collections. These churches belong to the Ohio and Missouri Lutheran Synods. There are more than forty churches of these

synods in Detroit, their growth being very encouraging. Your representative was made the "honored guest" and invited to address the joint meeting of the ministers of these synods. The main discussion of this conference was doctrinal. The able paper on the subject of justification, prepared by Rev. Theo. H. Schroedel, was considered at length. The discussions were very interesting and animated. There appeared to be a difference of opinion as to how far one might go in sin and still remain in a justified state. Some held that "sins of weakness" did not necessarily cut off communion with God, the case of David in his dealing with Uriah being cited by way of illustration. Others urged that David's sin cut off his justification, making restoration necessary if he was saved. That no one can remain in a justified state who rejects Jesus Christ as the Masons do is too manifest to need discussion!

My first address, given in Grand Rapids, was in the Wesleyan Methodist Church of which our old friend and staunch supporter, Rev. H. A. Day, was for many years pastor. They now have a beloved pastor in Rev. R. A. Sellman, an anti-secrecy man of great promise. Lectures are arranged for Lutheran, Free Methodist and Christian Reformed churches of this city, and also in Calvin College and the Theological Seminary. Time and strength is too limited to begin to meet the need. Why does not someone come forward to take up our work so much neded in Michigan? The right man would be well supported.

A lecture for the First Christian Reformed Church, in which the Second and Third churches of Kalamazoo are invited to participate, is arranged for September 24th. Lectures in Paterson, New Jersey, are under contemplation for the second week of October. My efforts for the coming month will, the Lord willing, be centered in New York.

I was glad to greet again a former standard bearer of our association, Rev. J. J. Hiemenga, the new president of Calvin College. Those who know him best say he is "the right man in the right place."

Rev. and Mrs. Tanis are more than kind in extending the hospitality of their home during my stay in Grand Rapids. Mr. Hugh Paine calls with his auto to convey me to his country residence, so let us move on!

A PROFITABLE EXPERIENCE.

BY PAUL COLEMAN.

Recently I was visited by a minister of the Cumberland Presbyterian Church who was temporarily out of employment and had taken to selling books. He was not well acquainted with our denomination, and I mentioned that we enforced the law forbidding members to belong to secret societies. The dialogue that followed was substantially as follows:

Minister: "I belong to the Masons myself."

Coleman: "How a Christian minister can belong to the Masons, with their profane oaths, is more than I can understand."

M.: "Well, I do not believe in them as a switch out of the church, but as a switch into the church."

C.: "I do not see how you make Masonic religion a switch into the church."

M.: "Have you ever belonged to the Masons?"

C.: "No."

M.: "Then you do not know much about them."

C.: "O, yes, I do. I have your oaths and ritual in a book out in the next room."

M.: "There is no such book published!"

C.: "But I have it."

M.: "I should like to see it."

So I brought him the book, opened it to the barbarous oaths of the third degree, and gave it to him to read.

M.: "That's it verbatim. They told me in the lodge that the ritual was not in print and could not be purchased. Do you have the grips and symbols? Yes, here they are. Well, that beats me!"

Then I told him about some of the good men who had left the lodge, and gave him some tracts. He was much interested and said he would be glad to read them, for this was all new to him.

A well trained Christian who has studied exposures of the lodge knows more about it than most Masons; for

which we should be thankful.—Blanchard, Iowa.

MY TESTIMONY.

Reading the testimony of Herman Newmark brings to my memory the experience of a prominent Doctor Warner of Medina County, Ohio. They are not so much alike but this one is another proof that God leads His children out of secret societies.

This doctor was a first-class surgeon and physician and served as such in the Civil War. He contracted tuberculosis. He was not a professor of Christianity and did not experience salvation until near the close of his life. He was a man universally respected and loved for his good principles and his kind heart. He had a brother, Thomas Warner, in the Methodist Episcopal Church. This brother was not satisfied to see the doctor pass into Eternity without confessing Christ so he went to the doctor's home during his last days, especially to pray for him. He prayed earnestly and the doctor was gloriously saved. His wife told me that he exclaimed: "He has spoken peace to my soul. O, glory, glory!" Then he called his wife closer to him and said: "Mary, I have a request to make; promise me you will carry it out when I am gone. It is this: Do *not* let the Freemasons bury me. Do you understand and do you promise me?" She said: "I do." Previous to this she had thought the Freemasons all right. They came after the death of Dr. Warner and wanted the honor of burying him. Then she related to them his Christian experience and dying request. This did not suffice. They still insisted on having a Masonic funeral. They said: "He has been a brother Mason for many years, and we will pay all funeral expenses."

She said: "I cannot consent. I must respect my dear husband's dying request."

They remarked that when one is sick the mind is not always normal, etc. She finally told them that more need not be said. They could not bury her husband.

Then they were offended and replied, "You need never expect any favors of us." She said: "Instead of contending with me about the dead body of my beloved husband, it will be time enough for you to refuse me when I ask for favors."

She told me that after that they scorned her and treated her coldly. These are facts known to me for we lived in the same neighborhood. Her daughter and I were schoolmates and chums in our girlhood days.

MRS. ELLA CROOKS.

Mrs. Viola Dicken writes to a friend that the CYNOSURE is a welcomed visitor and is read and passed to others. That some it has helped while others it has agitated. Mrs. Dicken sets us all a good example. The important thing is that we each sow the seed. Undoubtedly some will fall on stony ground but the encouraging thing is that some also falls on good ground. "Some it has helped."

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

I praise God who hath always answered the prayers of the faithful. Since my last letter my health has not been the best but, thank God, it is no worse. I have preached and lectured at the Central, St. Mark's, Fourth, Israel, and St. John Baptist churches of New Orleans, and have also spoken at the conference of the Louisiana Freedmen's Baptist Association. At the Pilgrim Baptist Church of Bayou Goula, Louisiana, I conducted an eight days' protracted meeting. I have also done some house-to-house missionary work.

It is indeed strange how some pastors will privately admit the wickedness of secret societies but remain as dumb as a clam when requested to take a godly stand in defense of truth or when asked to condemn secret societies and boldly declare against them.

We have begun work on our new church where the saints of God can worship in spirit and in truth, but we were compelled recently to suspend work on account of unfavorable weather. This church celebrated its first anniversary Sunday, August 31st. The weather was not at all favorable, thus greatly hindering our program. Nevertheless, God greatly blessed us and crowned our labors with abundant success,

though we fell short of our hearts' desire and expectation financially.

It seems like the more brutal the treatment of the Negroes in the South becomes the more rapid is the multiplication of secret societies. True democracy will never stretch out her wings in triumph until men joyfully recognize the rights of man as man.

The rice, sugar cane and cotton fields of the South are ready to harvest but the scarcity of labor makes harvesting very difficult. Politicians and prosperous farmers here will not use common horse sense and accord the Negroes their God given and anxiously desired equality of man to man and equal justice at the bar of public opinion. Let us continue to war against sin until our work is ended.

I should like very much to hear personally from Sister Lizzie Woods Roberson, as I am anxious to have her assist me in an eight or ten days' meeting in the new Central Baptist Church when it is sufficiently completed to worship in. We ask special prayers in our behalf.

WORK IN MINNESOTA.

BY REV. J. B. VAN DEN HOEK.

The month of August gave me only one chance for a lecture. I was offered an auto ride to Brooten, Minnesota, one way. I never go on visits or vacations unless I can do something for the Lord's Kingdom. The distance from my home is nearly two hundred miles, though the way by railroad must be nearly 250 miles, as connections are not very good.

Seeing that I could possibly work up a meeting in this new settlement of our people for the cause of the Master, I concluded to take the auto ride and "do the work."

The farmers were very busy, but they like to shake hands with their ministers at any time. The phone and the mail helped us to get the brethren together on a one day's notice. The meeting was held in the public hall of the city and the audience was very attentive. The faces of the people seemed to say, "We knew not that these dangers of the latter days beset us!" The collection for the National Christian Association was $10.36 and a good brother added $1 more as a donation.

What a beautiful country is this part of Minnesota with its chain of lakes and wood-covered hills!

The small congregation of Hollanders, now consisting of a few families near Brooten, will, I believe, grow to fifty families by next spring. A new church will be built in the town and a minister has been called already to begin the work in true Dutch style.

LIZZIE WOODS' LETTER.

I am now at Detroit again where I expect to conduct a ten days' meeting. I arrived in this city on the 4th and shall leave on the 12th for Norfolk, Virginia.

I went to Vian, Oklahoma on the 7th of August where we held good old Southern tent meetings. The tent and the grounds around the tent were crowded with people eager to hear the Gospel. There were rich and poor, white and colored people in the audience and each did his part to help financially in conducting these meetings. They were anxious to hear the real Word of God preached in its purity. What the North and South needs is a pure and holy ministry. God wants men who are holy to preach the Gospel and He wants those who are lodge members to get out of the devil's trap. I told a preacher at Vian, Oklahoma, if God could get some preachers like Paul to send out a Titus to set things in order there would be a great awakening. In Titus 1:7-9 we read how they that are chosen to be ministers ought to be qualified. Instead of teaching a victorious separated life some ministers of today are fighting holiness.

One preacher said to me, "Sister Roberson, why is it that this holiness doctrine has just sprung up within the past twenty years?" I said, "Brother, in Ephesians 1:4-6 it says God had it in the plan before the foundation of the world 'that we should be holy and without blame before Him in love.'" When he said, "Our old mother who is dead did not know anything about it," I said to him, "Your mother walked in all the light she had, but before God made the dust of my old body, yes, even before He made the dust of your parents and my parents, God predestined that man

should be holy. God is calling us to holiness today (1 Thes. 4:7), and has said in Hebrews 14:12 'follow peace with all men and holiness, without which no man shall see the Lord.'" This preacher then said, "Well, look how the people all over the country are rioting and fighting today. Will holiness ever stop that?" "Yes," I said, "the white people and the black people and all other races, too, who are living holy lives and with the peace of God in their hearts are not to be found participating in these riots. Nor will you find them in the lodge, the Night Riders, the Klu Klux Klan or any other deviltry that is going on nowadays."

"Well, then what does God require of man?" was his next question. I answered, "I shall answer you from the Bible for it is the Word of God and is just and true. In Micah 6:8 we read, 'He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God.' And in Deuteronomy 10:12 we notice 'And now, Israel, what doth the Lord require of thee, but fear the Lord thy God, to walk in His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul.' In Ecclesiastes 12:13-14 it is written, 'Let us hear the conclusion of the whole matter: Fear God, and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.'" He said, "I have about given up hope for the churches. They allow their members to take part in riots and lynching and all sorts of other sins." Yes, that is what the churches are doing and the trouble is we have too many like that. They may be called churches but there is but one true church and that is the church which is in God the Father and in the Lord Jesus Christ (1 Thes. 1:1). In 1 Corinthians 1:1-2 Paul has written to the Church of God and to the members in God's church who are sanctified in Christ Jesus, and called to be saints. You'll not find people who are members of this church, whether they be white or black, taking part in riots or lynchings or lodge worship. If all ministers would stand up for God and for the teaching of God's Word every member of the secret lodge system and all other sinners would be excluded from the church, for our God has no such members in His church of which Christ is the head, and the Church the body.

When I do personal work I take my Bible with me and prove to the people that they do not know God unless they have been redeemed by the blood of Jesus Christ. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:4). Many of the church members of today are not holy, for they hate each other. "He that saith he is in the light and hateth his brother is in darkness even until now." I told my people at Vian, Oklahoma, and the white people who had gathered also that unless the ministers get out of these secret orders and the sin business, there is no need of their preaching to the people. They cannot call on Him when needed in whom they have no faith. They have not heard the Word in its purity. We read in Romans 10:13-15 "For whosoever shall call on the name of the Lord shall be saved." How, then, shall they call on Him in whom they have not believed? How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent, as it is written, "How beautiful are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things."

We have not many preachers that "are sent." Christ is the head of this Church and in John 18:20 Jesus said, "In secret have I said nothing," and in Mathew 28:18-20 Jesus appeared to the disciples and said, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Now the lodge preacher won't do, he is so tied up with the world that he is afraid to speak against the things that are damning this

country. I read the awful penalties in Freemasonry that preachers must take when becoming Masons. How can such men preach a whole Gospel?

One man said, "Sister Roberson, I used to be the secretary of a Masonic lodge, and you have certainly got the goods. All you have said is true." I chanced to speak to a white minister recently and we were talking of the riots, and lynchings, and burning at the stake, and how awful it all is. I said to him, "If you and other ministers would preach the Gospel and condemn this sin among your people, and if our colored preacher would do the same I believe that would break the evil. Let the people know that they cannot serve God and do such things, and if they persist upon warning, exclude them from the church." He said, "If I preached such a Gospel I would lose my head. The black man will have to fight, and he is a fool if he doesn't." I said to him, "Don't tell anybody else such rot as that. God will call you into judgment for your preaching." He then said, "All men ought to bind themselves together to protect each other," and I answered, "That is exactly what the lodge is teaching." After this preacher had walked away I said to myself, "He is in some secret work of the devil." I do not know to what denomination he belonged, nor who he was, but I do know that no holy man would teach men to kill each other. God help my people to pray "that we may lead a quiet and peaceable life in all Godliness and honesty." (1 Tim. 2:2.)

The church carnival in Omaha, about which I wrote in my last letter, ended fatally. While many souls were saved at our tent meetings, two men were killed at the church carnival and cast into eternity without a moment's notice. I trust this will be the last church carnival for Omaha.

Yours for the service of the Lord,

LIZZIE ROBERSON.

Ephraim P. Yoder of West Liberty, Ohio, writes to our Eastern Secretary Stoddard: "The CYNOSURE is very welcome in our home and I enjoy reading it and try to make use of its suggestions."

SOME REASONS WHY I AM OPPOSED TO SECRET SOCIETIES.

A. M. OVERHOLT, WADSWORTH, OHIO.

When a boy at school along with the other boys we sometimes indulged in the habit of "swapping" (trading) knives. However, we seldom practiced this, unless we had an old "Barlow" that was almost entirely worthless. This accounts for the cowardly method; we called it "swapping sight unseen." I will tell the reader how we did it. We would take the knife in one hand and close it, and at the same time reach for the other one's knife. So you see the knife was entirely hidden until it dropped into your hand.

The reader will remember the headlines to this article: "Some Reasons Why I Am Opposed to Secret Societies." There are organizations permeating society all over this land that I am thinking about. These are known by various names, such as fraternities, orders, lodges, oath-bound societies. The words "oath-bound" are usually objected to. But it cannot be successfully denied that some of them are oath-bound.

First of all I am opposed to these organizations because they are both un-American and un-Christian in principle. They are un-American because they deny the right of investigation. This is at least partially true of all of them. They are like the swapping of knives with Johnny—the secret society goods are hidden until after they are delivered. The true American way is to proclaim the facts in the public hall, the church, and in the school house. The lodge way is to go to an upper room, with dark windows facing the streets, a Tyler at the rear door to keep cowans and eavesdroppers out. Christianity says: "Investigate my claims, examine the evidence, and when you are convinced of the truth, then go into all the world and preach it, tell it everywhere." The Great Founder of Christianity has said: "In secret have I said nothing." The lodge says: "Tell it only to those that have the mark (password or sign)."

Again, I am opposed to these societies because they are constantly pretending to be that which they are not, thereby deceiving the careless and those that love show more than investigation.

For example, take Odd-Fellowship. One of the great things it puts on exhibition is its three links. These are to represent the three cardinal virtues in Odd-Fellowship: Friendship, Love and Truth. This is to reach around the world. Then in glowing terms it holds forth the "Fatherhood of God and the brotherhood of man." Of course the Son is left out. I presume as being too sectarian for Odd-Fellowship. Then it proceeds to tell who is to have a share in this wonderful friendship. I here quote from Farrar: "A free male white citizen, 21 years of age and sound." First of all the person must not be a slave. Then he must be a man, and not a woman; then he must be white, and last must be of age and sound. Mothers, children, boys in their teens and cripples need no friendship according to Odd-Fellowship.

And again, if we offer unimpeachable testimony from those that have left the lodge for conscience sake as to its religious teachings, we are told that "books are cheap." I shall not comment on that for fear I might say something unkind. But if we are not to believe books, may we believe what we have seen in the years that are past?

The writer was present at the burial of an Odd-Fellow with whom he was well acquainted. He had been a very profane man, ridiculed the church and the Christian religion; and it came to pass that he died. Around his dead body were standing Odd-Fellow friends and citizens promiscuously whilst the officiating clergyman read from their ritual nice words, but cold and formal enough to freeze under a midsummer sun. He pronounced a eulogy upon the life of the departed, together with the promise of a glorious prospect of meeting the brother in the "grand lodge above."

THE PRIMITIVE BAPTISTS.

The following was received recently from a friend in the South:

"Gentlemen and Brethren: I call you Brethren because I see you are engaged in a work in which I have given the greater and better part of my life, having been in the ministry and the constant pastoral care of churches for thirty-five years. I am a minister of the Primitive Baptist faith.

"As a denomination we have endeavored to keep our church pure and free from the taint of secret worldly institutions ever since 1832. We are the only religious institution in the South committed to this policy. For it we have been maligned and persecuted.

"Recently Freemasonry has gained such a foothold as to threaten the peace of our churches, and we are face to face with the fact that we must recede from our former position or meet the issue squarely and fight it out to a finish. This I am preparing to do. We have a denominational paper published at Cordele in this state, and with its consent I am preparing a series of articles for its columns.

"I shall throw my whole heart and soul into this work without regard to pecuniary benefit to me or any party on earth, but God knows that my sole purpose is for the safety and peace of my own church first and afterwards to the uplift of the Christian religion everywhere as well as to defend the principles of our civil government, without which everything is in jeopardy and danger."

The following resolution adopted by the Wesleyan Methodist Conference is a word in season and one greatly appreciated, especially as the CHRISTIAN CYNOSURE has been refused by the Postal Authorities the rate of postage granted Christian papers and magazines:

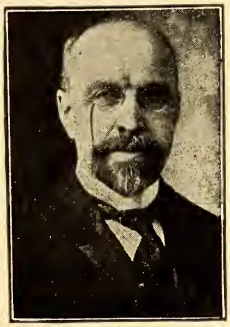
"We the members of the Kansas Annual Conference of the Wesleyan Methodist Connection of America assembled at Miltonvale, Kansas, this thirtieth day of August, 1919, desire to express our confidence in the Christian character of the CHRISTIAN CYNOSURE, the official organ of the National Christian Association of America, and to commend it for its bold advocacy of the Bible as the Word of God and the atonement of Jesus Christ as the only way of salvation, and for the warning it continues to give of the hostile principles of secret societies to the teachings of the Bible and towards our Lord Jesus Christ."

Testimonies of Theologians and Philosophers

PROF. R. F. WEIDNER, D. D., LL. D.

President of the Chicago Lutheran Theological Seminary

"Secret societies are antichristian in their character, a dangerous foe to the family, the state, and the church, and I cannot see how any true Christian can either join them, or, if he has been beguiled into entering them, how it is possible for him, with a clean heart, to remain in them. See II. Cor. 6: 14, 15."



DR. JAMES M. GRAY

REV. JAMES M. GRAY, D. D.

From an address in 1892, when Rector First Reformed Episcopal church, Boston, Mass. Now Dean of Moody Bible Institute

"Freemasonry is contrary to the word of God. It is dishonoring to Jesus Christ. It is hurtful to the highest interests of the soul. It has the stamp of the Dragon upon it. 'Come out from among them and be ye separate.'" —II. Cor. 6: 17.

DR. HERRICK JOHNSON

McCormick Theological Seminary, Chicago

"Some of the best men I ever knew belonged to some of the older orders of secrecy—just why I never knew. My principal objection to Masonry is that it is Christlessly religious and it narrows its beneficences to the few while the gospel is for all the world."

JAMES M'COSH, D. D., LL. D.

President of Princeton, in his work, "Psychology; the Motive Powers," page 214

"I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, like priests, Jesuits, thugs and Molly Maguires, have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most autrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."

DR. JAMES McCOSH

REV. JAMES B. WALKER, D. D.

Author of "Philosophy of the Plan of Salvation"

"There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an antichrist and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities."

PROF. S. C. BARTLETT, D. D.

Chicago Theological Seminary

"There are certain other wide-spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God."

STANDARD WORKS

—ON—

SECRET SOCIETIES

FOR SALE BY THE

National Christian Association,

WOODMEN OF THE WORLD

By BENJAMIN M. HOLT

The author, Mr. B. M. Holt, was for many years a lodge member. He resigned his lodge-connection in all due form on account of scruples of conscience; he was not dropped on account of delinquency, but voluntarily resigned and received his regular "letter of dimission."

The present treatise, which concerns itself with the Woodmen of the World in particular, shows almost exclusively from quotations of prominent Woodmen, official publications, supply houses, and others, what the Woodmen teach and do, and points out wherein their teachings and practises disagree with Christian principles. The little booklet is sure to be of inestimable value in the hands of pastors and others that have occasion to warn a Christian brother against joining a lodge, and should be available also in persuading those who have already taken this step, to leave the lodge.

The little paper-covered book comprises 72 pages, size 5x7½. It contains four illustrations of secret society paraphernalia. The list price is 25 cents, postpaid.

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CHRISTIAN CYNOSURE

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TOMORROW.

There are wonderful things we are going to do
Some other day;
And harbors we hope to drift into
Some other day.
With folded hands and oars that trail,
We watch and wait for a favoring gale
To fill the folds of an idle sail
Some other day.

We know we must toil, if ever we win,
Some other day;
But we say to ourselves, There's time to begin
Some other day;
And so, deferring, we loiter on,
Until at last we find withdrawn
The strength of the hope we leaned upon,
Some other day.

—Selected.

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WM. I. PHILLIPS

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CONTENTS

Tomorrow (poem) ..... Cover
Our Thank-Offering (poem) 195
Convictions 195
House Passes Bill Forbidding Police in Unions—*Chicago Tribune* 195
The Cynosure's Editor, by Herman A. Fischer, Jr. 196
A Worthy Workman, by Rev. T. C. McKnight 197
Come Out and Be Separate, by President C. A. Blanchard 198
From Labor to Refreshment—*Masonic poem* 200
Speak a Cheerful Word 201
Vital Godliness and the Lodge, by Bishop David S. Warner 201
Sold Fake Masonic Degrees—*Evening Post* 203
Is the Lutheran Church Alone in Its Opposition to the Lodge? by B. M. Holt .. 204
Free Methodists on Secret Societies 207
The Order of the Pink Goats 208
Plain Words from a Mason—*Lutheran Standard* 208
Indian Masonry—*Quarterly Bulletin* (Masonic) 209
A Degree Factory—*Quarterly Bulletin* (Masonic) 210
Shriner's Celebration 210
The American Legion, Inc. 211
Warning to the Legion—*The Literary Digest* 212
Most Worshipful Master 213
The Lodge: Weighed and Found Wanting 214
News of Our Work:
Items from Secretary Phillips 216
Eastern Secretary's Report, Rev. W. B. Stoddard 217
How a Minister Got Fooled, by Rev. J. B. Van den Hoek 219
"Lizzie Woods' Letter," by Mrs. L. W. Roberson 220
Southern Agents' Report, by Rev. F. J. Davidson 222
Word from New York 222
Testimonies of Pastors 223
A Perpetual Monument 224

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

OUR THANK-OFFERING.

For God's kindness, so loving and tender,
For His goodness, so great and so free;
For His benefits—what shall we render,
What thanksgiving return shall ours be?

What acceptable praise can we proffer,
For His manifold gifts and His care?
What true tribute most fittingly offer,
What incense, save glad, grateful prayer?

Ah! our souls shall make boast of His blessing,
And shall joyfully utter His praise;
In our worship and words Him confessing
As the sweetness and strength of our days.

We will strive the more fully to measure
The beloved's desire toward His own;
To recount the Lord's love and good pleasure
In His thoughts unto usward made known;
And our hearts shall make melody to Him;
For the fruit of the lips He'll create;
We will sing of "sure mercies" found through Him,
And a love that will never forsake.

First Loafer—I 'ear all the men 'ave gone on strike?

Second Loafer—Wot 'ave they struck for?

First Loafer—Shorter hours.

Second Loafer—I always said as 'ow sixty minutes was too long for an hour. —*Westminster Gazette.*

CONVICTIONS.

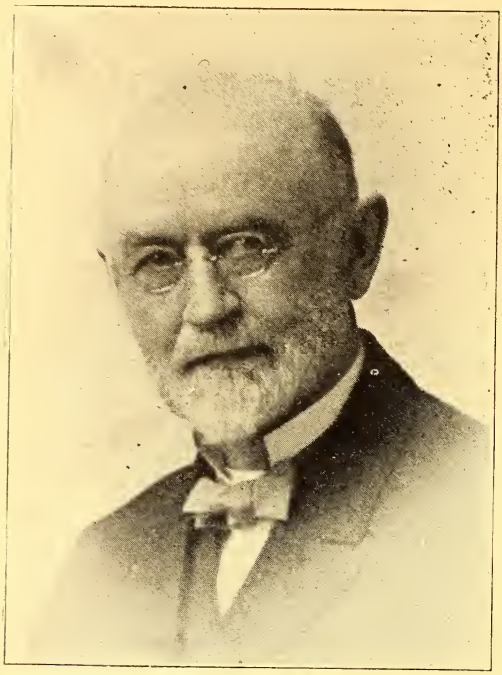
A man who is of value to society and the Church is a man who has positive convictions in the matter of truth. He cannot be led into evil with wealth, ease or popularity. He is a man not of policy but conviction. The Lodge offers favors, ease and money, as well as foolishness, fun and benefits. A man of truth has no time for their offers.

The conviction that the Lodge is wrong in its principles should be so rooted and grounded in the heart of the believer that when the strongest arguments are presented he shall not be moved. When once settled by the immutable Word of God, let not human wisdom persuade us to listen to false liberalism on the one hand and religious bigotry on the other.

HOUSE PASSES BILL FORBIDDING POLICE IN UNIONS.

Washington, D. C., Oct. 13.—[Special.]—The house to-day by an overwhelming vote went on record against policemen joining labor organizations, striking and leaving the American people and their property at the mercy of the criminal element. After a bitter denunciation of the recent policemen's strike in Boston and efforts to organize the police elsewhere, the house by a vote of 222 to 8 approved the bill granting increased pay to policemen of the District of Columbia, but added a proviso that any men of the force who join labor unions or other similar organization shall be dismissed immediately.—*Chicago Tribune,* Oct. 13, 1919.

We will not tolerate our members uniting with the Masonic or other infidel societies. — *Augustana Lutheran Synod.*



WILLIAM J. PHILLIPS.

THE CYNOSURE'S EDITOR.

Those who have chanced to read the inside of the first page of a recent issue of the CYNOSURE, may have noticed the name of Managing Editor, William I. Phillips. If the cover were overlooked it would, we think, be possible to read every word in most issues without even seeing the Editor's name. The absence of Mr. Phillips in special work for the Association in Ohio and New York states affords an opportunity to those of the Cynosure family who have not the privelege of personal acquaintance.

William Irving Phillips was born in New York state, but spent his boyhood within ten miles of Wheaton, Illinois, where he now makes his home. In 1862, although only fourteen years old, he enlisted in the Union Army and served until discharged at the close of the Civil War. He graduated from Wheaton College with the class of 1873.

Even in his school days he was strongly impressed with the danger to Church and State from the growth of secret oath-bound orders. In the summer of 1871 he went out with a schoolmate as the first colporteurs of the National Christian Association.

He planned to devote his life to the ministry, and after two years' study at the Chicago Theological Seminary (Congregational), he served pastorates—College Springs, Iowa, and Lindenwood, Illinois. However, in 1880 he was called to Chicago to assume the responsibilities of Treasurer of the National Christian Association; and he is now completing the thirty-ninth consecutive year of service in that office. During these years the work of the Association has always been his chief interest. For several years he has been the Secretary of the Association. He has had charge of the publication, sale and distribution of its literature and has also frequently served as Editor of the CYNOSURE. Before the CYNOSURE was published as a monthly he edited a weekly called "The Lodge Lamp."

As the agent of the Association, Mr. Phillips has traveled the country over. He has always been ready to go from house to house with tracts if that seemed best for the Cause; and has met rebuffs and hardships with a cheery humor. But while he has always kept in intimate touch with every branch of the Association, his greatest work has been as an executive—not in the modern sense, a mere director of the activities of others, but one who has made plans and executed them. Few are the national, state and local conventions held by the Association in the middle west in the last forty years, which have not, in large measure, been the result of his carefully laid plans and thorough preparation; yet he has always sought an inconspicuous place in the proceedings, and his name has seldom appeared on the lists of speakers.

As Treasurer he has had considerable responsibilities. Perhaps the most striking example of the problems which have confronted him along this line was the responsibility of directing the attorneys who represented the Association in a Will contest in Nebraska. Three times it reached the Nebraska Supreme Court, and each time it was returned to the local courts. Finally Mr. Phillips thought it expedient to terminate the litigation by taking advantage of an offer of settlement. When this was concluded he dis-

covered that the Nebraska land in the estate had increased so in value that, instead of being squandered in litigation, the interest of the Association was worth more, even after deducting all legal expenses, than it had been when the adverse parties started their contest. But these larger problems have never diverted the Treasurer's attention from the smallest of the office. His books and records have always been complete and accurate. During his entire service it would be hard to find a duty forgotten, and seldom indeed has there been any loss in the property or invested funds of the Association.

Those who have known Mr. Phillips on the Board of Directors, or have talked with him of his work, are greatly impressed with his devotion to the Cause. It was never an easy task, never attractive from a worldly standpoint. He chose it because he wished to serve in a great Cause. That has always been his chief motive.

HERMAN A. FISCHER, JR.

A WORTHY WORKMAN.

"If you have a friend worth loving,
Love him, yes, and let him know
That you love him 'ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

"If your work is made more easy
By a friendly helping hand,
Say so, speak out brave and truly,
'Ere the Darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?"

Certainly "good words" should be spoken of our friends while we have them with us in this life. Surely a "brother workman" should be encouraged frequently with a "word of good cheer." I take pleasure in writing a word of appreciation of our Editor and leader in the work of the National Christian Association.

No one could be associated with Mr. Phillips, as I have been privileged in the past seven years on the Board of Directors, without having a growing appreciation of him as notably a genuine Christian character. "As a man thinketh in his heart so is he." This good man has a firm belief in Christ. He loves the Master as his Savior and Lord. His belief in Christ is not a mere intellectual process. It is a matter of the heart and of the life. His love finds its highest expression in obedience to the heavenly visions of God's revealed will. He is a doer of the Word and not a hearer only. Through his intimate fellowship with the Father through the Beloved Son, he has imbibed the Master's spirit to a goodly degree.

"He that ruleth his spirit is better than he that taketh a city." Mr. Phillips has developed a wonderful self-control. No matter how many troublesome things come up he never seems to be troubled or agitated about them. This one achievement, through Him who always ruled His spirit, makes him an invaluable worker in our Cause.

It is by no means an easy task to be the Secretary of the N. C. A. and Editor of the Cynosure. The man who fills this position travels a rough road. He must deny himself greatly. He verily takes up a cross daily. To stand firm against secret societies in all their organized strength requires a man of deep convictions. But while the faithful witness must contend against the errors of the so-called fraternal orders, yet as the servant of the Lord he "must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." The Association is blessed by having such a man as Mr. Phillips. He knows how to oppose the errors of secrecy with the light of truth, which is the Word of God. He knows how to lead people out of the lodge. It is verily surprising how many people find their way up to the office to talk these things over with him; and upon being shown the superior claims of Christ upon the entire life are led to sever all connections with secret societies,

Time and space fail to tell of his talents along the various lines of his activities as Editor, lawyer, financier, and general manager of the Association's business.

May he live long and continue "steadfast, unmovable, always abounding in the work of the Lord," knowing that his "labour is not in vain in the Lord."

REV. THOMAS C. MCKNIGHT.

COME OUT AND BE SEPARATE.

BY PRESIDENT CHARLES A. BLANCHARD, WHEATON COLLEGE, WHEATON, ILLINOIS.

Our readers are familiar with the fact that Christian men are continually abandoning secret lodges into which they have been betrayed. The testimony of these men is always of special interest to those of us who are opposed to lodges and those who are contemplating relation with them. It is therefore a great pleasuse to welcome from time to time men who, having experienced the lodges, find it duty to abandon them.

A friend sent to me last week a clippling from the *Christian Evangelist* which contains an item on the soul life of one of these brothers. It is a pleasure to share it with the readers of the CYNOSURE.

The article begins as follows:

"During his pastorate he has preached 1,140 sermons in ————; delivered 524 sermons and addresses elsewhere; conducted 557 funerals; solemnized 603 marriages; and received into the church (more than two-thirds by baptism) 1672 people. He has raised for all purposes in the church $125,460.25, of which sum $35,803.85 has been for missions.

"Brother ———— has published during this period volumes on "The Inner Circle," "The Wisdom of God's Fools," "Ornamented Orthodoxy," "Fairhope, the Annals of the Country Church," and "The Tender Pilgrims." Besides these books he has published many sermons, numerous short articles and quite a few short stories.

"There is no doubt but that Brother ———— is the leading preacher of Central Illinois. He is an orator of rare ability, has a poetic insight into life's great problems and has the soul of a mystic. He is popular with the men of the community and has been in great demand through the years as a speaker on fraternal, educational, patriotic and religious occasions of every kind."

A Personal Appreciation.

The article goes on to give his personal creed and to state his attitude toward secret societes. Following this an extended quotation is given from his letter to the church. This is so important that I give it entire. It will well repay reading.

"At the beginning of my fourteenth year as the pastor of the First Christian Church, I have found it necessary to make certain drastic changes in my personal program. In order to fulfill my ministry I have decided to withdraw from every organization to which I belong, except the Church of the Living God. This week I shall forward my resignation to seven societies and fraternities with an explanation of my course.

"I have reached this conclusion after months of reflection and by way of considerable struggle. The fellowship in the fraternities and other societies has been pleasant and profitable. The very fact that I have been unable to render service to these organizations in keeping with the courtesies they have shown me, has contributed to my decision to cease active membership in circles where active participation is difficult, if not impossible.

"In withdrawing from these various organizations I am not expecting to become a hermit or recluse—far from it. On the contrary, I hope to render a more worthful and definite service to the entire community as well as to impart a keener edge to my ministry of the Word. In these tremulous times the world hungers for spiritual food, but it is uncertain where to find that food. The church is the one organization which exists solely to proclaim that unfailing source where spiritual hunger can fully be satisfied. But the average church member is so exhausted by manifold and exacting demands as to enfeeble any definite Christian witnessing. It is difficult for a minister to urge his people to simplify their lives unless he makes some effort to simplify his own. This is what I am seeking to do, though I am not intimating that other ministers should do likewise. Others may find a different way out of a similar perplexity, though I doubt if they find a better way.

"At this vibrant hour, the church occupies a unique place. It is the one body inherently constituted as a medium of reconciliation between hostile and warring classes upon the basis of justice and brotherhood. That the church has failed hitherto in this great media-

tion is due largely to the fact that it has never seriously tried to leaven the lump of society with the teachings of Jesus. The opportunity to give Christianity a trial is unparalleled; the responsibility unprecedented.

"Chiefly for these reasons I am severing my active connection with the various organizations, but not my relations with the men who compose them, nor any other group in the community or elsewhere. I crave fellowship with every human being in the new and stupendous tasks that are at hand, and I want most to make my contribution, however small it may be, both by tongue and pen, as a minister of the Gospel of the Grace of God."

Men as Trees Walking.

While the enlightened persons will rejoice that this brother has decided to free himself from connection with the Christ-rejecting orders of which he has been a member and supporter, all who are familiar with the subject will recognize the fact that he is not yet fully enlightened. This is not strange. It would be very remarkable if a man who has been connected with six or seven secret societies for years should see clearly what they are and what they are doing on his first deliverance from them. He says that his association with the members has been "pleasant and profitable," etc., etc. That this might easily be true according to the flesh no one will deny, but that a Spirit-filled man could take pleasure or profit from the meetings of a lodge like the Odd-Fellows or Masons is obviously impossible. Even a man of the world who is fairly intelligent cannot enjoy these gatherings.

My friend in Philadelphia, who left the Masonic Lodge some years ago because they tried to compel him to stop praying in the name of Jesus Christ, told me that he had never been able to enjoy the services of the lodge, of which he was chaplain and treasurer. He was accustomed for a long time to take a book with him to the lodge meeting and while the brethren were stripping and haltering and leading around and stopping to ask questions and receive answers he sat behind his treasurer's desk and read in his book. He said that there were other members of the lodge who felt exactly as he did and while there were persons who enjoyed the stripping and haltering and knocking down and dragging out and burying, he and those of like mind were accustomed to gather about his treasurer's desk and spend the time quietly with themselves. He said, "There were some nice fellows in that lodge and I did enjoy meeting them socially but the ceremonies of the lodge, long before I became convinced that as a Christian man I had nothing to do with them, were repulsive and disgusting." I feel sure that this feeling is shared by many thousands of lodge men.

Getting a Quorum.

One of the evidences of this fact above stated is that it is extremely difficult for lodges, where the percentage of intelligent and Christian men is large, to secure a quorum for the transaction of business. I think that this statement will be confirmed by the testimony of almost anyone who is questioned regarding it.

It is a standing marvel that the power of these lodges should be so great when the interest of the intelligent members is so small. The reason is that lodges are pagan religions. Idolatries are always powerful. They can collect money; they can lead people to suffer physical pain; they can do a thousand things which it seems difficult for Christian leaders to get Christian people to do under ordinary conditions. Of course, when the Spirit of God comes upon an organization or a community things are different. Then it is easy and delightful to get people into serious work for the Kingdom of God. But with all the advantages that pagan religions like Freemasonry, Odd-Fellowship, the Knights of Pythias, the Woodmen, etc., have, the

character of the ceremonies is such that thoughtful people cannot be interested in them.

I was many years ago awaiting for a train at Mattoon, Ill. A number of Freemasons were in the railway station, who had just come down from a meeting of the Grand Lodge. They were most of them, apparently, intoxicated, and all of them were very profane. One of the expressions which I remember to have been used repeatedly was "damn grist mill work." They were complaining of the way the lodges were run and this was the expression that was used. Those who are familiar with the ceremonies of the order know that entirely apart from the spiritual reactions the intellectual life of the orders is extremely low and wearisome to thoughtful people. This brother who has severed his relations with seven secret societies, says that the meetings have been interesting and profitable to him personally. I think he must have in mind not the intellectual life of the orders but the social interests, which of course cluster about them.

From Labor to Refreshment.

The lodges call going through the ceremonies "labor" and when they get through with these and have a change they call that "refreshment." In religious meetings I have observed that after the meeting is closed, if the spirit is good, there is almost always a disposition to linger for kindly talk. This is particularly evident in cases of revivals. In such times the janitor has almost to drive the people out in order to shut up the house.

In the case of lodges where the membership is high toned morally and intellectually I can readily see how there might be such a time as to give rise to this expression, but it is also true that where the moral tone of the lodge is low the after meetings in the lodge are extremely obnoxious.

Some of my readers may perhaps remember what my old friend, George Woodford said to me, speaking on this subject. His remark was that the young fellows he had known to come into the lodge were generally ruined after the lodge passed from labor to refreshment. He said "Every lodge has in it at least one leper, and that leper, when he goes on to the street with young lodge men, knows all the gambling hells, houses of prostitution and saloons in the vicinity and he ruins men without stint or stay. At the present time in this country the saloon evil is, we hope, a thing of the past, but Satan, though he is irritated and disturbed, is not yet defeated and will not be until he is bound with a chain and cast into the pit. Then he will not deceive the nations further for a thousand years.

Step by Step.

We should, however, rejoice that this brother sees that it is his duty as a Christian man to attend to Christ's work and to let the lodges alone, though he has not *all* the truth about them, this is evidently true, and God's people ought to pray that as he goes forward he may still be led by the Spirit to walk in the light until he comes to the stature of a full man in Christ Jesus. We trust that this is to be his happy experience.

FROM LABOR TO REFRESHMENT.

From labor to refreshment—what a happy thought it is,
As we journey down the avenues of Time,
To feel that sweet refreshment will award our labors here,
In that Lodge where every precept is sublime.
To feel that all the burdens, all the sorrows, all the woes,
All the trials, all the aches, and all the pains.
Will be buried as poor Hiram, when the Soul in freedom goes
To that Lodge where our Grand Master ever reigns.
—From G. L. P. of Mississippi, 1914.

From labor to refreshment—'tis the Junior Warden's call

In every Lodge known as Symbolic here below,
And every Brother pauses when he hears the gravel fall,
For its potent power all the Masons know.
Our mystic work suspended, sweet converse reigns supreme,
And fellowship, which is our richest gem,
Is set in Love cemented, and its iridescent gleam
Lights to brilliancy our dazzling diadem.

From labor to refreshment—'tis the Great Grand Master's call
When our labors in the earthly Lodge are o'er,
And He takes us through the portals of His Grand Celestial Hall
There to live in sweet refreshment evermore.
There we shall see completed all the Master's wise designs,
No longer need the level and the square:
And there will be no longer any need of grips and signs,
For we shall all be Brethren over there.
—*The Builder* [Masonic], July, 1919.

SPEAK A CHEERFUL WORD.

Have you never gone out in the morning with a heart so depressed and saddened that a pall seemed spread over all the world, but on meeting some friend, who spoke cheeringly for a minute or two, if only upon indifferent matters, have felt yourself wonderfully lightened? Even a child dropping into your house on an errand has brought in a ray of sunshine, which did not depart when he went his way again. It is a blessed thing to speak a cheerful word when you can.

"Every heart knoweth its own bitterness" the world over, and those who live in palaces are not exempt, and good words to such hearts are like "apples of gold in pictures of silver." Even the strangers we meet casually by the way, in the travelers' waiting-room, are unconsciously influenced by the tones we use. It is the one with pleasant words on his lips to whom the stranger in a strange land runs for advice and direction. Take it as a compliment, if some wayfarer comes to you to direct him which street or which train to take, your manner has struck him as belonging to one he can trust. It is hard sometimes to speak a pleasant word when shadows rest on our hearts; but nothing will tend more to lighten our spirits than doing it.

VITAL GODLINESS AND THE LODGE.

BY BISHOP DAVID S. WARNER OF THE FREE METHODIST CHURCH.

Man's highest and most sacred duty is to discharge his obligations to God. He owes to God his love, devotion, faith, submission and obedience. He owes to God the service of his life. He must recognize the fact that he is not his own, but he is bought with a price, even with the precious blood of Christ; hence he rightfully belongs to God in his entirety of soul, spirit and body. Man has no right to declare by word or act his independence of the Lord. He is in duty bound to acknowledge Him in all his ways. He is to "live soberly, righteously, and Godly, in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." (Titus 2:12-14).

How Is This Life Attained?

Vital Godliness does not result from man's efforts alone. It is attained through the co-operation of divine power and man's ability. Man can place himself in such an attitude with respect to the Lord that a divine work will be wrought in him. As man repents, confesses and trusts in God and the atonement that has been made for the world, he becomes a new creature in Christ Jesus. He is born of the Spirit. Old things pass away and all things become new. The sins of the past are all forgiven. There remains no condemnation upon his soul. He loves the things he once hated, and he hates the things he once loved. He has a new ambition in life, and his joys are new. His heart does not seek the sinful pastimes and companionships that formerly were attractive to him. Since his eyes were fixed on Jesus, he has lost sight of all besides. Evil habits have lost their hold upon him. He finds himself free from their chains. His heart is set on things above.

Sustained and Increased in One Way Only.

Vital Godliness is sustained and increased by a careful and constant walk

with God. One who is born of God does not seek worldly pleasure for satisfaction. He experiences the fulfilment of the promise recorded by Isaiah, "Therefore with joy shall ye draw water out of the wells of salvation." (Isa. 12:3.) The pleasures of the world are insipid to him who has tasted the joys of salvation.

How It Effects Converted Lodgemen.

It is not a matter of surprise that when members of the lodge become truly converted they lose their relish for the lodge and its companionship, and in many instances are led to expose and oppose the lodge. They find it in their hearts to warn young people against joining the lodge, because the spirit of organized secrecy is far from being helpful to growth in the graces of the Spirit. One who is bound up with secret organizations is in a position where he is unlikely to become a thorough Christian, and in such a position an increase in true piety cannot be expected. In the Scriptures we are exhorted to grow in grace, and in order that such growth may be possible, there must be the absence of those influences that hinder it. Vital Godliness cannot be attained or retained unless there is a growth in grace and in the knowledge of Jesus Christ. Hence it is well to look carefully to one's spirit and environment. It is essential that one avoid such associations as do not tend to promote Christian progress or steadfastness. Voluntary associations are here referred to. One is responsible for the choice he makes. One can grow in grace even amid unfavorable surroundings, if such environment is providential or not of his choosing. We are exhorted to separate ourselves from such associations as do not tend toward the knowledge or love of God.

Lodge Influence Upon Experimental Religion.

It will be profitable to study briefly the effects of the spirit and practises of the lodge upon experimental religion, or vital Godliness. In general it may be said that selfishness characterizes oath-bound secret societies. For what purpose do men join together in these lodges? Is it not that they may advance their personal interests? They expect to gain something for themselves socially or financially. They expect to receive the favor and support of those with whom they are associated. Secret society people frequently speak of the advantages they derive while traveling or when in places among strangers from their membership in the lodge. In fact they are constantly looking for the benefits that are to come to them, while those who are not in the lodge belong to another world, as far as they are concerned. The spirit of the lodge is decidedly a spirit of selfishness and the spirit of selfishness is the spirit of the world and not the spirit of vital Godliness. In some of the secret orders the members are sworn to defend one another even in wrongdoing. A lodge brother is to defend a lodge brother though guilty of the grossest of crimes. How can a Christian maintain his standing with his God when he is under oath to defend a lodge brother who has committed a crime punishable by imprisonment or death? The Scriptures declare that one is not to suffer sin upon his brother, but the lodge says that one is to defend his brother when he is charged with great crimes, whether or not he is guilty. No one can expect to be spiritually-minded who takes such oaths upon himself and stands by them.

Profane Use of the Oath and Its Effect.

The oaths of many of the secret orders are horrible. What is the significance of these oaths? It is evident that these oaths are administered for some purpose. Is this purpose to awe the candidate into the keeping of the secrets imparted to him? Is it not intended to inflict the penalty in case the oath is violated? If the purpose is not to inflict the penalty, then there is a trifling with horrid oaths and execrations, and a Christian has no business with them so far as taking them and living under them is concerned. If it is intended that the penalty attached to the oaths is to be actually inflicted, then every candidate that takes the oath is approving of acts of murder, and certainly the Christian has no business living under such a system. It is his place to come out and separate himself from it. He

should reprove the evils of the system rather than uphold the lodge.

The Pleasure-Loving Spirit.

It is commonly known that there is a pleasure-loving spirit in the lodge. In many of the initiation ceremonies this spirit is strongly in evidence. The regular secret work of the lodge is employed to create amusement in many instances, and besides this there is much introduced on the side to produce merriment at the expense of the candidate. It is fitting to ask the question, "Is the candidate, if he is a professing Christian, in an atmosphere conducive to growth in grace? Is it becoming for him, as he is being led about in the lodge-room, blindfolded and partially unclothed, to declare that he is seeking for light? Can he have under such circumstances a consciousness of the divine favor? The lodge is largely given over to worldly pleasure. The frequent announcement of the lodge-dance is ample proof of this. This fact speaks loudly against the consistency of a Christian's being associated with the lodge. He cannot consistently indulge in such affairs nor can he consistently allow his money to go for their support.

Two Antagonistic Systems.

The most serious consideration touching the matter of the Christian's membership in the lodge is that in the major lodges a false religion is taught and practised. The Christian believes in Jesus Christ and the atonement He made as the only hope of his salvation. The teachings of the lodge are directly antagonistic to this faith, for it declares that one who practises the teachings of the order is prepared for admittance to the grand lodge above, and that, too, whether he is Christian or pagan in his personal religious belief. It is not essential, according to lodge religion, to have faith in Christ. The atonement of Jesus is not essential, according to this false religious system.

The Christian bases his hope of heaven upon the cross of Christ, but if he enters the lodge, he finds a new religion advocated and a new system of morals. He finds that what was wrong outside the lodge is declared to be right inside the lodge. He had the belief that crimes should be exposed and punished, but inside the lodge he finds that crime in a lodge brother should be concealed or defended. Conditions mightily change as one finds himself within the secret lodge. Outside the lodge the Christian acknowledges Jesus as divine and uses His name in prayer, but in certain degrees in the lodge the name of Christ is not used in prayer. Again we declare that it is no wonder that many, many Christians have been constrained to leave the lodge in order to maintain their standing before the Lord.

Is there not an inconsistency in a Christian minister's adherence to such an institution as the secret lodge? Can any Christian have fellowship with the works of darkness and be free from condemnation? Can one be unequally yoked together with unbelievers and be guiltless?

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (1 Cor. 6:17, 18.)

SOLD FAKE MASONIC DEGREES.

NEW YORK, Aug. 8. — Accused of having conferred bogus Masonic degrees on more than 1,000 men, many of them soldiers and sailors, since last March, Spencer S. Ransom and Adam Stepan are held here today in $1,000 and $500 bail respectively on a charge of grand larceny and fraud. They pleaded not guilty.

Posing as the general organizer of Masonic lodges under an alleged charter from the Grand Lodge of Ancient and Accepted Scottish Rite Masons, according to the district attorney's office, Ransom is said to have received $50 from each candidate. Stepan, it is said, was master of "Alpha lodge," which met in a hall in a side street off the Bowery. He alleges that he was duped into becoming an officer of the lodge.

One of the alleged victims charged that the defendants had offered to make him a thirty-third degree Mason for $140.

—*Evening Post*, Aug. 9, 1919.

IS THE LUTHERAN CHURCH ALONE IN ITS OPPOSITION TO THE LODGE?

This article was written by Mr. B. M. Holt for his Lutheran Church paper, but has been offered for publication in the Christian Cynosure, and is thankfully received.—Editor.

We often hear the remark, that "the Lutheran Church is the only church that opposes secret societies." Is there any truth in these assertions and is there any reason for making such claims? No! As a matter of sad fact not all Lutheran pastors oppose the lodge, but on the contrary there are some "Lutheran" pastors in the General Synod and General Council bodies that are prominent members of the lodge, many of them having attained to the so-called "higher degrees." But in this respect we should bear in mind that such pastors are *Lutheran in name only*. They have shamefully disgraced the good name of our dear Lutheran Church, and stand as a mark of sorrow and pity for all Christians whether Lutheran or not!

With the idea in view that it would, perhaps, be encouraging for our worthy ministers who are sounding a warning against the wiles of the devil as he has them concealed in the lodge, I present the following noteworthy remarks for consideration, which are all based on official decisions, and are not *mere* opinions and wishes of individuals.

The Free Methodist Church. 1,337 Pastors.

"Our Church is opposed to the lodge. Membership in the lodge is a bar to membership in our church."

(Signed) DAVID S. WARNER.
Editor: *Light and Life Evangel.*

The Old German Baptist Church. 218 Pastors.

"Our Church is solid against the oath-bound lodges, and will allow none of its members to hold to or belong to, secret societies."

(Signed) HENRY GARBER.
Editor: *The Vindicator.*

Wesleyan Methodist Church, 640 Pastors.

"Our Church excludes from membership, members of all secret societies whether oath-bound or not. This rule is observed very closely, so that I do not know, personally, of a single violation of it. The churches are permitted to receive, as associate members, converted persons who belong to secret societies and who may not as yet have severed connection, but the relation is designed to be temporary, and such membership does not permit the person to hold office or vote in the business meetings."

(Signed) F. A. BUTTERFIELD.
Editor: *Wesleyan Methodist.*

The Evangelical Church 1,081 Pastors.

"The official attitude of our Church in regard to secret and oath-bound societies is that of the Constitution and By-Laws, according to which no pastor or parochial school teacher is permitted to be a member of a secret society."

(Signed) J. H. HORSTMANN.
Editor: *Evangelical Herald.*

The Primitive Baptist Church. 1,500 Pastors.

"The great majority of Primitive Baptist Churches and Associations do not fellowship secret, oath-bound, Christless societies, and do not allow their members to belong to them.

"During the Civil War, in the Middle West, some members of secret societies crept into some of our churches, and these churches have not had the Scriptural faith and courage to rid themselves of them; and our best members very much regret this disorder."

(Signed) SYLVESTER HASSELL.
Editor: *Gospel Messenger.*

Church of the Brethren. 3,199 Pastors.

"The attitude of our Church has been one of absolute opposition to secret societies of all kinds. There are not many churches in our brotherhood that tolerate members who unite with any secret order, although a decision made at Conference in 1915 has opened the way whereby members may belong to Relief Associations, Labor Unions, etc., when such membership does not violate gospel principles as our church sees them."

(Signed) J. H. B. WILLIAMS.
Secy.-Treas. General Mission Board.

The Associate Presbyterian Church. About 113 Pastors.

"Members of secret orders are not admitted to our communion."

(Signed) R. K. ATCHISON.
Pastor at Rimersburg, Penn.

The Reformed Presbyterian Church. 135 Pastors.

"The lodge is unscientific, undemocratic, and unchristian in principles, and injurious in its effects upon the individual, the Home, the Church, and the State.

"Our people are warned against organizations among the youth which are fashioned after the order of secret societies."

(Signed) J. C. MCFEETERS.
From Minutes of Synod, 1916.

Church of the Plymouth Brethren. 403 Pastors.

"A Christian cannot belong to secret societies and honor Christ." This testimony appeared in a tract of their publication.

The Christian Reformed Church. 204 Pastors.

"Our Church stands united in its opposition to our wily enemy, the lodge; and we are ever watchful and active in warning our people of this great evil."

(Signed) HENRY BEETS.
Editor: *The Banner.*

The Church of United Brethren in Christ. 237 Pastors.

"Most assuredly, our Church is against the lodge; how can any Christian church be for it? Secret societies must be down, if not before, then certainly so on the Day of Judgment."

(Signed) T. HOWE.
Editor: *Missionary Monthly.*

The Mennonite Church 1,476 Pastors.

"Our Church takes the ground that all secret societies without exception are in their tendency in direct opposition to the letter and spirit of the Word of God. * * * Therefore no congregation which tolerates among its members those belonging to secret societies shall be admitted into Conference. All congregations belonging to Conference are asked to energetically testify against the lodge evil."

(Signed) C. VAN DER SMISSEN.
From *Constitution, Charter & ByLaws.*

Then there are many church bodies that have not as yet reached a state where official action may be attained to, although in some cases their editors, and leading ministers and professors are very active in their opposition to the secret system and are in deep sympathy with anti-lodge work. Among such churches can be named, The Christian Church, the United Presbyterian Church, the Moravian Church, the Quaker Church or Society of Friends, the Norwegian Baptist Church, the Congregational Church, etc., etc.

Aside from the foregoing we also have the National Christian Association, a "strictly non-denominational" concern organized at Pittsburgh, Pennsylvania, in 1868, incorporated under the laws of Illinois in 1874, now located at 850 West Madison Street, Chicago, Illinois. Its object is to warn against the paganism of secret societies, the which not only destroys men, but souls! The said organization owns its building; operates a fairly large printing establishment; prints a well-edited and well circulated monthly magazine, the CHRISTIAN CYNOSURE, containing current events and tangible results of the damnable lodge evil, gathered from all parts of the world; has printed thousands and thousands of tracts and pamphlets (in various languages) and hundreds and hundreds of books (volumes) treating lodgery, and assists in the general sale and distribution of all worthy anti-lodge literature, including that of our own church; supports, financially, five regular workers and "field-secretaries" (a number of volunteer workers are also associated with the N. C. A.); co-operates with eloquent and well informed lecturers stationed here and there throughout the union, etc.

The National Christian Association is not supported by any certain church or churches, but receives its contributions from men and women interested in the suppression of this, the greatest menace of America today; and hundreds of dollars have entered into its general treas-

ury from our own people, by way of their purchase of its books and other anti-lodge material. Send for a sample of the CYNOSURE and catalogue of books and pamphlets. Herewith note: "When I visited the North Nebraska District Conference of the Missouri Synod (Lutheran) in 1917, I was permitted to address the conference on the lodge question, after which they adopted the following resolution:

"'Resolved, that we endorse the purposes and objects of the National Christian Association in its opposition to secret societies. And that we deem these aims and efforts of the society worthy of our support.'

"'(Signed) J. F. E. SCHLIEPSICK,
"'*Secretary.*
"'M. ADAM, *President.*

"Respectfully,
"W. I. PHILLIPS,
"*Secretary-Treasurer of the National Christian Association.*"

Much good has come from the N. C. A. and even though we cannot fraternize with said organization, we can at least give them our support by subscribing for its paper and purchasing its books.

In conclusion, permit me to call your attention to one very important lesson we should learn from the attitude the heretofore mentioned church bodies take with regard to the lodge evil. As we well know, all church denominations have their internal schisms and home troubles; and excepting a very few, all denominations have been split and resplit on this account, the same as is the case in the Lutheran church. And why? The reason is the same as that among ourselves, namely, the one faction's devotion to what they believe is right and true and their strict adherence to principle; and the other faction's inclination to indifferentism, lukewarmness, unionism, and love for the highly forbidden fruit. The lesson: the conservative faction among the reformed bodies and sects, that is, the parties that cleave to principle and fight for righteousness (of course, all true Lutherans will disagree with them in their various Scriptural interpretations) are the very denominations that also oppose, most bitterly, the damnable, secret lodge. And we certainly esteem every person who by the grace of God confesses faith in the saving power of the blood of the Lamb, and has courage enough to live and die for his faith, even though such person has not as yet attained to the full truth and power of the Word and Sacraments!

No! the Lutheran church is not alone in its efforts to teach sinful mortal the tremendous difference between salvation through faith in Christ Jesus, and a passport to heaven by way of the man-made religion and hieroglyphical "good works" of the lodge! And even if it was alone, is not one with God in majority? And far better is a believing Methodist, Mennonite, Baptist or Presbyterian than a Lutheran who believes not!

Lord of the Church, we humbly pray
For those who guide us in Thy way,
  And speak Thy Holy Word:
With love divine their hearts inspire,
And touch their lips with hallowed fire,
  And needful grace afford.

Help them to preach the truth of God,
Redemption through the Savior's blood:
  Nor let the Spirit cease
On all the Church His gifts to shower;
To them a messenger of power,
  To us, of life and peace.

B. M. HOLT,
Ex-Secretary of Pierson Lodge No. 169, A. F. and A. M. of Barnesville, Minn.

In connection with the foregoing article we wish to call attention to Mr. Holt's book, *The Case Against the Lodge,* which is a result of an eighteen months' painstaking investigation into the lodge evil, based on absolute facts obtained from the lodge itself. Over five thousand letters were needed to complete his set of proofs, now filed in vaults. The little book can be applied to all secret, oath-bound lodges having a ritual, and should be freely distributed in all congregations where such information is deemed needful. An advertisement of this book appears on the last page of the Cynosure.

A man that hath friends must show himself friendly.—Prov. 18:24.

FREE METHODISTS ON SECRET SOCIETIES.

Reports from the State Conferences of the Free Methodist Church show their clear ringing testimony against the lodge. The following is their most recent stand:

West Iowa Conference.

"Every secret society is founded on selfishness. 'You protect me and I will protect you.' Men love darkness rather than light because their deeds are evil. For this reason many things are done in secret. We lift our voices against such societies."

Illinois Conference.

"Secret Societies—We reaffirm all that has been said at previous sessions concerning this false religion which has become so prevalent in our land, and one of the most dangerous foes to civil liberty. We believe the system to be inimical to our institutions and a curse to our country. We urge our people to keep their vow they have made the church, namely, to 'abstain from connection with all secret societies.' We would likewise urge the pastors to demand of those who would come among us that they leave their secret societies and have no connection with the same. 'If they say unto you, he is in the secret chamber, believe it not.' Remember Him who said, 'In secret have I said nothing.' Also, 'Men love darkness rather than light because their deeds are evil'."

Ohio Conference.

"We reaffirm our position against oath-bound secret societies with their unchristian combinations. While allowing all the right to worship God according to the dictates of their own consciences, we wish to voice our opposition to the hierarchy of Rome and its political aspirations. We stand for free speech and the freedom of the press."

East Ontario Conference.

"We still maintain our position as an enemy to every oath-bound secret order. With many men the lodge is their church, and dues that should go to the up-building of the home and the support of the Gospel are being spent to carry on these orders of darkness. They are a menace to the church, the home and the government. The Word of God says, 'Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?' "

East Michigan Conference.

"We still stand eternally opposed to oath-bound secret societies, and while the brood is multiplied on every hand, making it still more difficult to get people saved and separated from the world, we must faithfully warn the people of the evils of these institutions and take the same uncompromising position our fathers took."

Columbia River Conference.

"Secret Societies are out of joint with a true appreciation of that statement of our beloved Lincoln: 'Government of the people, by the people and for the people.' It cannot be said that the interests of all the people are taken into account by men who bind themselves together and promise, under solemn oath, to conserve the interests of one another in preference to the interests of the whole. We hold that such institutions are un-American and un-Christian, and a menace to the home and the church.

Oil City Conference.

"Secrecy in general is always open to suspicion because of its evil doings. A good thing need not be covered and a bad thing ought not be protected by a covering of secrecy. Men love darkness rather than light because their deeds are evil. Secrecy is detrimental to free government and free speech and stands in the way of justice and judgment. As a church we reaffirm our position against this un-Christian institution and demand that men come out of the works of darkness if they would have our fellowship or indorsement."

The Chicago *Tribune* in discussing the movement to combine all labor unions into a single organization, says, "This means the concentration of all authority in the hands of a group of leaders. This centralization of power may result in a benevolent despotism, but it will be a despotism and subject to all the abuses of a despotism."—*United Presbyterian*, September 11, 1919.

THE ORDER OF PINK GOATS.

Recently a new lodge was organized in an eeastern city under the name of "The Order of Pink Goats." The following are some of the titles of the various officers: "Little White Goat," "Chief Billy Goat," "Chief Wise Goat," "Chief Bleater Goat," "Goat Getters," "Nanny Goats," "Outer Angora Goats," "Inner Angora Goats," "Bell Goats," and "Musical Goats." Their motto is "To help others help yourselves." The members of this newly organized order appeared to the public in the form of a parade dressed in pink pajamas and gowns, carrying goats of all kinds and descriptions. A Chicago man was elected as their leader and is known as the "He Goat."

Any man who will stoop so low as to consent to be called after a goat is not a fit man with whom to associate. Let him do as the goats do, for on the Judgment Day he will be classed among the goats at the left hand of God, unless he repents his sins 'ere his transitory life is ended. Think of a Christian, or a Sunday School teacher, fellowshiping with men of this class! No wonder our churches are shorn of their spiritual power—the spirit of God cannot dwell in an unclean heart.

It has often been the writer's privilege to go through the packing houses in Chicago and one of the interesting features of the visit is the leading of the sheep into the slaughtering pen. A goat has been trained to go through the narrow gate and the sheep, trusting him, follow, but instead of leading them to safety, they find they have been trapped. So it is with the young man who is caught in the trap of secretism. He finds upon uniting with the Lodge that his usefulness and service in the church of God has lessened and that his time and talents which ought to be used in the furtherance of Christ's kingdom, is being wasted in the lodgeroom.

PLAIN WORDS FROM A MASON.

"Accepting the principle laid down by Paul (namely, Whatsoever a man soweth, that shall he also reap), the great Masonic order makes the following declaration, found in our *Standard Monitor,* which is an open book: 'Although our thoughts, words, and actions may be hidden from the eyes of men, yet that All-seeing Eye whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.' Nearly all our great modern fraternities allow the lead of Masonry in this matter and condition future rewards upon personal merit. They accord to a man the right to get his inspiration to a noble life from Moses, Buddha, Confucius, Krishna, Jesus, or any other one or more of the great religious leaders, but teach him that in the end he must stand or fall on his own merit. That this principle is commending itself to the modern Western world's sense of justness and of the eternal fitness of things is evidenced by the fact that our modern fraternities are going forward by leaps and bounds, while the churches, still more or less bound by the old sacrificial and dogmatic forms of religion, are having a struggle to maintain themselves. Religion is not wanting, but the old sacrificial and dogmatic forms are giving place to the ethical and spiritual form, according to which all men, including those killed in battle, will, as Paul puts it, reap as they have sown, or, as the great fraternities put it, be rewarded according to their merits."—*Ohio State Journal,* Dec. 28, 1916.

This certainly is clear water. We thank the writer for his transparent English. If any man wants that kind of water to quench the thirst of his soul, there it is pure and undiluted, without any merit of a crucified Saviour. As for ourselves, we want none of it.

Let the reader observe for one thing how Paul is quoted approvingly on the one side, but ignored completely on the other. Paul indeed says that whatsoever a man soweth, that shall he also reap. Let us suppose that Paul here referred only to a man's personal works aside from any question of faith, which, however, is not the case, as a careful study of the words following must show; but suppose that here he is speaking only of what are generally considered a man's works, whether good or bad. But Paul also says, "By the works of the Law shall no man be justified in

His sight." Again he says, "For by grace have ye been saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Why does the fraternity man not quote both sets of passages of Paul and be fair at least to Paul? Why does he not try to harmonize the two? There is a Law and there is a Gospel. Both are from God and are divine. They are of equal authority. Man has no right to discard or mutilate the one any more than the other. Paul deals with both. He gives each its place and purpose. The fraternities take only the Law and try to bridge a way to heaven with the Ten Commandments. The Gospel in its real essence they ignore completely.

For another thing let the reader note how our author places Jesus down among Buddha, Confucius, Krishna, and, we may suppose, Joseph Smith of Mormonism, and others. There is where one gets by departing from the plain teachings of the Bible and following blind reason. Nor is it at all strange to hear these things from fraternity men. The same things are preached from many pulpits. In fact, we consider it one of the greatest, if not the greatest danger of the day threatening the life of the churches, this notion that a man is saved by his works and not by the atoning merits of Christ.—*Lutheran Standard* (Ohio Synod).

He that trusts in his own merits, defames the death, sacrifice and prayer of Christ.—Luther.

INDIAN MASONRY.

In 1880, some of the White River Utes were out on the War Path, and a party, one of which was myself [Bro. Thompson, Centerville, Iowa] desired to cross the Sangre de Christo or second range of the Rocky Mountains, and as we were going nearly into the territory of these rebellious Utes, we were required to go in at least seven together and the government made us carry Winchester rifles and ammunition to defend ourselves with and then the licensed wagon drivers to haul our trunks and paraphernalia. We were required to walk three a quarter of a mile ahead of the team and three the same distance behind it and one with the driver between these to avoid being surprised and be in hearing distance to assist or mobilize in event of signs of trouble and so forth. I happened on a certain day near the first of June to be with the front three, being a Mason and my companions were not such, when about ten o'clock in the forenoon, just as we turned a point on the mountain side, behold we were within 75 yards of about 75 to 100 Indians in their War Paint, walking single file down the side of the mountain, seemingly rather occupied looking closely at the ground. We three immediately cocked our guns, the noise of which attracted their attention, and they each seemed simultaneously to do the same thing. I saw that would not pay so said hold on to my companions—sat my gun down and hailed them with the grand hailing sign of a Master Mason, at which their leader, being a Chief, said something to them in their language and they all took their guns down and he asked in English that I meet him and pow wow. I started with my gun, when he told me to leave that, which I accordingly did. My companions did not want me to go and while parleying with them he saluted me with a part of the sign of a M. M. rather than the due guard, and I told my boys I was going to him or to meet him, and did so. We met, grasped hands as M. M.'s with the grip and then we went around behind some rocks and went through the grips and words of Blue Lodge Masonry, as well as you and I could meet and do it. Then he told me they were on the war path against those rebellious Utes who had but a few hours before gone across the path they were trailing when we came across them They had seen us some time before we had seen them and said they were in the Government employ. I felt relieved and glad to meet a brother there in the wilds of Colorado even if he was a red Brother and belonged to a lodge to which mine was a clandestine one. He said that no one knew about how long the order had existed among them but that the Medicine men had gotten it from the Great Spirit and it was never given to anyone below a sub chief, as a common

warrior would be useless if he had it in fighting the enemy if he happened upon a Mason, as he would be too lenient for Indian warfare.—*Quarterly Bulletin* [Masonic], October, 1919.

A DEGREE FACTORY.

Oklahoma City Lodge No. 36, has probably broken the record for the number of initiations in one day. On Saturday, May 24, this lodge initiated sixty-two men from 9 o'clock in the morning to 9 o'clock at night. Three teams were kept running continuously during the time and the workers worked in shifts.

The cause of this sudden outpouring was a resolution introduced into the lodge several weeks before which provided for an advance of the initiation fee from $50.00 to $75.00. This news leaked out and almost 100 applications were received before the advanced price went into effect. From this list a class was organized and all who were elected were notified to be present on May 24 to be initiated and sixty-two appeared.—*The Freemason,* Toronto, Canada.

Almost every magazine we pick up now days has an article of a similar nature. Only a few days since we received a copy of the *Ottumwa Courier,* giving an account of another class initiated into Clinton Chapter of that city, wherein sixty-six candidates were received inside of the twenty-three hours of the day. We receive numerous copies of papers giving like information, asking that we make note of same in our Bulletin. It was only a year or two since that we had a very strong article on "Are we making Masons too fast?" in which we stated that we were not, but that we were conferring the Masonic degrees upon men altogether too fast. We can hardly approve of this immense number of men rushing through the degrees in a few hours.—*Quarterly Bulletin* [Masonic], October, 1919.

What must he be, the great Master Workman, seeing that all the unselfishness, compassion, and love that are continually shining out in our humanity are but faint reflections of Him!—*Kate W. Hamilton.*

SHRINER'S CELEBRATION.

On page 462 of the "General History, Cyclopedia and Dictionary of Freemasonry" by Robert Macoy we read: "Masonry is the excellency of Christianity, and every Mason is, if he is in reality a Mason, a true Christian, or at least he is in reality truly religious according to his profession, whether he be Jew or Christian."

"A true Christian" who is "truly religious" is not one who participates in and enjoys the pleasures of the world, but one who seeks to do the will of God and who delights to serve Him. If Masonry is "the excellency of Christianity" and if "every Mason is a true Christian" then why all this enthusiasm and appreciation for a worldly amusement as recorded on September 25th last in the *Clarion Daily News,* of Princeton, Indiana:

Four hundred Shriners and their ladies had a real Shrine party in Princeton last night. The local Nobles and their ladies were the hosts and hostesses and their guests included Nobles from Evansville, Mt. Vernon, New Harmony, Mt. Carmel and other neighboring places.

The ball opened in the I. O. O. F. hall at 9:30 o'clock, with the excellent Shrine orchestra on the job. The hall was resplendent with American flags, Chinese lanterns and Shrine decorations. The big hall was crowded to capacity, and it was a jovial bunch that "knew no stranger" and tripped as light a fantastic toe as was ever tripped in this ball room.

A surprise feature of the evening was a series of Oriental dances given by Miss Marguerite Agniel, of New York City, who is visiting her mother. The local entertainment committee recognized this unusual opportunity of giving the Shrine party a New York attraction and were delighted when Miss Agniel consented to appear.

Miss Agniel gave a series of three Oriental dances in costume. The first was an Arabian dance. The second was entitled "The Incense Dance," which depicts a Hindu maiden dedicating herself to the temple. She advances slowly with her bowl of incense, and as the fragrant vapors arise she becomes fascinated with the wreathing motion of the smoke. The spirit of the object of her worship takes possession of her, and imbued with religious rapture she takes upon herself the wreathing motion and eventually imagines herself a part of the smoke. The third number was the East Indian Nautch dance. The Nautch girls are the dancing girls of India.

So appreciative was the audience that Miss Agniel was compelled to respond to several encores, giving improvised dances of Oriental character.

THE AMERICAN LEGION, INC.

A national congressional charter was granted The American Legion by the Wolcott-Johnson bill, making the organization of American veterans of the great war a national incorporation, which became a law on September 16th. President Wilson signed it in his private car at Hornbrook, California.

Incorporation signifies a great victory and national recognition for The American Legion, it being the first time in the history of the United States that an organization of this kind has been thus honored by Congress.

The history of the bill's rapid progress through Congress follows:

Introduced in the House by Representative Royal C. Johnson of South Dakota on June 27th.

Introduced in the Senate by Senator Josiah O. Wolcott of Delaware on August 23rd.

Passed in House on August 28th.

Passed in Senate on September 5th.

Signed by the President on September 16th.

Among the features of the incorporation bill are:

That no person shall be a member unless he served in the naval or military service of the United States at some time during the period between April 6, 1917, and November 11, 1918, both dates inclusive, or who, being citizens of the United States at the time of enlistment, served in the military or naval services of any of the governments associated with the United States during the Great War.

That the organization shall be non-political and, as an organization, shall not promote the candidacy of any person seeking public office.

That the corporation shall, on or before the first day of January in each year, make and transmit to the Congress a report of its proceedings for the preceding calendar year, including a full and complete report of its receipts and expenditures.

Preamble of Constitution.

"For God and Country we associate ourselves together for the following purposes: To uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a one hundred per cent. Americanism; to preserve the memories and incidents of our association in the Great War; to inculcate a sense of individual obligation to the community, state and nation; to combat the autocracy of both the classes and the masses; to make right the master of might; to promote peace and good will on earth; to safeguard and transmit to posterity the principles of justice, freedom and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness."

—*Adopted at St. Louis.*

Pershing Outlines Legion's Policies.

At his first public meeting since his return from France, General John J. Pershing personally endorsed the American Legion in the presence of 10,000 ex-service men and women who attended a monster mass meeting arranged in his honor in Madison Square Garden, New York City, on the evening of September 11th.

"I am glad to give encouragement to the American Legion as long as it stands for true Americanism," he said, "as long as it keeps its skirts clean and free from petty politics, and with that understanding I shall be glad to encourage in every way in the increase of its membership and in aiding it to teach the country, if you will, more of patriotism than it had before the war.

"To put it into one sentence, the American Legion should cherish and foster the lessons in patriotism that have been brought home to the American people during the last two years.

"The American Legion possesses great advantage for the display or for the exercise of the same patriotism with which you have been imbued during your service abroad, and it is the hope of all that you will enter upon your duties with the same integrity of purpose and the same resolute patriotism with which you conducted yourself on the battlefields of France. Ours is a country of laws and not of men, and it should be the purpose of this organization to stand for laws based upon the sound principles of the Constitution."

"I should deplore it if I felt there were any chance of the American Legion be-

coming a political tool in the hands of political aspirants. I believe the organization has an opportunity to do a great good in the country by becoming a school of patriotism, if you will; by fostering those things which are near and dear to us as having come down to us from our forefathers. The American Legion has a glorious mission to perform."

WARNING TO THE LEGION.

Sound and timely, in the opinion of the press, is General Pershing's warning to the American Legion, at the beginning of its drive for a million members, against permitting itself to become "a political tool in the hands of political aspirants." At the same time the editors recognize the fact that the General's words refer entirely to future possibilities, and do not imply any partisan tendencies in the Legion's record to date. Nevertheless, notes the *New York Evening Sun,* the admonition gains especial impressiveness from the fact that General Pershing himself is "the man who of all others might have reason to expect personal preferment" as the result of any political activities on the part of this organization of veterans of the Great War. "It is not true Americanism for any group or class to use its corporate strength to serve its own ends," declares the *Newark News,* which is confident that the American people welcome the Legion "as a force for true Americanism," but that "they will back Pershing to the limit as he draws the line over which it may not step." Heartily indorsing General Pershing's further suggestion that this young organization should not only "keep its skirts clean and free of petty politics," but should become in effect "a school of patriotism" to "cherish and foster the lessons in patriotism that have been brought home to the American people during the last few years," the *Philadelphia Inquirer* says that "the American Legion ought to be one of the greatest forces for good this country has ever known;" and the *New York Evening Mail,* agreeing that the Legion "has a glorious mission to perform," goes on to say:

"There are unmistakable signs that the American Legion has begun its beneficent work on the lines indicated by General Pershing. We hope that it never will deviate from this inspiring course."

"Organized and held together by the memory of a common service too big ever to let itself be used for sordid or partisan ends, too uncompromisingly American ever to listen to false doctrines that strike at the institutions to which the people of the United States owe their prosperity and progress," exclaims the *New York Evening World,* "what a power this organization can exert throughout the length and breadth of the land to keep all post-war changes safe and sane!"

The initial organization of the American Legion, whose potential membership embraces all the 4,800,000 American men and women enrolled in the Army, Navy and Marine Corps during the war, took place in Paris last March. In May it held a caucus in St. Louis. Last week President Wilson signed the bill incorporating it, and at Minneapolis, on November 10, 11 and 12, 1919, it will hold its first great convention. When it began its nation-wide campaign for a membership of a million, it already had 350,000 men and women enrolled. In its first issue The Home Sector (New York), which is conducted by the former editorial council of The Stars and Stripes, has this editorial word to say to the 4,800,000 in behalf of the Legion:

"The Home Sector has no official connection with the American Legion and has but one recommendation to make regarding the Legion. That is this: Join it. If you like the way the Legion has started out, if you think it is in good hands, if you believe it is sure to be a power for good in America — you will join it, of course. If you think it has stumbled in any of its first steps, if you suspect that, locally or nationally, it is in the hands of an unrepresentative lot, if you fear it is in danger of being misused for this or that political maneuver, then you must join it."

—*The Literary Digest,* Sept. 27, 1919.

He who passes by an opportunity to do good in order to find a better one will search in vain.

MOST WORSHIPFUL MASTER.

NOTE: When the word democratic or democracy is referred to in this article it has no regard to the so-called Democratic party of this country; it speaks of the word in its broadest terms.

"No title of nobility shall be granted by the United States. And no person holding any office of profit or trust under them shall, without the consent of the Congress, accept any present, emolument, office, or title of any kind whatever from any king, prince or foreign state. Article I, Sec. IX. No. 8, Constitution U. S. A. 1789."

Here we come face to face with two fundamentals; our God and our country, our Master's law and our Constitution. Whatever may be the conceptions and the aspirations of the officials of the various lodge systems, it appears forcibly that practically all favour the "titles of nobility." In fact, allow me to state, that this is apparently one of the very important functions of the lodge; if it was omitted there would be little to fill the vanity of the eyes of men. One would be almost compelled to believe that people possessing titles of this character would feel as treasoners to the American Constitution, and traitors to the country. Is it proper that inhabitants of this nation should form miniature governments of their own, which forms have never been assented to by Congress, and which is only known to the members of these orders? What fallacies, inconsistencies, and discrepancies may be existing in their mode of executive control it is hard to estimate. However, we can rest assured that the granting of the titles is neither the greatest nor the least of the evils experienced therein. We would imagine that if the candidates for these degrees were fully aware of the history of titles from their earliest origin to their present state, they would throw up their hands in disgust, and cry "O, Democracy of the world, forgive us, for we know not what we do." Every really democratic nation will fight titles to the last man and the last ditch, and will build eventually against them a wall as high as the walls of Jericho; and which walls will not fall to the picturey show of gaudy aprons, badges and scarfs, nor by the blowing of horns, nor the pounding of drums, carried on by the dwindling and whimpering minority left in favor of the lodge system, even though these fraternities are in no way connected with state government.

There are people today who are reaping certainly where their forefathers had not sown: In 1789 their ancestors planted firm and sure their disapproval of titles of all kinds and varieties; but now we are confronted with lodges which are just as ready as not, to undermine the government, without any one ever knowing anything about it. For the sake of preserving the glorious and immortal democratic laws and ordinances, won by our forefathers' blood we should lay down the gage of Christian battle to all who infringe on our rights, or who wish to bring us under the rule of autocracy; we must work for the triumph of liberty and civilization. We must get away from secular worshipful masters, away from the Knights of so-and-so, and get back to where all men are equal, where all are brothers and sisters.

Little need be said upon the address given to certain lodge officers, frequently noted, i. e., Most Worshipful Master. This term is often found in connection with the so-called religious fraternities; and how it can be used before the name of our Heavenly Master is not only baffling but stunning. As to what is considered when such a term is used it is only necessary for us to revert to our knowledge of the English language. Most being a comparative adjective, it is made up of three degrees, i. much or many, ii. more, iii. most. Hence MOST being the highest comparison it may be naturally understood and assumed that "Most Worshipful Master" is, to use the Kaiser's phraseology, the "All-Highest." Accordingly are we to take Bro. John Jones as the excelsior peak of worship? Rather not; not that we love John Jones the less, but Jesus MOST. But, even though our knowledge of the English language may be incorrect, what does the Bible say about masters?

"Be not ye called Rabbi; for one is your Master, even Christ; and *all ye are brethren.*" (Matt. 23:8).

"Neither be ye called masters; for one is your Master, even Christ.

"But he that is greatest among you shall be your servant." (Matt. 23: 10 and 11).

"Ye call me Master and Lord: and ye say well; for so I am." (John 13:13).

"No man can serve two masters; * * * Ye cannot serve God and Mammon." (Matt. 6:24).

Yet, men continue to attend the lodge before they would attend the church, and celebrate in the services of the Worshipful Masters. Which Master do they serve? It is impossible to compromise, you must love one and despise the other. Then if the lodge brother is chosen what shall the ultimate end be? "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; *but he that doeth the will of my Father which is in heaven.*" (Matt. 7:21). We as covenanters with our Lord and Master must get away and be separate; we shall not compromise.

Therefore, according to both Biblical and Constitutional law, we cannot oppose too strongly such work as the granting of titles, especially those of such high order as Worshipful. And in our opinion, which is of course debatable, it can well be said:

If black is black, and white is white,
In black and white it's down,
They may be traitors to our God,
And treasoners to U. S. A. renown.

VERA PRO GRATIIS.

THE LODGE.

Weighed and Found Wanting.

Objections that might be raised from the viewpoint of all true religion against the fraternities here at bar are not a few, and of more or less weight. In this article, however, the writer aims to confine himself to such as, in his judgment, render affiliation with some, if not with all, of these fraternities utterly incompatible with membership in a Christian congregation.

The line of argument pursued in the hearing is briefly laid down in the following proposition:

Societies, secret or open, militate against Christ and His Church when, and in so far as, they are justly chargeable with precepts and practices in their teaching, ceremonial and conduct which are plainly contrary to God's Word.

Problematically stated as this thesis is, its conclusion will readily be admitted as entirely correct by all who acknowledge the Holy Scriptures as their rule of life; wherefore it only remains to be shown that the indictment in the premises, and upon which conviction hinges, is a true and valid arraignment of the bodies on trial.

When antagonizing these associations, on one point or another, we are not seldom put off with the retort that, the lodge being an oathbound secret body, an outsider can know little or nothing definite about its real character and doings. Fact, subterfuge or fib, be this what it may: there is, and common to them all, one distinctive and outstanding feature which is never denied, but rather is put forward as an alluring virtue, to-wit, that a belief in God is to the lodge an irremissible condition of membership and that worship is an integral part of its ceremonial.

On the face of it this requirement seems to speak in favor of these organizations, and to commend them, as no doubt intended, to people religiously disposed. In stern reality, however, there is hardly another trait in their make-up and proceedings which, when tested by the standard of Holy Writ, so incontroveritbly condemns them. Yes, did they demand a belief in the God of the Bible and in Him alone, then might we, other considerations set aside, come to a different and less adverse conclusion. But as the case stands, who or what is this God whom one must acknowledge and worship in order to qualify as a member? Judging them by their heterogeneous constituency and by their utterances on this vital subject, there is no escaping the inference that the supreme being confessed may be the God true or a god false, a being real or a being imaginary; in fact, anything and whatsoever each and every one appearing before his shrine may conceive him to be.

The fact is that we are here brought face to face, as it were, with a prodigy set up as a divinity that beggars all description, for to the Christian member of the lodge, if at all sincere, this God is the Father of our Lord Jesus Christ; whilst to his theist brother, he is the al-

mighty maker and monarch of heaven and earth, but whether other and more, is left in abeyance; to the deist, who denies all revelation except that of nature and reason, he is some undefined supermundane personality; to the pantheist, he is simply the universe, self-existing and self-governing by a force of its own eternal life and law, and attaining its highest perfection in man divine;* lastly and as to the agnostic, who in high regard for exact truth, as he says, will neither affirm nor deny the existence of a supreme being—though as occasion serves, he does profess to believe in one, —God is simply a question mark. What he is to the heathen member, and there are thousands of them, time would forbid to indicate.

Thus known to be at variance and diametrically opposed to one another, but agreeing to suppress what should be to them their most sacred convictions, these representatives of every known "ology," "ity" and "ism" in the religious world are nevertheless cheerfully given room in the temple of the lodge; and gathered before its altar, they lift up their voice in prayer—in prayer the same in words, but in adoration of deities that may be anything from the *Jah,* say, of a Caiaphas down to the *Joss* of a Brahmin or Buddhist. Yes, and mingling with these devout worshipers, and as though in harmony with them, are seen our goody, goody Christians! Thus miserably recreant to faith and duty, do these last named really expect Holy God to wink at this their flagrant denial of Himself and of His truth? O man of God beware, for the love of your soul beware!

Should any one, participating in such idolatrous services, feel himself pricked in conscience on account thereof and, to ease the twinge, say that the religion of those to the right and to the left of him is no concern of his, and that, as regards himself, he worships the true God, such an one ignores the fact that the religious profession and rites of the lodge have been determined by an associated act; and hence, for which he, as a party thereto, is responsible to God and man. And forewarned of the sin by the Word in his hand, most searching and severe he will find his trial. For refined as it may appear, an example of polytheism and of syncretism more insidious and distressingly hurtful than that exhibited in the lodge is found nowhere, no, not even in heathen lands. And this in plain defiance of Him who, jealous of man's love and bent on his welfare, solemnly declares: "*I am the Lord thy God; thou shalt have no other gods before me.*" Moreover, "*Who is the liar but he that denieth that Jesus is the Christ. This is the antichrist, even he that denieth the Father and the Son. Whoever denieth the Son, the same hath not the Father: he that confesseth the Son, hath the Father also.*" 1 John 2, 22, 23. And so again, "*I am the Lord, that is my name; and my glory will I not give to another.*" Isa. 42, 8. And just here: does not the Christian know that his Lord and Savior says: "No man cometh unto the Father, but by Me," and that by joining in worship with his Christless brethren, he makes those believe that they have access to God as well as himself?

Then, and explanatory of the first commandment, we read: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth" —i. e., for to worship them. Exod. 20:4. Now if so to do is idolatry, is it any the less idolatrous to pray to and ascribe divine honor to any creation of some man's brain, as is done in the religious exercises of the lodge? But all their assertions to the contrary notwithstanding, in every truth they have not God; yet worshiping some deity I defy any man to say whom or what they bow their heads to.

* * *

Found woefully wanting when put to the crucial test of the first table of the Law, how does the lodge measure up to the demands made upon us by the second?

In answer to this inquiry, it is to be readily admitted that, due mostly to a

*Enquiring of a member high up in both the Masonic and Odd-Fellow orders, and whom I knew to be an outspoken infidel, what God he professed to believe in when initated, he put his hand upon his breast, saying, "Self is my God!" And this is by no means an isolated case.

sense of right and duty still innate in the natural man, the lodge both teaches and insists upon filial obedience, purity of intercourse, citizen loyalty, honesty in dealing, kindly affections, mutual helpfulness, care for the fatherless, and upon many other civic virtues, such as make for a righteousness and usefulness in life. Estimated solely by its own moral code, its members, both individually and collectively do much good, such as is ordinarily accounted of as good, and in so far the community-at-large is profited by them.

But the praise of good works of the kind mentioned freely and gladly acforded them, this dare not blind us to the fact that, when our Savior declares the Law to be comprehended in the one word "Love", it is to godly love this high distinction is ascribed; in other words, only when sanctified, "love is the fulfilling of the Law." And moreover, because our sanctification is never wholly perfected in this life, our works, to be acceptable unto holy God as the fulfillment of His Law must be done and offered Him in the name of His Son, by whose merits all our shortcomings are covered. Put to this scriptural test, it plainly follows that the lodge, all appearances to the contrary notwithstanding, is in its last analysis not fruitful of good works; nor can it be, since, by its own election. Christ and His Gospel, the one and only source of a godly life, are precluded from its teachings. And thus again the dread sentence applies, "Weighed, and found wanting."

Thus found worse than wanting, would to God that we might here rest the case; but there stands against them a count more serious than any hitherto brought forward, and one which shows their condemnation to be just beyond all doubt.

(To be continued.)

Take my life and let it be
Consecrated, Lord, to thee;
Take my hands and let them move
At the impulse of thy love.
Take my love, my God, I pour
At thy feet its treasure store,
Take myself, and I will be
Ever, only, all for thee.

News of Our Work

At a recent meeting of the Board of Directors of the National Christian Association, I was asked to assist in getting out the November number of the CHRISTIAN CYNOSURE, in order to give Rev. W. I. Phillips an opportunity to go East on a trip in interest of the Association. We pray God's blessing upon him while on his mission for the Master and His Kingdom.

ITEMS FROM SECRETARY PHILLIPS.

The N. C. A. Directors at their last Board Meeting instructed Secretary Phillips to visit New York state in N. C. A. interests and it also secured Rev. A. H. Leaman as Editor for the CYNOSURE for November.

Rev. Mr Leaman is pastor of the Mennonite Church, where the Annual Meeting and Convention of the Association was held last June. He is also the Chairman of the N. C. A. Board of Directors. When one needs to get something done he gets a man whose hands are already full. That applies in this case; Brother Leaman is a busy man. His request that I write something for the November CYNOSURE is thus complied with.

I wish, however, to say a few words concerning my trip East. My first stop was in Otsego County, New York, one of the most beautiful landscapes in the United States—I came near saying in the world—but that would be going beyond my knowledge.

Schuylers Lake.

The testimony given at Schuylers Lake was without a special incident, but the work is not without effect. The Masons, I was told, have recently tried very hard to secure as a member an influential young farmer but without success. Let us hope that many men and women have been and will be saved as a result of the work instituted by the late Byron Tunnicliff. It is his benefaction that enables us to keep the standard raised in this county against the most subtle system of idolatry to be found in the United States.

The aged Mrs. George Turner continues her friendly interest in the N. C.

A. work and its agents. She wished especially to hear from Secretary Stoddard. A friend of the Cause living in the County was secured to oversee the work in this section in the future.

The first time that I did work in this county I stopped at noon at a farm house and when the door opened I was confronted by a large, florid faced man to whom I said, "Can I sell you a 'hoodwink' and a 'cable-tow'?" "No," he replied, "I've got all the hood-winks and cable-tows that I want." I said, "I was only joking, what I want is to purchase a dinner." He invited me in and I said to him, "I suppose you are a member of a Masonic Lodge near you." "Yes," he said, "but I do not attend. They are a set of thieves and scoundrels." Soon he said, "The principles of Masonry, sir, are all right if they were only lived up to and are calculated to make men honest." "Oh," I said, "I know what you refer to. It is this obligation in the Master Mason's Degree. 'Further, that I will not cheat, wrong or defraud a Master Mason's Lodge, nor a brother of this degree knowingly'." "Don't you see," I said, "that that obligation does not make men honest nor tend in that direction. You could cheat my eye-teeth out without breaking your obligation simply because I am not a Mason." His wife spoke up and said, "No, sir, it does not even make the Masons honest; my husband bought his groceries before going to the lodge, knowing that the stores would be closed before the lodge adjourned and he carried them up into the lodge. But when he went to get them at the close of the session he found that some Brother Mason had stolen them and he never got them back."

So far as I have evidence they have ceased stealing from their Brother Masons especially during lodge sessions. Doubtless that is an indirect effect of the N. C. A. work. The little tracts distributed from house to house are silent preachers but effective.

Charles G. Finney's Home.

Providentially I was delayed one night in Adams, New York, and was enabled to attend prayer-meeting and give my testimony in the same room where Charles G. Finney attended both before and after his conversion and wonderful spiritual experiences. A large portrait of Finney hangs on the wall of the room. "Finney's Autobiography" and "Revival Sermons" are in demand to-day as well as his book "Finney On Masonry." What a striking illustration is this of the saying that man's work does not cease with his life.

The number at the prayer-meeting was small. In the early morning I took occasion to put a good testimony in each house in harmony with that of the illustrious and godly Finney who here renounced Masonry as soon as he received Jesus Christ as Savior and Lord.

Before returning to Chicago I visited our friend, Mrs. Philomela T. Woodward, who has so faithfully continued the work and testimony of herself and husband since his home-going. I also had a restful Sabbath at the home of Mr. Ozias N. Barnes of Fayette, Ohio, who is delightfully situated and cared for in his own home by a good brother and sister of the Radical U. B. Church, whose names this moment cannot be recalled. I am very grateful to God for the fellowship with other good friends during the week of absence and especially for the season spent at the home of Mr. and Mrs. Charles L. Todd, of Hartwick Seminary, New York.

W. I. PHILLIPS.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

October 12th was an uplifting day in the Free Gospel Church at Corona, Long Island. The writer had freedom in the morning, preaching from the words "Consider Him!" The pastor preached a heart-searching sermon in the evening, the text being "Is thine heart right?" Those who consider only such things as may be found in the newspapers are very liable to commit suicide or join some lodge like the "Pink Goats." A careful, prayerful consideration of the divine always lifts and cheers.

The past month has been crowded with unusual blessings for me. I have been able to enter only part of the open doors for service, but find I was privileged to speak twenty-six times, and in most instances to large audiences. Over one hundred new subscriptions were se-

cured for the CYNOSURE. Collections aggregated $182.99 with more promised. None of the churches aiding our work contribute more kindly or so largely as the Christian Reformed. I do not write this to reflect on others giving kindly aid, but to give honor where it is due. I spoke to Wesleyan Methodist, Free Methodist, Lutheran, and other churches favorable to the N. C. A. cause, but the larger number of my addresses this trip were given in churches of the Christian Reformed faith.

While in Detroit, Michigan, I looked up Sister Lizzie Woods Roberson, whom I found earnestly contending for the faith in large meetings among the colored people. Detroit's colored population, as in many Northern cities, has been largely increased. Like many other Americans they grow restless and hunt for a place where they may have the most money and the greatest peace. If Detroit does not improve on the lodge line it will not be because many of the people have not heard the facts regarding them.

The greater part of my time in September was given to work in Grand Rapids, Michigan. I spoke eleven times while in that city, and probably declined as many invitations for lack of time. I found Calvin College opening with enlarged enrollment and a new President. As I was proceeding to the platform in company with President Hiemminga the students were applauding. I judged they were cheering their new President, but he turned to me and remarked, "It's for you they are applauding." It was an inspiring sight to see five hundred young ladies and gentlemen gathered to secure ammunition to be used against the lodges and other evil things which they must meet in life's conflict. In the same school I was given an hour in which I used my chart to turn the Masonic Lodge "inside out" before the theological class. They got at least a glimpse of the inwardness of the institution to which they must give attention if they practically proclaim the Gospel in their age. Space does not permit me to mention the kindly entertainment and enthusiastic meetings in the Christian Reformed churches welcoming my efforts. Their contributions have been reported to the N. C. A. headquarters and will be duly acknowledged. It is my hope to respond in the not distant future to the calls of some of the churches I could not visit on this trip.

By the use of an auto I was enabled to address four congregations during the Sabbath spent in Holland, Michigan, and thus have a hearing before some two thousand souls. A great day was that!

For a week night the attendance at my lecture given in the First Christian Reformed Church, Kalamazoo, Michigan, was good. The pastor thought more should have attended. He is accustomed to large congregations. My coming had been anticipated at Cleveland, Ohio, and every opportunity to give me the best possible had been secured. I had much pleasure in giving four addresses, the last being before a club of young men who asked several questions. The address given them was very informal, arguments they might need were presented. En route for Washington I visited a mission at Pittsburgh, Pennsylvania, where Brother Blues has charge. He was not so blue as his name might indicate. He insisted that your agent address those gathered, notwithstanding my declination on account of being tired. I really felt somewhat rested after my speech. On reaching Washington, D. C., I found that wife and all the household belongings had moved to East Falls Church, Virginia. Father's new desk, etc., had been put in order to welcome me to the new home. My stay could be but brief as I must hasten to appointments in Charles, County, Maryland. On Sabbath, October 4th, I worshipped in the Quaker Church at Hughsville, Maryland. The spirit moved me to speak of lodge folly. I found plenty to eat and good cheer among these friends.

Since coming to New York and vicinity I have been chiefly engaged in "lining up" meetings to be held. A "drop in" talk was given in connection with a prayer meeting at Englewood, New Jersey. Another in connection with the Star of Hope Rescue Mission at Paterson, New Jersey. The Star of Hope Mission has been fortunate in securing

a large building and has been neatly fitted for the great work it is destined to accomplish. Sinners will there be told that lodge sins must be forsaken as well as all other sins. The "Prodigals" that there return to father's house must not bring any of the pigs with them,—they must be left with the husks. To-morrow evening, October 14th, I speak, the Lord willing, in Passaic, New Jersey. The following evening in Brooklyn, New York. My plans include a trip to Boston, Massachusetts, and some New England work. Let us pray that God may raise up more workers in this needy vineyard. Paul Rader of the Moody Church, Chicago, is reported to be doing a great work here closing with a great Convention of the Christian and Missionary Alliance friends. By special invitation I have a pleasant home while in this section. Brother Chas. A. Lagville was a great Mason and was fast becoming a great drunkard when he found the Lord and gave up his evil associations to follow Christ. I could but contrast his present delightful home with the one where I first found him. There would have been no fine auto to carry us to the Free Gospel Church had he continued with his old Masonic friends. God can make men out of "Elks" or "Moose" if they will only give Him a chance.

HOW A MINISTER GOT FOOLED.

Not very long ago I had the pleasure to hear one of the finest sermons ever preached, so far as my recollection goes. It was one of those gripping, eloquent masterpieces of practical wisdom, given in connection with the text, from which no one could escape.

The minister I refer to who preached the sermon in one of our modern Western cities, dwelt especially upon the fact that so many Christians nowadays *sell their Master for a few dollars, as Judas did.* He called upon everyone of his audience to sacrifice all for the glory which is to be revealed to those who deny themselves for Christ's sake. I was taken captive, once more, for divine service!

After the treat, in a spiritual sense, I shook hands with the pastor of this big congregation and said: "Of course, *you* don't belong to any secret society, do you?" The answer came frankly: "I am sorry to say, I do!" The next morning I called up the gentleman by 'phone and told him that I would like to see him, if he were not too busy, since I was afraid I might have hurt his feelings by putting that question to him inside of the Sanctuary. He answered: "Yes, and I want to see *you!*" So my way was clear.

I said: "And to what lodge do you belong, my brother?" "To the Elks," was his reply. I said: "How is it possible that a man of your convictions can stand to be yoked up with the Elks? If you were a Mason, the gravest of them all, I wouldn't be so surprised, but the Elks! I have so often watched them closely in my travels and in their carnavals and talk. Just think of it, the Elks!" As he knew that I had the right to lecture for the N. C. A. and that I was quite informed upon the secret empire, he gave me his confidence and his heart's trouble.

I then said: "And what did you see when you were initiated?" He said: "I'll tell you, brother, but you can't mention my name when you do talk about it as you know my position in this city." And I answered: "All right."

"You see," he want on, "I need much recreation in order not to break down under the heavy strain of my work. A brother minister of mine advised me to join the Elks, so that I might have free access to their fine gymnasium. After thinking the matter over for a long time, I went in. But think of that initiation! Why I just abhor the thought of going through all that stuff—not fit for the street fellows—and then I, a minister of the Gospel, to submit myself to all that. Why, I'll never go in that lodge room again!!"

"Fine," said I, "but, my brother, you must break with your Elk brethren. You know they are the most worldly set of fraternity men you can find. They are getting hundreds of members into their lodge in this city by saying, 'Rev. H—— joined us and he is one of the best ministers of the city and of the state, and

if anything were wrong with us he surely would not have joined us!'"

"Well," said he, "I have never looked at it in that way and I'll study the matter, read your tracts and the CYNOSURE, and I do solemnly promise you, if I get to see things about this lodge system as you do, I will break with them and tell them so."

Thousands of ministers of the Gospel are in the same fix. They were utterly disgusted at their initiation. And those first meetings with the brethren cut their souls to the inner parts of it. Their eyes are opened now! But they dare not resign their membership. They wear the emblem. They talk the silly talk when the fraternity man is "so nice" to them. They hear the Spirit gently saying: "Come out, man! Just one more step, I ask of thee!" But they fail to take this one step. They do as Washington did: join, keep out of the lodge room, abhor the oaths, the parties, the dances, the silly talk, but never say: "In the name of Jesus Christ, I break with you and separate myself from your Christless institution!"

And the Mason or Odd-Fellow or Elk or Woodman or Owl goes on to advertise the good professor or minister or elder who is also "a member in good standing of our lodge."

The minister got fooled, and, what is worse, now he is fooling others! O the awful inconsistency of our Christian leaders and spokesmen, to preach the Gospel in the church on Sunday and deny the essence of the same Gospel on Monday!

May the Lord be merciful in the day of judgment to these men who have fooled precious souls into perdition!

With Christian love and sympathy,

J. B. VAN DEN HOEK.

Volga, South Dakota.

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

I am still on the firing line for the Master. We had splendid meetings for ten days in Detroit, Michigan, and they surely stirred the Devil. One always finds that to be the case when you speak against the Lodge for it is the Devil's church. You can say anything you please against the Church of God and the Devil will smile with satisfaction and not say a word, but when you begin to tell about the secret work of the lodge he is ready to rise up in defence of it. Many white and colored people attended our meetings and when things we said did not please the worldly crowd we took the Word of God and made it plain to them.

On the twelfth of September we left Detroit for Norfolk, Virginia, to attend the State Holiness Meeting which was to begin on the 14th and last for ten days. While in Norfolk I lectured in the evenings and taught Bible classes in the afternoons. Many were saved from their sin.

The day after the State Meeting closed, Dr. Charles S. Morris made me welcome in his church. He could not be with us that evening and so turned the service over into my care. Dr. Morris found it necessary to go to the depot to see his son, Charles S., Jr., off to school. Mr. Morris, Jr., is liked and well spoken of by the good people of Norfolk. I noticed in the paper the next day that Dr. Morris' son is attending Wheaton College, of which Dr. Charles A. Blanchard is President. We need more young men and women to attend the Wheaton College, that they may learn what a great sin it is to be bound in the snares of secretism. I know whoever comes in touch with Dr. Blanchard or Wheaton College will be taught the dangers of the lodge evil. Dr. Charles Morris is now the President of the old Boydton Institute of Boydton, Virginia. Years ago this was a great school for southern white people but it is now a Bible Training School and the faculty is composed of white and colored teachers. I am sure the work will go forward under Dr. Morris' direction as he believes in a whole Gospel and is a graduate of the oldest Baptist seminary in New York state and was also at one time a missionary in Africa. The Church of God in Christ, of which I am a member, expect to give their undivided interest to this training school.

At Campstela, Virginia, I held meetings for eight days, teaching the women and children during the day, and in the evenings we had services for everybody. On Saturday night I distributed tracts and sold many copies of "Freemasonry at a Glance." While I was teaching the

Sunday School lesson the following day I noticed in the rear of the church a number of men looking at me in a kind of curious manner and to my surprise I learned they were Worshipful Masters from the various Masonic lodges in Norfolk and Campstela, Virginia. They had seen the books and tracts I had given out the night before and it stirred them so that they came to see if I had any more Masonic literature to sell. When they told me the books contained their secrets I said, "Don't you know you are in danger of having your throat cut from ear to ear when you admit those books contain the secrets of Masonry? When you were sworn in as a member of the Order you promised never to paint, or print, or carve, or let anyone know the secrets. Now if I report you to headquarters you are liable to get your heads smote off and your brains exposed to the scorching rays of the meridian sun." Then I opened my Bible and went after those Masons with the Word of God until they became so uncomfortable they got up and left the meeting. After they had left another man came in to the service and asked if he might speak to me and upon talking to him I learned he was looking for a Masonic ritual. I told him my supply of books was exhausted and that I had no more on hand, but if he would give me his name and address I should gladly see that his order was taken care of. He said, "Oh, no lady, I just thought you had some books on hand." Then I said to him, "You Masons ought to be more careful and not give away your secrets like you have been doing to-day. You are all under a death penalty." He said, "I did not say your books have the secrets of Masonry. I just wanted to see one of them." This man was a preacher and Worshipful Master of a Masonic lodge and there he was with a big cigar in his mouth trying to defend the Devil and his works. If he was a true follower of Christ he would have been in his church teaching the people to repent their sins and serve God. When I finished talking to him he was so dumbfounded to learn I knew the secrets of Masonry that I could not help but smile to think that such educated men as he and the others who had been to the church in the morning, were so full of the Devil's dope that they were foolish. (Ezekiel 12:3.) Truly they are foolish when they try to keep a secret and then come before a whole church full of people and admit to the charges made. They don't know how to protect the Devil's tricks after all.

At the Sunday evening service people came in swarms. Some of the lodge people came in to the meeting while others stood outside and grumbled so loud I could hear them. I told them that their God of secrecy was causing all the riots between the people and that their God says "bind yourselves together for protection" when the true and living God says, "Pray for all men that we might lead a quiet and peaceable life in all godliness and honesty" (2 Tim. 2:2) but the people will not do what God says. If all the preachers in the land would get busy and preach the Gospel of the Lord Jesus Christ and Him crucified, conditions would change for the better. When I was ready to leave Campstela that evening, some came to me and put money into my hand and said, "We have never heard the Bible taught as you have been teaching it. Everything was told so plainly until we were bound to understand. We wish you could stay longer with us." Oh, Christian, just think of all the intelligent and learned people we have among us and yet there are only a few that have a full knowledge of God and know how to obey His Word. Think of the people, white and colored, who are fighting and yet a majority of them belong to a church. There must be something wrong with their pastor or else these people have not given themselves up entirely to God. If they were holy people then this bloodshed would stop. God help that the women, colored and white, will keep out of these riots and instead pray, "for the eyes of the Lord are over the righteous and his ears are open unto their prayers but his face is against them that do evil." (1 Peter 3:12.)

Yours for Him who said, "Men ought always to pray" (Luke 18:1).

LIZZIE W. ROBERSON.

No one ever wanders where a promise of God's Word does not follow him.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

New Orleans has been almost entirely under secret lodge influence the past month. The Elks had their rampage and galla day for almost a week; the Shriners had their outing for several days; the Catholic Knights, the Knights of Pythias, the Masons, and the Odd-Fellows, all have had funeral parades. The Knights and Daughters of Love of America held their Grand Annual Session at St Mark's Baptist Church of this city. Beautiful and costly uniforms, plumed hats, caps and helmets, adorned the paraders with bands of music as inducements to get the people to join these secret fraternities, and night balls and revelries marked the closing of nearly all of these parades.

There are efforts on foot in New Orleans to unionize every branch of labor. There are even whispers of swearing all ministers into a ministerial union, as a claim for the advancement and betterment of the ministry.

It seems as though lawlessness and mob violence are fastening their grips upon America to such an extent until neither life nor property are safe. The lynching of a Negro in Omaha, the attempt to lynch the Mayor of that city; the lynching of three Negroes in Montgomery, Alabama; and the unionizing of the police force in several northern and southern cities, all spell drifting toward barbarity and the forsaking of the Lord of Hosts. There are vicious bad and lawless Negroes as well as lawless whites but is not the law's strong arm sufficient to punish all violators? Crime begets crime and mob violence will never check crime of any kind but only make it worse and arouse the sullen and animal nature of the persecuted to a higher degree. As long as Governors, Senators, Congressmen, Legislators, Judges, Jurors, Policemen and other sworn servants of the people, who enforce and maintain law, are secretly sworn under diabolical penalties to protect their secret lodge comrade, just so long will lawlessness of every kind flourish. The church has almost lost its power and influence for spiritual good as a result of binding itself to worldly institutions for financial and social considerations.

Thank God I am yet standing firm on the rock of His Word and preaching a saving gospel free from sin. The little Central Baptist Church, of which I am pastor, is still moving upward, though we have been forced to temporarily suspend building on account of funds. We have had some very flattering inducements from the lodge element lately provided we would compromise the truth, but we have vowed unto the Lord to obey His Word, and we are sure He will help us. I earnestly ask the prayers of God's faithful in our behalf. God bless the National Christian Association, its workers, and CYNOSURE readers.

WORD FROM NEW YORK.

We read with great interest the letters of Brother Stoddard in the CYNOSURE and often wish we could attend the meetings he writes about, for they must be very interesting and helpful.

About a month ago a brother belonging to our church left the Masonic lodge to which he belonged and later having heard that a Salvation Army Captain was proposed for membership in this lodge, he sent him a copy of the CYNOSURE containing Brother Herman Newmark's testimony. When this Salvation Army Captain read the contents of that CYNOSURE he withdrew his proposition and would not join the Masons. Praise the Lord!

You sow the seed and surely some falls on good ground. There is great consolation to know that you are directed and led of the Lord and you will surely hear him say to you, "Well done thou good and faithful servant." A great many whom you know and also many whom you do not know will take you by the hand and thank you for steering them clear of the traps and snares which Satan had put in their pathway.

BROTHER AND SISTER LAGVILLE.

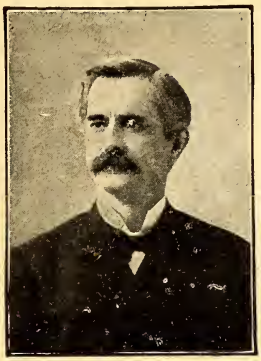
Liberty of conscience cannot mean liberty to do what I like. * * * It is from my likings that I must be emancipated if I would be a freeman.—*F. D. Maurice.*

TESTIMONIES OF PASTORS

REV. A. C. DIXON, D. D.

Pastor Ruggles Street Baptist Church, Boston

The society that displaces and opposes the church of Jesus Christ is not to be commended. A gentleman sometime ago asked me to preach a sermon under the auspices of a secret society which he represented. I learned from him that twenty-five years ago he was a member of a Christian church, but now he had nothing but criticism for the church. He insisted that secret societies, were doing the work of the church and doing it better. * * *



DR. A. C. DIXON

The society that places itself before the church is an evil. I have known church members who, when there was a conflict between the lodge and the church, always went to the lodge. This sort of thing is honeycombing the church of Jesus.

The society that sends men to heaven, just because they are members of it, regardless of character, is a power for evil in this world.

A society that claims to be a philanthropic institution, when it receives more from dues than it expends on charity, deceives the public.

A society that has coarse and brutal methods of initiation should not be encouraged. More than one man has been killed while being initiated into a secret order.

The society, secret or public, which expels Jesus Christ, no Christian can afford to join. In some secret orders, Christ is excluded from certain degrees in order that Jews and infidels may become members.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5:1.

REV. W. S. JACOBY

Pastor's Assistant of Chicago Avenue (Moody) Church

REV. W. S. JACOBY

I suppose I ought to know something about Masonry, as I have taken many degrees in it and have been an officer of my lodge at Guthrie Center, Iowa.

After my conversion to Christ the lodge lost its charm to me, and many lodge scenes seemed a mockery. So long as a man is in the broad road that leads to death, it may be the lodge is just as good a place as any, but I pity the poor, starved child of God who seeks comfort and strength from a society so largely of the Godless.

A PERPETUAL MONUMENT

To

Byron Tunnicliff of Schuyler's Lake, New York

The late Byron Tunnicliff gave to the National Christian Association, Inc., Chicago, the means to enable it to place a printed testimony periodically in the homes of his village and in the homes in the country near it. This has been faithfully done. Every two years at least the people of his community are led to remember their old neighbor, Byron Tunnicliff. Isn't this better than to be forgotten, except as one's neighbors visit the cemetery?

What do you think of such a memorial to your memory?

Secretary Phillips refers to this Tunnicliff Monument in his letter in this number of the **Cynosure.**

WOODMEN OF THE WORLD

By BENJAMIN M. HOLT

The author, Mr. B. M. Holt, was for many years a lodge member. He resigned his lodge-connection in all due form on account of scruples of conscience; he was not dropped on account of delinquency, but voluntarily resigned and received his regular "letter of dimission."

The present treatise, which concerns itself with the Woodmen of the World in particular, shows almost exclusively from quotations of prominent Woodmen, official publications, supply houses, and others, what the Woodmen teach and do, and points out wherein their teachings and practises disagree with Christian principles. The little booklet is sure to be of inestimable value in the hands of pastors and others that have occasion to warn a Christian brother against joining a lodge, and should be available also in persuading those who have already taken this step, to leave the lodge.

The little paper-covered book comprises 72 pages, size 5x7½. It contains four illustrations of secret society paraphernalia. The list price is 25 cents, postpaid.

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CHRISTIAN CYNOSURE

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WHEN CHRIST IS BORN

The silent skies are full of speech
For who hath ears to hear,
The winds are whispering each to each,
The moon is calling to the beach,
And stars their sacred wisdom teach
Of Faith, and Love, and Fear.

But once the sky the silence broke
And song o'erflowed the earth;
The midnight air with glory shook,
And angels mortal language spoke,
When God our human nature took,
In Christ the Savior's birth.

And Christmas once is Christmas still;
The gates thru which He came,
And forests wild and murmuring rill,
And fruitful field and breezy hill
And all that else the wide world fill
Are vocal with His name.

Shall we not listen while they sing
This latest Christmas morn,
And music hear in everything,
And faithful lives in tribute bring
To the great song which greets the King,
Who comes when Christ is born?

—*Phillips Brooks.*

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CONTENTS

When Christ Is Born, poem.....Cover
No Time to Pray, poem.....227
This Is My Task, poem.....227
Perils to Democracy, by Rev. A. Augspurger 227
Light 229
Two Nights in a Lodge Room, by Rev. M. L. Haney 230
True Worship, by Rev. A. H. Leaman....231
A Pastor's Experience with Lodge Members in Church, by Rev. Allen Crabtree.232
An Interesting Experience, by J. H. Hoekstra 233
Should Christians Belong to the Lodge?—*Wesleyan Methodist* 234
The "Private Soldiers and Sailors Legion" by Rev. P. Hoekenga.....235
The Prince of Wales.....236
The Secret Ritual of the A. F. of L.—*The Fortnightly Review*.....237
The Essence of Americanism—*The Christian Statesman* 237
The Senate Steel Strike Inquiry, by Wm. I. Phillips 238
Collective Bargaining 238
Is the Right to Strike an Unlimited Right?—*Chicago Tribune* 239
Mr. Murphy, the Union, and His Porch...239
Injuries from Initiation.....240
Rebellion in W. of W. Camp.....241
The Tunicliff Memorial.....241
Memoriam: Mrs. C. G. Fait; Mrs. Laura L. Foster 241
The Lodge, Weighed and Found Wanting (concluded) 241
A Word with the Fathers, by Martin G. Brumbaugh 243
Wheaton Bible Conference.....243
Items of Interest from Friends.....244
Testimonies of Seceders.....246
Views on Many Topics.....247
Matthew 18:19 for Watch Night, 1919....248
News of Our Work:
Holiday Offering 249
Important Notice 249
Comforting Words to Seceders.....249
Field Notes, by Secretary W. I. Phillips.250
Eastern Secretary's Report, Rev. W. B. Stoddard 250
Work in Nebraska, by Rev. O. F. Engelbrecht 251
"Lizzie Wood's Letter," by Mrs. L. W. Roberson 252
Southern Agent's Report, by Rev. F. J. Davidson 254
Contributions 254
Testimonies of Statesmen.....255

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Pres. C. A. Blanchard, Wheaton, Ill.

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

NO TIME TO PRAY.

"No time to pray!"
Oh, who is so fraught with earthly care
As not to give to humble prayer
Some part of day?

"No time to pray!"
'Mid each day's dangers, what retreat
More needful than the mercy seat?
Who need not pray?

"No time to pray!"
Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more drear
Than that our God His face should hide
And say, through all life's swelling tide,
"No time to hear!"

—Selected.

THIS IS MY TASK.

"To love some one more dearly every day;
To help some wandering child to find the way;
To ponder on some noble thought and pray,
And smile when evening falls;
To follow truth as blind men long for light;
To do my best from dawn of day till night;
To keep my heart fit for His holy sight,
And answer when He calls—
This is my task."

Tomorrow you have no business with. You steal if you touch tomorrow. It is God's. Every day has in it enough to keep any man occupied without concerning himself with the things beyond.—Henry Ward Beecher.

PERILS TO DEMOCRACY.

A. AUGSPURGER, PASTOR MENNONITE CHURCH, SAYBROOK, ILL.

Society has for ages been passing through the great struggle of freeing itself from the domination, tyranny and despotism of selfishness, incorporated at times in a single individual, and at other times in groups of individuals. But past ages and struggles have failed entirely to solve the problem, and so the struggle continues. Every form of individual and corporate invention and intervention from the earliest experience of humanity down to the present age have given but temporary relief, and in the end only bitter disappointment.

Just now we are placing great confidence in that form which we are pleased to call Democracy, as a remedy for all of our present social and political problems. We have just emerged from a great struggle, and at tremendous cost, in the attempt to make democracy safe for the world, and apparently democracy has won. But now after this great victory, from whence shall rise the power to make democracy safe for the world? for an unsanctified popular will may become as tyrannical as that of an unsanctified autocrat.

One of the underlying principles of a democracy is unity of purpose and action. "E Pluribus Unum." In order to make this "E Pluribus Unum" secure, it must be based on the highest ideals of justice, righteousness and equality. The early founders of our democracy had no other thought or purpose in mind when they laid its foundation, but that the principles underlying it would preserve this unit intact for all time to come. But has it? In the early history of our democracy, when the population was not so dense, and just after the colonies had emerged

from the terrible struggle, there naturally was born a unit which could not easily be broken. But since then things have greatly changed. Emigration speedily increased; social, political, religious and educational conditions have undergone great changes, not always for the better, until it has become quite evident that some disintegral and dangerous forces are at work which if not checked or remedied, will invite great disaster. This may not be admitted, and is even being denied by some of our ablest statesmen, but a mere denial of facts does in no way alter them, or disprove them, and it is well for us to observe what some of these are, not so much for the sake of exploiting them, but that a remedy might be sought. Neither should it be considered pessimism to point out the symptoms of a fatal malady, but rather an act to be received with gratitude and hopefulness.

These disintegrating forces are numerous and it is the purpose of the writer not to go into detail, but to point out only what appeal to him as the major and most dangerous ones. First among the two which the writer has in mind is

The Class Spirit.

I do not now have in mind the rigid caste spirit of the orient; yet there are few thoughtful people who will deny that the class spirit is becoming more and more evident as time passes, and growing daily in its boldness of open opposition to the present accepted forms and standards of the political and social order.

This class spirit has been very greatly intensified by the breaking up of society into innumerable social, political and fraternal associations and organizations, vying one with another in their lust for power. Just now we are in the throes of an upheaval between two of these (unions and operators) distinguished classes, and which, we trust, will come to an amicable settlement. But this may be just the beginning of sorrows, and just the first outbreak of the dread malady which is at present underlying our whole social and political fabric, and which tendency, if not checked, will certainly invite disaster. Great statesmen may deny these facts, as suggested before. They may deny this class spirit, but that it exists is quite evident, and any mere denial does not change them. Therefore, one of the most alarming and distintegrating forces of our democracy is this class spirit merging into class hatred.

A democracy will never be safe with its citizenship broken up into innumerable societies and fraternities, and whose educational influences are often conflicting. It does not take a prophet to foresee what the ultimate result and consequence of such divisions if insisted upon must come to. These innumerable divisions of society are perils in themselves sufficient to destroy democracy and turn it into anarchy. But this peril does not exist alone, and, as usual, has a twin, and this twin is found in

A Compromising Church.

The church is the only hope of democracy and of the world. The church is the only hope of a real "E Pluribus Unum." The church is the sanctifier of society; the only sanctifier of democracy; the only power that will make democracy safe for the world. Not so much by participating in world matters, but rather by attending strictly to her God-given mission—that of saving the individual "Ye are the salt of the earth; and if the salt has lost its saltness, whereby shall it be salted? It is henceforth good for nothing but to be cast out and trodden under foot of men."

The church has one Lord, one Master, and she bows to no other, and serves no other; serves best her own interest as well as that of others, and of the kingdom of God, by serving strictly, implicitly and without reserve, her own master.

The church, the beloved bride of Christ, we are sorry to acknowledge, has failed in some measure here. Yes, in a very large measure. We are sorry to say it, and it must be said to her sorrow, that like Samson, the strong man, she has been enticed to flirt with the Delilahs of the heathen, until she has been shorn of her power and made a mockery.

The church has no power, no sanctifying power, only as she remains pure and separate from the world and worldly association. The old adage still holds good, "So long as the ship is on the ocean, all is well. But woe when the ocean gets into the ship. Then all is lost." The church is still the best thing that God has in this old world, and to her he is giving his greatest attention. But she has let

down the high standards and ideals of her master, by courting the favors of ungodly association until she has not only lost her Saviour, but has greatly endangered her very existence. She is rich, clothed in purple and fine linen, and is wanting in nothing; and not aware that she has become the foot-ball of her ungodly companions.

Abraham and Lot could no longer remain in such close proximity while entertaining such vastly opposing spirits, without greatly endangering each other's families; so Abraham suggested a separation. We are all very familiar with the future history of these two families, and which are so suggestive of the apostasy from the true faith, that the application to the present spiritual condition of the church is not difficult.

Will a democracy with the unsanctifying influences of innumerable Godless and Christless associations save us from the perils of bolshevism, socialism and anarchy? The answer is quite evident. We have but one source to look to, and in which to anchor our hope—the Church. But when the church itself has become corrupted through its association and affiliation with ungodly and Christless associations, institutions and organizations, it certainly does not lessen the peril of these, but greatly intensifies it.

I said in the beginning that it was my purpose to point out only in a general way what I considered the twin evils that are threatening our democracy and I feel that I have done that. They not only imperil our democracy, but the very power which sanctifies it. "Crucify Him—and they cried all the more, crucify Him"; and this was the ultimate consequence of an unsanctified popular will and that of an apostasized ecclesiasticism. If an unsanctified popular will, and that of an postasized ecclesiasticism prefers to be under the dominion of a robber (Satan) rather than that of the king of kings, then they may have their chioce; but what will the consequences be?

Is it not high time that we wake out of our sleep? Are we as a democracy, and as Christians, so soundly asleep under the dainty soothing hand of the Delilahs of ungodly association, that nothing will awaken us but the crying judgments of an offended God? Personally I have little hope of the church, for apparently she hath trodden the way of Delilah just a trifle too long. She may presently awake—and thank God she is awakening—and at the last make a most desperate effort to free herself, and perhaps democracy; but alas! only to find her power gone, and herself hopelessly at the mercy of her enemies into whose hands she has been betrayed, and that without relief, until reinforced by power from on high, at the return of her Lord and King. Let use who love Him therefore not despair, but unceasingly keep looking up; for our hope is in the upward look.

LIGHT.

If one is walking in darkness the thing most needed is light. It reveals the path and makes the way plain. It shows where the dangers lie; where accidents are to be avoided; where enemies lurk. It makes plain the world around. There are no dark, dangerous places to fear. No enemies can lie in covert. It is "light" that uncovers the world. It is light that makes plain the heavens. It is light that fills the room and enables us to do our duty. It is light that enables the engineer to take his train over mountain and plain. It is light that shows the miner the way into underground caverns and digs out riches to keep the wheels of the world in motion. The pilot turns his searchlight on the water and the river becomes a luminous highway for his groaning packet. He swings his vessel around the rocks and promontories and enables his passengers to sleep in safety. Light is God's great gift to the world. It brings cheer and hopefulness and prosperity to home and field and mine and mill. And the world is never without it. He made the sun rule the day, the moon and stars to rule the night. The sick man longs for the returning light. The man in health waits for God's sunshine to renew his labors. There is a balmier breath on hill and dale when the morning comes. There is a new song in the woodlands. The brook sings more rhythmically. The boys and girls go cheerfully to school or to play. Light, light! "Let there be light." "Jehovah is my light and my salvation; whom shall I fear?" *United Presbyterian, September,* 1919.

TWO NIGHTS IN A LODGE ROOM.

REV. M. L. HANEY.

(From "The Story of My Life.")

[The following article has been issued in tract form but is now out of print. Rev. Mr. Haney is a minister of the Methodist Episcopal church and having had many requests for his testimony on the lodge we herewith print it. Editor.]

In the first part of the conference year (1849) two good men came to me urging me to join a secret order to which they belonged. One of these was a local preacher much older than myself, and I had much confidence in him. The other was an experienced class leader, and both joined in saying they had a large number of young men in their lodge, and with my zeal for soul-saving, if I would join, I would get the whole lot saved. I knew but little on the subject and the bait these good men put on the hook enchanted me. I said, "You can take my name," and in due time I was accepted and the night of my initiation came. I saw nothing bad in the initiation, and some good things were said.

I had been accustomed to special prayer and getting counsel from God on every important movement, but in this I took the counsel of the brethren. The Holy Spirit gave me no rebuke, and seeing I was depending on my own head, He gave me time to learn by experience.

The Second Night.

Next lodge night came round, and I, as a new convert, was on hand. I got my little apron, and sat down to take in the excellencies of my new brotherhood. I had not been seated long when the Holy Spirit suggested that I look around and see my brethren. I slowly and thoughtfully scanned the whole circle; and to my surprise, there were the most profane men in the city—drunkards, and vile characters—mixed up with a few good men. Having made the survey, and considered the heart relations into which I was brought with these characters, the Holy Spirit, as by pen of fire, wrote these words upon my heart: "Come out from among them, and BE YE SEPARATE, saith the Lord."

I tarried not to confer with flesh and blood, but obeyed the heavenly vision, and at the earliest opening let those dear souls know that I could not stay with them and go with God; took off my little apron, and have never seen it since.

Nineteen Out of Twenty Fallen Ministers.

That little experience has led me through all these years to a close observation as to the whole subject of secret orders, or oath-bound societies. I have known many good men who have gone with them, but not one spiritual man who has not sustained serious loss by remaining. I have known many ministers whose path was a shining light before they entered, but in no case have I failed to see that light grow dim in proportion as the interest in the lodge increased. I have known many ministers to fall disgracefully, and on inquiry, I think nineteen out of twenty were first in the lodge.

The General Spiritual Effect.

I have known many of the Lord's saints, who were in the lodge, brought into the experience of holiness; but have not known one who retained it, and remained in lodge fellowship. I have met thousands of boys and men who had a profound interest in the church, reading the Scriptures, the prayer-meeting and class-meeting, and all the means of grace; but have not noticed one where such interest did not wane in proportion as his heart became interwoven with the lodge.

I have seen the church prayer-meeting nearly desolate in every part of the country, because many of its members had their hearts divided with the lodge. I have demonstrated, in thirty years of evangelism, that it is well nigh impossible to have a wide, deep, thorough revival of religion in any community, town, or city which has been honeycombed with the influences of the lodge. In my seventy-ninth year, and before I depart to God, I felt I must leave the above testimony.

All Not Equally Dangerous.

A secret assembly is not necessarily wrong, as there are cases where such are necessary. All so-called secret orders are not equally dangerous. There are a few temperance organizations which have their signs and passwords. I have been in them, but had to come out of them, and question seriously whether the cause would not be further advanced if they had not existed. There are secret

societies for mutual financial benefit, which make no pretensions to heathen mysteries, which are far less dangerous than orders with such pretensions, and that substitute obedience to the rule of the order for the real worship of God.

I OBJECT TO THE LODGE:

1. Because it is a great waste of time and money.

2. It exacts heart affiliation with wicked men, destructive of spirituality, and forbidden in the Word of God.

3. It is a painful menace to the rights of men. It never has been true, in either church or state, where judge and jury are lodge men, that the lodge man and the anti-lodge man stand on equal footing.

4. It is an open door to the shielding of wrongdoers.

5. It is a painful barrier in the way of men being saved by the gospel.

6. In a practical sense, with many ten thousands, it becomes a Christless religion. How many say, when asked to seek God: "Well, I don't know about this: I belong to a good society now, and if I live up to its rules I will get through all right!" What active worker for Christ has not met that answer right and left?

A Christian Lodge Impossible.

There is no such a thing as a Christian lodge. The ruling spirit of such orders is always worldly. Its spirit is of the world. No man has to be a Christian to be a member. Its overwhelming majorities are unconverted. This being the case, every awakened sinner in the lodge, to become a Christian, has to stem the downward tides of his own nature, and the whole world-force of the lodge.

Hence, but few people who are thoroughly in lodge fellowship are found at the altar of prayer. In the white light of the judgment day it may be seen that no agency has hindered the salvation of so many souls as the lodge power of America.

Is It a Help or a Hindrance to Salvation?

There is a mixture of truth with all systems of error, and some good interwoven with the evil. There are splendid things in the system of religion called Unitarianism, which make it the most dangerous system of infidelity. If it were not for the sweetness thus mixed with the poison it could not exist.

Error unmixed cannot long survive; hence the policy of the enemy in all ages has been to intersperse good with evil, to give the evil a place. When a Congressman attempts to force a wrong measure into National law, he is sure to connect it with some other measure that is right; and if it is grossly wrong, he will identify it with something that is indispensable. Strychnine can be made very enchanting to a child, with a thorough mixture of sugar. If no truth had been mixed with the errors of Mohammed, they would have died in fifty years.

It is no proof whatever that any system is right because there is some good in it. If it can be shown that wherever the Lodge System is entrenched it is always exceedingly difficult to get people saved from sin; then, *if salvation is right,* THAT SYSTEM IS WRONG. But that is known to be so, by every minister of God whose life is solely devoted to the salvation of men. I have not the slightest doubt that had I remained with the lodge, it would have ruined my ministry; and I think I would have lost my soul.

TRUE WORSHIP.

Man is so constituted that he must and will worship something. Hence he is not opposed to religion, but it must be a religion suited to his own proud and corrupt nature. Of man's religion, man himself is the center. His ground for hope is what he has done, is doing, or expects to do. In God's religion, Christ is the center, and it is what He has done, and is doing, that forms the ground of the only hope which will be recognized by God as genuine.

My lodge friends tell me there are many ways of being saved, "If I am only sincere, God will accept me." Another says, "If I only live up to my lodge obligations and perform the same, God will expect no more." While another says, "It matters not what a man believes, if only his conduct be right."

The religion of the lodge is such as to give hope to its members, that is—that there is good in human nature, and by obligations and good works it can be cultivated and developed to such a state

that God will recognize the same and exchange it some day for a new nature such as is promised to saints after the resurrection. Jesus has set his face like a flint against this theory. He taught that it was not through self-reform, nor the mending and cultivating of the old heart, nor through good works without faith, but that an entirely new nature was required. You may cultivate a weed ever so much, but you cannot cultivate it into a beautiful flower; you may polish brass ever so long, but you cannot polish it into gold; and you may chisel a rough block of marble into the perfect likeness of a human body, but you cannot put life into it.

In like manner a man may be able to take the degrees of Masonry, he may know the lodge ritual perfectly, he may be among those in the highest circles of society and he may be educated, but without Christ and salvation he is eternally lost and is being deceived. You may put upon his lips the phraseology of religion and fill his head with lodge prayers, but should he be suddenly called into the presence of his Maker, he would recoil with horror as he hears, "Depart from me."

The Church of Jesus Christ must learn that men are not saved in this fashion—the lodge way—but alone through Jesus Christ. The moment a soul believes in Jesus it springs into a new life—the life of God.

Dr. Bonar has often related the experience of a man who by the most persevering efforts had tried to make himself better. He doubled the amount of his devotions, he set up new ideas of right, he engaged in the performance of many good words, saying "Surely God will give me peace now." But he learned his plans would not do and one day the thought came to him "Christ only will do." Instantly his whole soul was flooded with peace and joy and during the remainder of his life his motto and watchword was, "Christ will do."

False worship should always be spoken against with authority. I am glad for the CHRISTIAN CYNOSURE. It goes out on its mission each month with the prayers of the publishers that it may be of help to men, not only to show them the dangers of worship as taught by the lodge, but also to lead them into the true Christian worship.

A religion of assurance and not of doubt was that which the primitive church possessed. When persecution arose and scattered the Disciples abroad they could say, "We speak that we do know and testify that we have seen." When cast into gloomy dungeons, when dragged forth to bloody scaffolds, before the powers that be, it was not a poor, pitiful shivering doubting religion that showed itself in the victims, but a religion that was strong, sturdy, and of vigorous faith that made each say, "I know in whom I have believed."

The Church of Christ to be successful in the world must seek to get true worshipers, by preaching the truth and in helping men to come out from worldly organizations, such as lodges, etc. Let us hold the truth in righteousness and when the full light of eternity shall fall let it be said by the Master, "Well done, good and faithful servant, enter into the joys of thy Lord."

A. H. LEAMAN.

A PASTOR'S EXPERIENCE WITH LODGE MEMBERS IN CHURCHES.

BY ALLEN CRABTREE.

Upon request I am writing of a further experience of my own as a pastor having to do with lodge members in the churches where I have been called to preach the gospel of the grace of God. For more than nineteen years it has been my privilege in the Lord to preach the gospel and do pastoral work exclusively, after having had seven years' experience in mission and Sunday school work before being called to the ministry.

In the five localities where I have done pastoral work the problem of lodge members in the churches has been, without exception, the greatest of all problems with which I have been burdened before the Lord in daily prayer, because where I have found a man or a woman in a church who was a member of a lodge, that person has invariably proven to be a better lodge member than he or she is a church member. Then, too, it has been absolutely impossible to persuade the churches of which they are members to seriously consider the matter. Therefore,

the only solution to my problems in this connection has been to so personally practice the presence of God in my own life and ministry, by constant prayer and meditation in His word, that I have been able to maintain a heart-separation without assuming a mechanical, or a pharisaical attitude toward any of my lodge-loving friends. I have thus far waged a victorious warfare and I trust to the glory of our crucified, buried, risen, glorified, and soon-coming Lord, as many precious souls have been saved, and the faithful saints have been built up in the most holy faith, despite the unspiritual influence always, and often the positively evil influence of the lodge members in the churches which I have served, including my present pastorate, which is unquestionably being hindered in spiritual growth and activity, although much church work and activity increases, for no other special reason. Yet, I am happy to say, at the beginning of my third year in the present pastorate that there are faithful ones in the Lord who are proving more and more to have an operative faith, a laborious love, and a hope-filled patience in our Lord Jesus Christ and in the sight of God and our Father, who are waiting "until the day dawns and the shadows flee away."

Pleasures which block the road to heaven ought to be given up.—Spurgeon.

AN INTERESTING EXPERIENCE.

BY J. H. HOEKSTRA.

The thought that more than one-half of our Protestant churches are spiritually asleep calls to mind the parable of the ten virgins found in the thirteenth chapter of Matthew. The Church has been given warning to watch, and had it listened to the wise council of her Heavenly Father, sleep would not have overtaken her. The Catholic Church, however, is not asleep—she is wide-awake and with the secret societies is aspiring after the supreme rule of the universe. Both are fastly speeding to their goal. The one is using the other as a stepping stone. Today both are secretly organizing their strength, if it be possible, to cast down the other, and tomorrow perhaps they may combine their powers in order to become as one might —the only ruling power of the earth. But as said before, today they are enemies wickedly attempting to destroy each other. As an illustration let me use the following:

A few days ago the writer met an ambitious young man. He was pumped full of hatred towards the Catholic Church, and was made to see the alarming strength of this church. Consequently he was full of fire to go the limit in opposing this institution. His motto seemed to be "Counteraction." To counteract the Catholic Church, he said, it was absolutely necessary for him to unite with Masonry. Proudly he pointed to his coat lapel upon which glistened the emblem of the order—put there only a few hours before. "Masonry," he proclaimed, "is the only thing which can redeem the world." I then gave him a few pointers as to what Masonry really is and he hotly informed me that I knew nothing about the order. I then asked him if I might relate a little incident which took place recently and he consented.

A little time ago I happened to come in contact with a brilliant Chicago lawyer. This lawyer had inserted an ad. for a stenographer in one of the Chicago daily papers and my daughter, answering it, had received a reply asking her to call at his office. The following day she asked me to accompany her to this office, which of course I gladly did. After the lawyer had talked over the matter of employment with her he asked me if I could comprehend why he advertised for a Protestant girl. My answer was, he did not care to have the Catholic priest and the Pope enlightened as to his business. "That is just it," he said, "for the Catholic Church opposes the laws of the land and is always exalting itself above it." "You said well," I answered, "but do you know there is another force which accomplishes the same?" "Why, no," he answered; "I do not know of such." I then said, "You belong to the organization accused by me, for Masonry nullifies the moral laws of God and men respecting the wives and daughters of non-Masons, while they must refrain from touching the wives and daughters of brother Masons. Again, your secret oaths compel you to protect the worst

crook if he is a Mason—herein you also uproot the laws of God and of our great country, for you must defend and protect him."

Returning to the young man, I said, "This lawyer refrained from notifying me that I did not know anything about Masonry, nor did he tell me that I looked through Catholic eye-glasses as you maintain I do."

The young man said, "No matter what you say, I tell you Masonry is becoming strong and is today recruiting many members, even among the Hollanders, who are such strong anti-secretists." This unexpected statement then brought to my mind the parable of the ten virgins. Are even the wise sleeping, sleeping, sleeping? O Lord, hasten Thy coming and awaken Thy bride.

SHOULD CHRISTIANS BELONG TO THE LODGE?

The Rev. John Paul, D. D., professor of theologogy in Ashbury College, is among those who think not. He gives the following Scriptural reasons:

(1) In the average case it collides with the injunction to "be not unequally yoked together with unbelievers." (2) In some orders, and in some auxiliaries of all orders that I have information about, one would be violating that passage which says, "Have no fellowship with the unfruitful works of darkness." (3) The time necessary to be a successful and useful lodge man, from the standpoint of lodge ideals, cannot be given by a man who is wholly consecrated to Christ, and if I were going to be a lodge man I should want to be the head and not the tail. What applies to secret lodges applies to many clubs. It is not the mere secrecy of the thing that involves the objection, excepting where that secrecy is a cloak for perfidy or crime, or is safeguarded by oaths which are irreverent or potentially wicked. If there is potential wickedness in the oath taken, a man cannot take the oath without the condemnation of God unless he is too idiotic to perceive the potential wickedness of the oath, nor can he be saved from that condemnation except as he recants and repents.

—*Wesleyan Methodist,* Oct. 8, 1919.

A SUPREME COURT.

Some of our readers will remember the practical denial of the right of trial by jury by the Supreme Court of Nebraska in the case popularly known as the "Gandy-Bissell Case," in which the National Christian Association had an interest. One state in the Union stops its Supreme Court from remanding a case for retrial more than once if the jury trial decides the case twice the same; and another state has a similar law forbidding interference by the Supreme Court when three trials by jury result alike.

The right was so plainly on the side of the Bissell Estate in the case referred to above as the Gandy-Bissell case, that in the five different trials the jury gave its decision in favor of Bissell. The Supreme Court remanded the case for a new trial in every instance and in the latter times without giving any reason. The opinion of Mason as well as anti-Mason was that its action was dictated by fealty to obligations, which the Supreme Judges were under to the lodge.

At the present time the same court is with one exception composed of lodge members, who were elected to dispense justice for all the people, but are under special obligations to their lodge brethren. The majority are Masons, and under this obligation, "I furthermore promise and swear that I will answer and obey all due signs and summons sent me from a lodge of Master Masons or handed me by a brother of this degree, if within the length of my cabletow."

A Georgia Illustration.

In a letter dated October 31, 1919, from a minister in the state of Georgia, he quotes the following from one of his correspondents:

"Dear Brother ————. I have just had two gentlemen jump upon me because of your Masonic sermon Sunday afternoon. I know from what they said you must have cut them to the quick. But in our Superior Court, which is now in session, we have just witnessed the truth of much you said in your anti-Masonic discourse. A cold blooded murderer was turned practically loose. I heard it said the morning he went to trial that he would be set free because he was a Mason, because nearly all of the jurors

were Masons. They are trying another murderer today and many are prophesying the same results. Sometimes I think these secret oath-bound societies are the 'beast,' with the marks in hand and forehead, as spoken of in the book of Revelations. I enjoyed your sermon and am an eye witness to many of the facts you so boldly presented."

The Use of Primaries.

The Masons and Knights of Columbus are a small majority of the voters in any state. Both are alike in seeking political power, and are inimical to the rights of outsiders. Why do not the Lutherans of Nebraska, for example, as well as others, oppose the nomination of either of these classes? There is no real antagonism between the Mason and the Knights of Columbus. Those who are pinning their faith to the Masonic managed *Menace* are having dust thrown in their eyes and wasting their time and will never get anywhere. The Knights of Columbus are gaining in their hold upon public office and the Masons often lend a helping hand openly or covertly. Governor John H. Morehead of Nebraska, a thirty-second degree Mason, appointed Mr. Morrisy, an ardent Knight of Columbus, as Chief Justice of the Supreme Court. The Masonic pretense of fighting the Catholic Church politically is camouflage.

W. I. P.

THE "PRIVATE SOLDIERS AND SAILORS LEGION."

BY REV. P. HOEKENGA, RIPON, CALIF.

A number of young men of my church have served the country during the recent war, and some of them asked my opinion concerning the "Private Soldiers and Sailors Legion," which they were urged to join. So far as I could see from information sent to them, this Legion aimed mainly to protect and help the boys who return home, and I therefore did not discourage our boys from joining the Legion.

But after sending their request for membership and an initial fee to cover the running expenses they received other literature which shows up different than what at first the Legion appeared to be. The boys asked me *What is it?* and I asked also, *What is it?*

Judging from what I have just been reading, and will reproduce in part, I have come to the conclusion that this "Private Soldiers and Sailors Legion" is fast becoming a Secret Organization, a new Lodge. Let me show you, dear readers, that it has all the marks of an oath-bound, secret society, and that it is therefore necessary that every true Christian takes notice of this thing.

In the first place, the receipt for the initial fee savors of lodgism. It reads: "Received from.....Two Dollars, being the *Initiation Fee* in the Private Soldiers and Sailors Legion." It says that this receipt must be turned in when they receive membership cards. That does not look just right.

But then comes a paper which each prospective member must sign before he is accepted as a member, and if anything ever smelled of lodgism, this paper does. Here is an exact duplicate of it:

Obligation.
Private Soldiers and Sailors Legion.

I do solemnly swear on my sacred honor that I have been in the military or naval service of the United States of America, or am now in one of these services, that I have neither held a commission, nor do I now hold one in the Army, Navy or Marine Corps of the United States.

I will faithfully obey the laws, regulations and constitution of this Legion. I will pay all just and lawful demands, lawful assessments, and will do all in my power to advance the cause of the Legion.

I swear allegiance to the Constitution of the United States and the American Flag. I will honor and uphold its principles and defend its covenants with my life if necessary.

I shall forever keep inviolate the secret words, signs, and private transactions of this organization and will not reveal same to any one, unless he be a member in good standing. I will at all times conduct myself as a peaceful and respectable citizen and will do naught to bring discredit on or embarrassment to this Legion.

I will extend such aid and comfort as my circumstances and opportunities may justify and will defend to the best of my ability the good name of a member or any member of his family and will ren-

der such assistance at all times to comrades, and their dependent ones, as is within my power.

I do hereby and hereon proclaim this to be my voluntary obligation which I shall forever keep inviolate.

Date..... Member.....

Now, what is this if not a duplicate of an obligation such as one takes when he joins a lodge?

There are several objectionable features about this "obligation" of which I will mention some of the most plainly visible:

1. The word "obligation," which implies that the signer is *bound* to live up to all known and unknown requirements of the Legion.

2. The "swearing" that is required in the first and third paragraphs. There is no necessity of it, and this Legion is not a body which can lawfully require an oath of its members.

3. The exclusive character of the Legion. It excludes all commissioned officers. This is an element that looks too much like Russian to me.

4. The apparent fact that the Legion is placed above the State, and that its members are grouped into a privileged class to be "defended" and "assisted" at all times by the comrades.

5. The promise to "forever keep inviolate" what is mentioned in paragraphs four and six, a promise which a Christian cannot make without doing violence to his conscience and without doing contrary to what Scripture requires.

6. The almost unlimited demands which the Legion may make upon its members as indicated by paragraphs four and five. Paragraph five has in it also the germ of benefit insurance, and if one should object to this he would be breaking his obligation.

7. The plain fact that the Legion has (or will have when fully organized) *"secret words, signs and transactions."* Even as it stands there, it is unlawful for a Christian to obligate himself to "forever keep inviolate"; but much more serious becomes this matter when one considers that he does not even know what these secret words, etc., are, or are going to be.

Enough to show us, I think, that Christians should be on the lookout and help our boys to escape from this (what seems to me) snare of the secret domain.

THE PRINCE OF WALES.

The recent visit to this country of the heir to the British throne recalls the efforts made to popularize His Royal Highness in Great Britain last spring.

The question was then raised whether the effort was to make him so popular that he would sit more firmly on the throne for which he is some day intended or to prepare him for the first President of Britain.

Whatever the purpose no one has had so great press-agency attention in all Europe.

As soon as the armistice was signed the knowledge of the Prince's bravery on the field of battle was the press agents' theme. Then the papers told stories of his democracy among men in camp and barracks. They told of his joking and hearty handshake.

Then he *joined the Freemasons* like other politicians. They told of his going down into the slums and tenements of London, and incidents of shaking hands with the mothers and and holding their babies as good politicians do.

The Prince was next pictured with the British Prime Minister, David Lloyd George; both dressed alike and smoking the same brand of cigars.

It seems a pity that the Prince of Wales did not follow his father's example and so have been free to serve the whole people free from special obligations to a part. He may have thought that in these troublesome days it would be the part of wisdom to be within the secret chamber as a measure preventing hostile movements against the throne.

W. I. P.

Every man who comes into close and vital association with God is continually surprised at the bounty of heaven, at the tenderness of the divine fatherhood, at the largeness of the divine love; surprise follows surprise in ever-growing amazement because imagination is left behind and expression utterly fails when the goodness of God is contemplated.—Joseph Parker.

THE SECRET RITUAL OF THE A. F. OF L.

One of the main objections against the American Federation of Labor (cfr. *F. R.*, XXVI, 20, 311) has been its secret ritual. This, we learn from the New York *Evening Post,* was made public for the first time on Oct. 14, through insertion in the *Congressional Record* of the Federation's entire "Manual for Common Procedure."

The manual, which hitherto has been ordered "kept under lock and key in the meeting room and not to be exposed to the inspection of any person not a member in good standing," contains the "initiatory obligation" demanded of candidates for admission, and includes, among its stipulations the following promises:

"You also promise to bear true allegiance to the American Federation of Labor and never consent to subordinate its interests to those of any labor organization of which you may now or hereafter be a member?

"You also promise to keep inviolate the traditional principles of the American laborer—namely, to be respectful to every woman, considerate to the widow and orphan, the weak and defenseless, and never to discriminate against a fellow worker on account of creed, color or nationality; to defend freedom of thought, whether expressed by tongue or pen, with all the power at your command?

"You further agree to educate yourself and fellow workers in the history of the labor movement and to defend, to the best of your ability, the trades union principle, which guards its autonomy and which regards capital as the product of the past labor of all toilers of the human race, and that wages can never be regarded as the full equivalent for labor performed, and that it is the mission of the trade unions in the present and the future to protect the wage earners against oppression and to fully secure the toilers' disenthrallment from every species of injustice?

"You further solemnly promise on your word of honor that you will, whenever, wherever, possible, purchase only union-made goods, and that you will use your best endeavors to influence others to do the same, and never become faithless to your obligation?

"To all of this you pledge your honor to observe and keep as long as life remains or until you may be absolved from this obligation by the American Federation of Labor?"

Following the obligation of initiation, the manual describes the official salutations and contains the rituals to be observed in meeting. Describing the ritual, the manual says:

"To gain admission to the meeting room you must knock at the inside door. When the guardian opens the wicket you will give him the current password.

"This will admit you to the meeting room, when you will advance to the center of the hall, facing the president, whom you will salute with your right hand extended before you, parrellel with your shoulders, and palm of your hand upward. The president will recognize you by extending his hand, palm downward."

In closing the meeting, the members are admonished to "bear well in mind your obligations. Cherish the union, for it teaches you how to live; have faith in the union, and it will comfort you in need; have zeal for the union, for in its growth you will find happiness for yourselves and your fellow men."—*The Fortnightly Review,* November, 1919.

THE ESSENCE OF AMERICANISM.

In the rising ascendancy of industrialism one thing is sure. This must be maintained and obeyed alike by employer and employee. It is fundamental; no authority can exceed that of the government. This is no new issue, no new principle. The State, under God, is supreme. No Mr. Gompers can override the rule of the State. No Mr. Moderator, or Mr. Pope, or Mr. Gary, or Mr. Anybody, can represent or speak for an authority above that of the State. If any citizen feels that he has bound himself to do that, he is all wrong. Even, in a sense, it might be said, the authority of Almighty God is subordinate. If a citizen claims that God's authority forces him to go against that of the State, he is in fair way to make trouble for himself. If a workman is commanded by a union president to interfere with a fel-

low-citizen in doing lawful service, he can only say, "Uncle Sam I know and Mr. Employer I know and I will do what is my right, but who are you?"

This is the only truly American position for the rich man and the poor, for the employer and the laborer; for the native and the alien. If a man says, "I am a Mormon and my church says I must," we say "away with such a church." If a man says, "the officials of my union say I must," we say, "away with such a union." If a man says "I am a papist and the pope says I must," we say, "your pope says no such thing for no power under heaven dares defy or deny the U. S. A." That would be incipient treason, it would be potential anarchy. — *The Christian Statesman,* Nov. 1919.

THE SENATE STEEL STRIKE INQUIRY.

The Board of Investigation appointed by the U. S. Senate to inquire into the merits of the strike called by President Gompers' aids, Fitzpatrick and Foster, reported among other things the following:

The *cause* of the strike was the determination of the American Federation of Labor to unionize the steel industry. Wages were not a factor. The closed shop was the real object aimed at.

We do not know of anyone who opposes the voluntary organization of working-men and of their collective bargaining. Consider, however, the refreshing impudence of Gompers' American Federation of Labor, undertaking to *compel* a closed shop in the steel industry or in any other.

No consideration is given the eighty per cent in the steel industry who do not want the "closed shop." No consideration is given to the disturbed condition of the world, and that peace had not been declared by our own country, but on the other hand, a special request had been made by President Wilson not to call the strike until matters could be considered at the October 6th Conference—all were contemptuously ignored or refused.

The Senate Investigation reports that the main contention was the "closed shop."

After several years of effort, Mr. Gompers and his aids had enrolled from ten per cent to twenty per cent of the steel workers. As the investigation showed, not a few of these were Bolshevists and anarchists who stop at nothing—neither arson nor murder. We have greater hopes for our government since the steel strike defeat and also that of the coal strike. Let the laborers organize but let them insist on the democratic and American principle of the "open shop."

W. I. P.

COLLECTIVE BARGAINING.

The workers of a particular plant select representatives from among their own number, who meet with the managers of the plant and bargain as to wages, hours, etc. This principle is right and probably will not be disputed by anyone. This is the kind of collective bargaining that we are in favor of.

The Federation of Labor, as we understand, would make collective bargaining a division of its duties. Its Collective Bargaining Board would deal directly with employers on the conditions of employment of every kind of labor. It is the idea of one big union and its officers acting for workers in any and every trade or employment when any grievance arises and employers are to be met. This kind of collective bargaining would add greatly to the power of the labor unions, but in our judgment would be bad in the long run for the working men, for business and for the country.

The Open Shop.

An industrial institution employing men to labor on the basis of equal opportunity for employment whether union men or non-union men is the "open shop" principle. In the "open shop" an industry would exercise the right of employing men regardless of their union affiliations, or lack of such affiliation.

In a "closed shop" *membership in a certain workers' union* is a prerequisite for employment. In such a shop the union of workers is the first judge of the eligibility of an applicant for a job.

The writer believes that the "open shop" is the best for the men—is the best character builder—and best for the industry.

W. I. P.

IS THE RIGHT TO STRIKE AN UNLIMITED RIGHT?

Even so conservative a labor leader as Mr. Gompers seems to think it is. The leaders of the miners' unions declare they are deprived of their constitutional liberties because the government proposes to enjoin the coal strike. It has been intimated that if the railroad bill is passed with a clause prohibiting strikes, though arbitration is provided and imposed on both parties, a strike paralyzing the railroads and even perhaps a general strike will be the immediate form of protest.

Thus the American public is confronted not only with what it believes is a reckless abuse of the strike, as in the Boston police strike and the coal strike, but also the assertion that organized labor holds the right to strike to be without limitation.

No other right known to civilized man is without limitation. The right of free speech is limited, the right of assembly, the right to vote, the right to possess and to use property—even the right to live.

Only the right to strike, it seems, is not to be checked, limited, or circumscribed.

We do not think organized labor can afford to set up any such contention. We are sure the general public will not accept it. If it did there would be an end of our form of government and society.

If America stands for anything it is that all rights are limitable in the interest of the common welfare. Mr. Gompers says to limit the right to strike is to restore "involuntary servitude," but the remark is rhetoric, not common sense. If a man is a slave because his power to force his will upon others is limited, then we are all slaves and ought to be.

The coal strike is an abuse of the right to strike and clearly illustrates the need for the legal limitation of this right for the protection of the public. The strike has been abused of late to the general hurt, but in case of purely private, nonessential industry the correction of this must be left to ordinary forces in industry. In essential industries the abuse of the strike is a national menace and challenges the public's right of self-preservation. The government is compelled, therefore, and has done well to accept this challenge at once. The nation will support it to the conclusion. But government and nation both should not be content with defense against this particular abuse of the strike. It should lay down principles prohibiting the strike wherever it threatens the vital interest of society.

It is a grave mistake longer to shirk this issue of a free government. The strike in private industry has been essential to the progress of labor. But if it is to be used against society it must be curbed by society.—*Chicago Daily Tribune,* Nov. 3, 1919.

MR. MURPHY, THE UNION, AND HIS PORCH.

"May I not paint my own porch?" asked a Chicago citizen named Murphy a few days ago. "You may not," promptly replied the Painters' Union of the Windy City, and forthwith proceeded to levy a fine of fifty dollars on Murphy as a penalty for such painting as he already had done. Being true to the type indicated by his name, Murphy refused to pay the fine, and, according to the Chicago *Tribune,* "upon his refusal to pay this criminal demand he was slugged." The *Tribune's* attention was first called to the episode by the receipt of a letter from Murphy's daughter in which the circumstances were related. After publishing the letter in the department of the paper known as the "Voice of the People," the *Tribune* received a number of other letters from persons who expressed themselves in regard to the incident. These were also published in the "Voice of the People." We reproduce two of them herewith. The first, after registering the writer's objection to the interference of the union, relates another instance of such interference. The letter says:

"It seems we can neither paint our own porches nor mend our own plumbing without being threatened with violence, and in many instances receiving it from the trade unions with whom the officials do not care to stir up trouble when violence has been done to individuals. Who is this czar that can infringe upon our most sacred right, personal liberty, and regulate our affairs in our own home?

"Yesterday a janitor stopped a woman's maid who was washing the windows of her apartment, as he said that was the union

window washers' work, who came around once a week and charged 20 cents a window. There are fifteen windows in her apartment. She was timid and complied with his demand."

The second letter is written by a man who defends the action of the union, in these quite outspoken words:

"In the Voice of the People you begin to talk up Murphy as if he was a martyr the same as some other cases you butted in this town of Chicago to a union town and after union agents have raised wages up where they are who told you to but in and take a side with scabs that go to painting their own jobs instead of giving out the job to regular union men. Let any man mind his own jobs in his own trade and not try to hoggit all. The common people ant going to stand much longer for one man holding out against organized labor in defying its rules. All wealth is labor and nothing else when Murphy painted his own job he stole the laboring mans wealth. You say has a man got a right to paint his own house and the union says no and means it. Murphy didnt have no right to lay a brush on that job and if he did go to buy that shack he didnt have no right.

"Yours for unionism honest pay freedom Americanism 6 hours day and liberty."

INJURIES FROM INITIATION.

Prof. R. C. H. Lenski, editor of the "*Lutherische Kirchenzeitung,*" the organ of the Evangelical Lutheran Joint Synod of Ohio and other states, has for many years been interested in the work of our Association. He not only gave two evening talks to students of the Capitol University, but sent in to us the following item with comments which we believe will be interesting as well as enlightening as to the sublimity of the Masonic Degrees. Professor Lenski writes:

"Here's an item for the CYNOSURE. It appeared Friday, October 31st, in the *Columbus Dispatch.*

Prosecutor Hugo Schlesinger has instructed Coroner Heintz to investigate the death of James Stewart, 57 years old, negro, who fell while undergoing initiation into a lodge Thursday, receiving injuries which resulted in his death. His neck was broken, Dr. Ernest Scott and Coroner Heintz found in a post-mortem examination.

Stewart had been blindfolded and carried about on the shoulders of several members of a degree team, Detective Frank Mahoney learned upon investigation of the case. Stewart fell and was carried to the side of the hall.

Stewart was first of three initiated Wednesday night at the Godman Guild House, according to Rev. J. G. Orr, 461 Poplar avenue, pastor of the Macedonian Baptist church, 400 West Goodale street, and master of the lodge, St. John's Lodge, No. 6, A. F. & A. M.

Quite illuminating. Masonic niggers—is that what the letters mean at the end? And the Reverend "Master" of the Lodge! Beautiful combination! No more about the case in the Dispatch—of course, not. Don't expect.

From *The Herald,* dated October 10th, 1919, of Hagerstown, Maryland, we take the following. To us, it seems, a spanker would serve better as an "ouster" from the lodge than a machine to be used in cementing the bonds of brotherhood.

Edgar Hoover is suffering from a serious wound in his right hip as the result of an accident while he was being initiated into a local secret order on Monday night.

Hoover was the subject of the initiation exercises and, having been blindfolded, it is understood, one of the officers of the lodge wielded a paddle, in the back of which was a blank cartridge. When the paddle struck the subject being initiated, the cartridge was supposed to explode. In the case of Hoover, the person using the paddle is said to have turned the paddle over and instead of the padded side striking Hoover, the side in which the cartridge was inserted struck him, the explosion causing an ugly wound to be torn in Hoover's hip. He was hurried to his home and a physician called.

REBELLION IN W. OF W. CAMP.

The Omaha Bee of November 9th, contains an item on the "Woodmen of the World" of more than usual interest.

A suit was begun on November 8th against the Sovereign Camp, W. of W. The purpose of the suit is to enjoin the Woodmen of the World and its officers from putting into effect the new rate adopted by the Sovereign Camp. These rates are much higher than those now in force.

It is charged that old members, at their present attained age, cannot possibly pay the new rate; it is prohibitive. It is also charged that the rates sought to be put into effect are higher than those of old-line insurance companies, and that if the changes planned are carried into effect it will violate the Constitution of the Wood-

men of the World and the laws of Nebraska.

The suit has not been decided yet but it looks like another lesson to those who wish insurance in a company that would not freeze them out in their old age, and who can get along without a lodge tombstone, and an idolatrous burial service—it looks like a lesson to fight shy of secret insurance companies.

W. I. P.

THE TUNNICLIFF MEMORIAL.

It has been a universal custom among mankind to set up some monument or memorial to perpetuate the memory of important events or of distinguished persons. The statement of Secretary Phillips on the back cover of the November CYNOSURE is impressive and the memory of such a man ought to be kept before the rising generations who shall reside in and around Schuylers Lake.

Who has not been affected by looking upon some monument or memorial of a friend. In every age of the church history, God has been pleased by symbols that appeal to His children, to teach us important spiritual truths. Circumcision was established as a memorial of God's covenant. Twelve stones were set up like as so many pillars as memorial of God's cure for His people. So I feel a memorial of such as the one to which Secretary Phillips refers is worthy of our consideration. I feel the poet has well expressed the services of Byron Tunnicliff:

Not on the glory field of fame,
His noble deeds were done.
Not in the sound of earth's acclaim,
His fadeless crowns were won.
Not from the palaces of Kings,
Came the great souls whose life work flings
Luster o'er earth and time.

For truth with tireless zeal he sought,
In joyless paths he trod.
Heedless of praise or blame he wrought
And left the rest with God.
The lowest sphere was not disdained
Where love could soothe or save,
He went by fearless faith sustained
Nor knew his deeds were brave.

A. H. LEAMAN.

Such as are thy habitual thoughts, such will also be the character of thy mind; for the soul is dyed by the thoughts.—Marcus Aurelius.

MEMORIAM.

On October 22nd, Mrs. C. G. Fait, of Monango, North Dakota, for many years a faithful friend and co-worker of the National Christian Association, was called to her reward. She was a highly respected woman in her community; her death is to be greatly regretted. Ever since Mr. and Mrs. Fait first located in North Dakota, in 1883, she has been active in Sunday school work and other branches of Christian service. We extend our sympathy to Brother Fait and his family.

Word has reached us of the homegoing of Mrs. Laura Louiza Foster, the wife of Rev. James M. Foster, pastor of the Second Reformed Presbyterian Church, Boston. In reading the memorial discourse concerning the life and labors of Mrs. Foster, we can only regret that we cannot give the whole of the sketch of the life of this wonderful Christian woman, mother, and pastor's helpmeet. That, however, is impossible. We do extend our sincere sympathy to our bereaved brother. Rev. Mr. Foster has been one of the most prominent friends of the anti-secrecy movement in New England.

THE LODGE.

Weighed and Found Wanting.

(Concluded.)

For as they say, these societies believe a forgiveness of sin and in a better life in the world to come—a life each and every member may be certain of. Taking them at their word, upon what do they, as a body, base this their belief, this their hope, and this their assurance? By their own choice without the Christ and His Gospel, the only foundation which God has laid for our salvation can not be the ground they stand on. Nor can it be presumed that any unsupported *ipse dixit* of their several founders, worshipful masters, priests high or low, chaplains, spokesmen, or other advocates of their cause, would satisfy the members on a subject of so grave and vital a nature. What, then, in brief, is their order of salvation?

Turning to their burial formulas, and to other expositions pertinent to the

matter, and such as any one is welcome to hear or read, it plainly appears that, for peace with God and for entrance into heaven, they teach their members to rely upon the indulgence of an all-loving Father who in His kindness—needless and therefore heedless of any mediation as by a Christ—will look upon them and deal with each one according to his moral worth and the merit of his conduct. And it furthermore appears, that so goody-good is this Father held to be toward all, that a passport into heaven is denied to not a single member. Beyond this general outline of their creed they cannot be said to go officially; but, as in the case a belief in God demanded, each member is left to interpret the teaching thus set forth according to his own good pleasure; so that the Christian may after all rely on the Christ, if he wants to, and the moralist on his virtuous self and on such good as he does!

Now of all the strong delusions sent them of God who love and believe not the truth, can any be found which is so utterly subversive of God's own order of salvation, as is this lying device taught and believed in by the lodge? And since not a few of those who are party to this "working of error" and its continued abetment, must know it to be contrary to all Scripture, it would seem that they do it in conscious defiance of the thrice holy God and His Word—yes, of that Word by which they are judged by Him in time and for eternity.

Of all the doctrines of the Scriptures there is not another so plainly, explicitly and repeatedly set forth as is that of a sinner's justification before God and unto the life eternal. Of this any one, who has been taught, if no more than the primary truths of applied grace, must be fully aware. Aside from other passages, here read Rom. 3, 19-31. There it is declared, on the one hand and for our warning, that by the deeds of the Law shall no flesh be justified in God's sight; then on the other and for our comfort, that apart from the Law a righteousness of God has been manifested through faith in Jesus Christ. And the latter, who is appointed to judge the quick and the dead, and who holds in His hand the keys to the kingdom of heaven, says, "I am the way, the truth and the life; no man cometh unto the Father but by me." But "ye are severed from Christ, ye who would be justified by the Law; ye are fallen away from grace." Gal. 5, 4. Touching these testimonies divine, partly dread and partly so dear to our souls, nothing dare be said within the assemblies of the lodge, whilst to anything which pronounces every man to be the master of his own destiny in this life and for the life to come, the freest and most welcome expression may be given. Howbeit, for their silence on the Gospel of God and its truth, we do not blame them in the least; but on the ground of their substituting for it a saving way of their own devising, and one false and death-dealing to immortal souls, we do condemn them.

Alas, yes, there are entire churches, even so-called Christian churches, in which this same godless doctrine of self-worth and workrighteousness is held and propagated; but, put to the probe of inerrant Scripture, it is found a lie in its every particular; for by this standard of all spiritual truth there is no Father of mankind who is not the Father of an only begotten Son coequal with Himself; there is no love manifested toward sinners without an atonement in full satisfaction of divine holiness and justice; there is no righteousness availing before God for pardon, peace, and eternal life, except the righteousness acquired for men by the Son of Man their Savior; and there is no faith that apprehends the Christ and the gifts of Christ other than the faith by the operation of the Spirit of God.

In the light and sight of these most holy and precious truths brought down from heaven and placed before their eyes, what can we say of the lodge which preaches "another gospel," and one subversive of the one given us by the grace of God, other than "let it be anathema!" Gal. 1, 8.—A curse most dire. Any congregation, therefore, which would preserve its integrity as a body truly evangelical, dare not assume or maintain an attitude of indifference or of easy tolerance toward a sin so

great and grievous as we find the religion of lodgery to be in all its bearings.
—*Author Unknown.*

A WORD WITH THE FATHERS.

BY MARTIN G. BRUMBAUGH, FORMER GOVERNOR OF PENNSYLVANIA.

One of the best men I ever knew gave to this country three splendid sons, loyal, capable and conscientious. I once asked him how he managed to do it. He said: "I have always made my boys my companions." In the intimate comradeship of father and son there rose the occasion to teach the boys what it is to be a really fine American and a Christian gentleman. The father's wise procedure made three eminent citizens of his sons.

The strength of a nation lies in its spiritual forces, not in its material gains, and the great agencies that conserve spiritual ideals are the home, church and the school. Unfortunately the home, where most of this should be done, really does the least. All parents holding love for children and country will endeavor to perform their most important duty of maintaining and imparting high ideals, for in the coming days as never before we must give intelligent guidance to our children.

My own father, after church, on Sunday afternoons, often accompanied his three boys to the mountains or forests. There in the cool and silence he gave us many suggestions that have ripened into inestimable good in the years that have come and gone since he can no longer walk with us.

We do not see him but we feel his presence and gratefully follow his fine teachings.

I urge all fathers to have personal and intimate converse with their sons, and this can be done from the time they are tiny fellows. Impress lofty ideals of duty to God and country. Teach the value of the great cardinal virtues of courtesy, reliability and humility, without which life is a mockery.

Our faithfulness is far better tested by the rough places encountered in life than when the road seems smooth and even.—B. E. Warren.

WHEATON BIBLE CONFERENCE.

By PRESIDENT BLANCHARD.

Some years ago the faculty of the college, feeling that there was not sufficient attention given the work of Christ among the young people, resolved to hold two Bible conferences each year. One was to be near the beginning of the school year; the other about the first of January. These meetings have been held regularly since. The particular time has varied but the meetings have always been held.

This year the first one came later than ever before. The dates were from November 2d to November 9th. The teachers expected were: Rev. Paul Rader of Chicago, Rev. J. W. Welch of Elgin, Rev. O. S. Gwinnell of Wayne, Ill., Rev. W. L. Ferris of Dundee, Ill., Rev. W. J. McCarrel of Chicago, Rev. Louis T. Talbot of Oak Park, Ill.

The missionaries present were: Mr. and Mrs. Cooper of Turkey, Mr. and Mrs. Christopherson of China, Mr. and Mrs. McLeod of China, Mrs. David Ekvall of the Tibetan border, Mrs. C. M. Polk of Ecuador, Mr. E. F. Rice of the Sudan.

The music leaders were Mr. and Mrs. McKay. Special music was provided by Miss Rippe, director of the conservatory.

The morning sessions were given to Bible teaching; the afternoons to missionary life and work; the evenings to evangelism. The evangelist was Rev. W. J. McCarrel already named. His ministry has been in great power.

The prayer meetings have been very largely attended and the Spirit of God has been honored and manifested in a blessed way.

We have never been denied the blessing of God on these special services. Sometimes I think this year is the best of the number. Each one has seemed to be best when it was on. Pray for us with many thanksgivings.

Never be discouraged because good things get on so slow here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald.

Items of Interest from Friends

Mr. William Leon Brown, of Lawrence, Indiana, wrote to our secretary-treasurer, W. I. Phillips: "It was a good joke that the Editor played on you in the November CYNOSURE, but I think that you deserve it. I am glad that he put both of those articles in the CYNOSURE. I was interested in your "items," also President Blanchard's article and all the others that I have had time to read. I think the CYNOSURE is doing an excellent work and is worthy of the support of every true Christian."

Our friend, A. B. Mock, of Pennsylvania, is ever on the lookout to warn people of the evils of secretism. He sends us a clipping on "Political Delusions" from which we quote the following, and he also asks that we send him literature "so that this editor will know what became of Morgan, if he wants to know—but maybe he is one of those who do not want to know."

"One of the earliest of these side issues came in the first part of the nineteenth century. A man named Morgan published what purported to be an exposure of the secrets of Masonry, including copies of the oaths supposed to be taken by initiates. The volume created considerable excitement. In the midst of this furore Morgan suddenly vanished and no man knows the manner or the method of his death, even unto the present day. Of course his disappearance was laid to the account of the Masons. The result was the organization of the Anti-Masonic party, a combination of anti-secret society advocates who had their little day of notoriety and then vanished. The society is merely a name now and secret fraternal societies are in very good odor with the American people today."

This clipping was taken from the *Altoona Tribune* and we are glad to help Brother Mock in every way to inform the editor of the aforesaid paper, not only what became of Morgan, but also to let him know that anti-secret society advocates have not vanished but that there are thousands upon thousands of anti-secretists in the United States today.

Mrs. S. E. Bailey of Arkansas, who was instrumental in winning Lizzie Woods Roberson for Christ, wrote recently: "I am planning to attend the State Baptist Convention in Little Rock, Arkansas, and I want your best 'shot' (tracts) to fire into that crowd as long as the shot lasts or as long as they will permit me. Pray that the Lord may open a door for me to use the tracts effectively."

We are pleased to learn from Rev. F. Schumann of Sawyer, Wisconsin, that our labors on the November CYNOSURE were helpful. He writes: "Your last number of the CYNOSURE certainly contains some very interesting and convincing articles."

One of our friends across the Atlantic, F. A. Wood, of London, England, says when writing how pleased he was with out tract, "Why I Am Not a Mason," by Herman Newmark, "I am much pleased with your work, and wish your Association God-speed and abundant blessing upon all that is done by you for His glory."

Mr. J. J. Van Wagnen of Syracuse, New York, when sending in a new subscriber to the CYNOSURE, and also renewing his own subscription, writes: "I am just as much interested in the CYNOSURE and its work as ever, though I am not able to do much on account of my very poor sight. I want to receive the CYNOSURE as long as I live."

Mr. J. D. Rockwell, of Alhambra, Illinois, for many years a co-worker with the N. C. A., writes: "I see the Illinois Legislature knocked out the secret work in the high school fraternities. I hope the sentiment will grow as fast as the prohibition sentiment did in the past few years and force the secret work out of the lodges."

A Christian worker, Mrs. S. Worrell, of Philadelphia, Pennsylvania, writes us that "I was once a lodge-woman but now, praise the Lord, I am free from everything like that. But O, the preachers who are Masons and leading the people into secret orders!" We are in

the hopes of securing a testimony from Mrs. Worrell.

Evelyn G. Manter, who has enjoyed the blessings of a Christian home where the evils of secretism have been taught, writes for her mother, who recently made a very generous offering to the Association: "We thank you for your letter and the life membership certificate. Mother likes the way you made out the certificate very much and prizes it highly."

Our readers will remember the testimony of our Brother Herman Newmark, recently of Kobe, Japan, which appeared in the July and August CYNOSURE. Under date of October 18th, he writes from London, England: "I am taking up labor here in England as organizing secretary for the 'Prayer Union for Israel.' Best wishes in Christ to you all." Brother Newmark has recently spent three weeks in France in service of the Lord. Let us remember him and his people, the Jews, in our prayers.

A minister of the Primitive Baptist faith, located in Georgia, recently sent in several very large orders for books to be sent to various parties. These were all due to his preaching one Sunday on the lodge question. He says: "I will add that if the dear Lord ever helped me to preach in this world, it was that day. The attention was intense and the stillness of death prevailed throughout the one and one-half hours I was talking. Many Masons were in the congregation, but they were very quiet and looked rather lonesome as they saw that the majority of people were with me. I told the ladies in the audience, who had Masonic husbands and who had been so often tantalized because they could not keep the Masonic secret, that if they would give me the money I would furnish them with literature, which if they would read it they would know more about Freemasonry than their husbands. Things are getting stirred on this question in Georgia and it is coming our way." Let us also pray for this worker in Georgia, that through him many who are now wandering in darkness may be brought to the true Light, Jesus Christ."

Prof. J. R. Millin, of Knoxville, Tennessee, is well known among those of the CYNOSURE family. He writes to Mr. W. I. Phillips: "It has come, as come it would, sooner or later. Our country is in a death grapple with the serpent of secretism. It is a plain case of sowing and reaping. Under many forms of lodgery, through the years of its history, our country has coddled the serpent of secretism, and now our country, boasted 'land of the free,' is gripped in the coils of that serpent. Yes, laboring men have a right to organize for efficiency and protection, but neither laboring men nor other men have a right to organize secret lodges in a free country. In Russia or China secretism might be justified as a desperate temporary expedient to secure needed reform. But lodgism and democracy are contradictories. The strike menace of today is the legitimate outcome of the secret lodge system. The pitiable and impossible condition of the church, too, is due largely to its alliance with the secret lodge system. Who hath ears to hear, let him hear—Elijah's challenge of thirty centuries ago. Christ or the lodge Baal—which?"

To-day,
Unsullied, comes to thee—new born;
To-morrow is not thine.
The sun may cease to shine
For thee ere earth shall greet its morn.

Be earnest, then, in thought and deed,
Nor fear approaching night;
Calm comes with evening light,
And hope, and peace—thy duty heed
To-day.

A promise should be given with caution, and kept with care. A promise should be made by the heart, and remembered by the head. A promise and its performance should, like the scales of a true balance, always present a mutual adjustment. A promise neglected is an untruth told. A promise attended to is a debt settled.

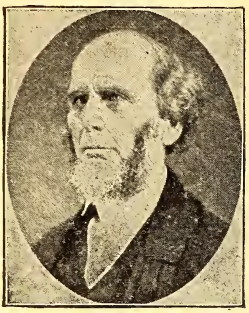
"Commend me to the friend that comes when I am sad and lone. And makes the anguish of my heart the suffering of his own."

TESTIMONIES OF SECEDERS

PRESIDENT C. G. FINNEY, OBERLIN, OHIO

Pastor, Evangelist and a renouncing Mason

"How can we fail to pronounce Freemasonry an antichristian institution? Its morality is unchristian. Its oath-bound secrecy is unchristian. The administration and taking of its oaths are unchristian, and a violation of a positive command of Christ. Masonic oaths pledge its members to commit most unlawful and unchristian deeds; to conceal each other's crimes; to deliver each other from difficulty whether right or wrong; to unduly favor Masonry in political actions and in business transactions; its members are sworn to retaliate, and persecute unto death the violators of Masonic obligations. * * * Its oaths are profane, the taking of the name of God in vain. The penalties of these oaths are barbarous, and even savage. Its teachings are false and profane. Its design is partial and selfish. Its ceremonies are a mixture of puerility and profanity. Its religion is deistic. It is a false religion, and professes to save men upon other conditions than those revealed in the Gospel of Christ. It is a virtual conspiracy against both church and state. Those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. * * * If Freemasonry is a sin, a sham, an abomination, as I know it to be, and as you also know, then there is but one way open to us, or to any honest man who knows what Freemasonry is, and that way is to bear a most decided and persistent testimony against it, cost what it may. If any man will withhold his testimony against so great a wrong to save his influence he will sooner or later lose it."

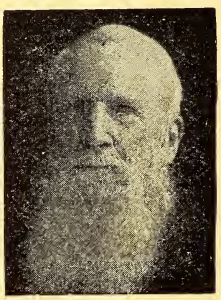


PRES. C. G. FINNEY

REV. M. L. HANEY

Pastor of M. E. Church, Evangelist and a seceder from Masonry

"I have seen the church prayer-meeting nearly desolate in every part of the country, because many of its members had their hearts divided with the lodge. I have demonstrated, in thirty years of evangelism, that it is well-nigh impossible to have a wide, deep, thorough revival of religion in any community, town, or city which has been honey-combed by the influences of the lodge. In my seventy-ninth year, and before I depart to God, I felt I must leave the above testimony."



REV. M. L. HANEY

COL. GEORGE R. CLARKE

Founder of the Pacific Garden Mission and a renouncing Mason

"I have been a member of several secret societies. I was a 32° Mason in Chicago before the fire; I also belonged to the Blue Lodge and other intervening orders. In all those that I belonged to, the association was with the men of the world, without respect to their religion, whether they had any or had none at all. Such men as atheists, infidels, Mohammedans, Catholics and Protestants can all unite together in these secret associations on an equality, in a bond which they call the 'bond of brotherhood.'"

Views on Many Topics

ATTENTION WORKERS!

Are you making use of the most effective weapons in our warfare? If not, what or who is hindering? Meditate much upon the following paragraph:

"Andrew Bonar has left it on record that he never entered into a season of pure prayer without a fierce battle at the threshold. Satan dreads nothing but prayer. . . . The Church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of the devil is to keep the saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion. *He laughs at our toil, mocks at our wisdom,* BUT TREMBLES WHEN WE PRAY." —S. Chadwick.

Jesus said unto them "that they ought always to pray and not to faint."

W. I. P.

GOOD NEWS.

The Free Methodist Church adopted the following at their recent General Conference:

Secretism.—It is now declared by highest authority that the days of secret diplomacy are past. We rejoice to hear it. And if this is well in national and international relations, it is good in organizations of smaller compass. The incoming of true Christian fraternalism will be the end of all secret societies. The political rallying cry, "A square deal for all and special favors for none," means logically the death of lodgery. God speed the day.

LIFT BAN ON BEVERAGE MEN.

At its October session, the Executive Council, after considering the changed conditions under national prohibition, adopted a ruling declaring that manufacturers of and dealers in soft drinks, such as near-beer, etc., are now eligible to become and remain members of Modern Woodmen of America, so far as their occupation is concerned. Thus, among other beneficial effects of banishing the alcoholic liquor traffic may be included the opening of the doors of this great society to the men who have heretofore been barred out by reason of their being engaged in a prohibited occupation.—*The Modern Woodman.*

NEW YORK'S CHINATOWN CHRISTIAN "MAYOR."

He is Lee Tow, a Christian, who for years struggled against great odds in the vicinity of Pell and Mott streets. Recently he was elected president of the Chinese Consolidated Benevolent Association, which office practically makes him "Mayor" of Chinatown.

The papers have been filled with what followed his election; how the Association voted to do away with their idols and to close the joss house at which they had worshiped their ancestors for many years, and how they stripped it of its gay trappings and smashed and then burned the idols and all that went with them, refusing an offer of $500 for one of the idols.

Rev. Huie Kin, pastor of the Chinese Presbyterian Church in New York, said that he attributed the result to the fact that the new official had braved the Confucians by going out into the open air with the gospel.—*Christian Workers Magazine.*

INFIDEL NIGHT SCHOOLS.

Infidel night schools for miners' children have been discovered in a corner of one of the coal-mining states. The catechism taught in that school includes this question: "Who was Jesus Christ?" and the answer, "Jesus Christ was the illegitimate son of a virgin named Mary." Another question is, "Did Jesus arise from the dead on the third day, as the Church teaches us?" and the answer is, "The legend of the resurrection of Christ is just a myth." It is said that a foreign socialistic secret organization is the sponsor for this infidel school for children. One denomination is planning to invade this field with the Gospel, sending in pastors and teachers who can speak the foreign languages of the miners.—*The Literary Digest.*

RESULTS OF PROHIBITION.

According to the Newspapers.

An item in the *Cleveland Plain Dealer* the middle of July stated that the mayor's secretary reported that prohibition had brought the number of city prisoners in

the Warrensville workhouse to the smallest number in history. That day there were only 335 prisoners in the workhouse. He attributed the decrease from the average of 800 in wet times to dry conditions. (The town had been dry but two weeks then.)

He said figures at the workhouse indicate the drug habit was not being stimulated by the ending of the liquor traffic.

A Cleveland party of men recently motored through eastern Ohio and western Pennsylvania, dipping into the Old Dominion and returning across West Virginia. The party spent a few hours of the Fourth of July in Pittsburgh, and was in Uniontown during the automobile races, and used up a day in Wheeling.

One of the men was asked what impressed him the most during the tour.

His answer came promptly:

"The thing that impressed me the most," he said, "was the fact that we didn't see a drunken man during the entire journey."—*Cleveland Plain Dealer.*

SOMETHING NEW.

The powers that be in the Secret Empire have withdrawn from the trade "Morals and Dogma" by Alfred Pike. This work is the authorized expression by the Scottish Rite of the principles of Masonry, as to dogma and morals.

The only way to secure a copy is to send to the Custodian, at Washington, D. C., your last lodge receipt for dues for identification and the cost of the book and then it may be sent.

This book, "Morals and Dogma," does not contain the so-called secrets but just what the title implies. For instance in discussing the attitude of Masonry towards Christianity it says: "Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to *the one God who is above all the Baalim,* must needs leave it to each of its initiates to look for the foundation of his faith and hope to the written scriptures of his own religion. For itself it *finds those truths definite enough,* which are written by the finger of God upon the heart of man and on the pages of the book of nature." (Page 226 of "Morals and Dogma.")

The Bible that never is closed in the lodge, proclaims the glorious truths that are worthy of our belief and practice, points out the way to eternal life, and fits us for the glorious inheritance.—*The Ohio Mason,* Feb. 1st, 1919. The word "Bible" is interpreted in the item above taken from "Morals and Dogma."

MATTHEW 18:19.
FOR WATCH NIGHT, 1919.

"IF TWO OF YOU SHALL AGREE ON EARTH." Happy that home, or church, or community, where two "agree" in and with and for Christ, as to the things for which they ask. *"It shall be done for them* of my Father which is in heaven."

"For where two or three are gathered together in My name, there am I in the midst."

Two intercessors are sufficient for a watch-night meeting of prevailing prayer. Even one intercessor may prevailingly "agree" with the Holy Spirit, who Himself is "on earth," thus making the "two."

If the number is larger than two, all the better. There were 120 on the day of Pentecost, "ALL WITH ONE ACCORD IN ONE PLACE"—they were "AGREED"—and the greatest revival of history began. All their differences and bitternesses, if they had any, had been prayed through and confessed and put away during the preceding ten days.

If the Church of Jesus Christ ever needed a fresh manifestation of Pentecostal power, it surely needs it today.

A body without life is a corpse. Has the professing body of Christ ever come nearer being a corpse than it is today? True, it is full of "good works." It has plenty of money. It has still a "little strength," but—

Has it not left its "first love"?

Have its works been found perfect before God?

Is it not, in its own sight, "rich, and increased with goods, and in need of nothing"?

Does it know that in God's sight it is "wretched, and miserable, and poor, and blind, and naked"?

Is it not loaded to the breaking point with carnal rubbish and filthy lucre, its membership largely unregenerate, its powerhouse of intercession well-nigh unworked, its family altar neglected and its prayer meetings either entertainments or practically deserted altogether? Are not many of its members patronizers of Sunday trains, readers of Sunday newspapers, desecrators of the Sabbath, seekers after worldly pleasure, conscienceless violators of God's laws, having "turned the grace of God into lasciviousness"?

Would that some voice from heaven might one more arouse the well-nigh putrid professing body of Christ.

These should be days, not of feasting, but of fasting, not of entertainment, but of united and mighty calling upon God—in confession, in humble repentance, in seeking once more the face and favor of God.

Would that there might be, AND THERE WILL BE, literal thousands of watch-night meetings this year throughout the length and breadth of the land—meetings of "twos" and "threes" in homes, and larger numbers in churches; meetings, not to entertain, or to "review" the year's "achievements," BUT TO INTERCEDE FOR REVIVAL.

One such meeting was held last year in the Weston Memorial Baptist Church, Philadelphia, and another in the Moody Bible Institute, Auditorium building, Chicago, and there were many others. The foregoing "two" will again claim Matt. 18:19 this year, and the number of similar gatherings will be greatly increased over last year.

There ought to be one in YOUR home, or church, or community, and there WILL be if God lays it upon your heart, for you will obey Him.

A mighty spiritual upheaval is near at hand. Whether you believe it or not, both it and He are coming soon. God's ear is alert to hear the first faint cry of His awakening Church. "Call unto me, and I will answer thee." Yea, even BEFORE they call, I will answer; and WHILE THEY ARE YET SPEAKING, I will hear." Already the Church has begun to cry and God has begun to answer.

News of Our Work

HOLIDAY OFFERING.

Through the kindness of our Heavenly Father, we have been brought to another season of thanksgiving and rejoicing. Let us show our gratitude to Him who is worthy of all praise, by giving a liberal contribution to the National Christian Association. Surely the work of the Association is standing for the truth, and the truth will make men free. God has blessed our work during the past year, and through the offerings of our many friends we will be able to do more for the Cause this coming new year.

A. H. LEAMAN.

IMPORTANT NOTICE.

The Board of Directors of the National Christian Association, at their last meeing voted unanimously to increase the subscription price of the CHRISTIAN CYNOSURE from $1 to $1.50 per year, the matter having been discussed thoroughly before the above action was taken. The cost of printing, paper and labor has increased considerably the past few years and hence we are compelled to raise our price. We, however, wish to make the following announcement

The CHRISTIAN CYNOSURE is offered to new subscribers, as well as to our present readers who may wish to renew their subscriptions, until January 15th, 1920, at the old price of $1. After that date the regular subscription fee will be $1.50. Many of our readers will do well to take advantage of this offer by renewing their subscriptions of by sending the CYNOSURE to a friend as a Christmas gift to be enjoyed throughout the coming year.

COMFORTING WORDS TO SECEDERS

"He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought of God." Perhaps the eyes of some lodge seceder may fall upon these words and we are anixous to help you receive more light. There are many people today who are contented to only hear the truth, or to speak about the truth, but the child of God *doeth* the truth. To the man who doeth the truth, the Lord can point to him as a marvelous piece of His own grace. This man fol-

lows his own conviction of the truth, no matter where it may lead him. Persecutions often follow the man who doeth the truth. People are often tempted from pressing forward into the light by such questions as "What will the people say" or "Will not my friends desert me if I take this step." Keep following the light and leave the consequences with the Lord! If following the light leads to persecution, you have the joy of knowing that the God of truth is on your side and will never forsake you, and all your losses on earth will be made to count infinite gain. God is the "Father of lights" and he invites you and me to come to Him for wisdom and light.

FIELD NOTES.

BY SECRETARY PHILLIPS.

Dear Brother Leaman:

The two articles in the November CYNOSURE having the absent Editor as their subject was taking advantage of me with a vengeance. But I am of the opinion of Mark Twain, when notice of his death appeared in the press he said, "The statement is greatly exaggerated." The Scriptures say "Let another praise thee and not thine own mouth." Hence I suppose I ought to forgive you, though I do not measure up to the high mark set by my kind friends, the writers. They were undoubtedly sincere and only a stone man would be unmoved by their words of appreciation and commendation. Hope I may be more deserving in the future. I shall be if you pray more for the work and for me.

There were so many matters requiring attention following my return from the East that I shall have to make my work in Nebraska shorter than was planned.

Something was accomplished in Blue Springs and Humboldt, but the most time and effort were given to Lincoln, the capitol of Nebraska.

It was something of a surprise to find seven anti-secret churches in Lincoln. The different pastors of these churches were unacquainted with the fact, and for the most part with each other. They will not meet together and gain mutual strength from each other's experience and councils. To accomplish that was worth this trip. Rev. O. F. Engelbrecht as per my request will act as secretary and arrange for meetings.

That accomplishment was not the only evidence, however, of the blessing of God upon the work. An envelope containing two or three brief important facts about the lodge which Christians and young people especially ought to know was placed in many homes and plans were made to do the same for all the homes in Lincoln. About ten thousand more packages are thus to be distributed. Three of these pastors have volunteered to overlook the work and help to see that it is properly and efficiently done. In my judgment that is a work of greater value than can be measured by us. The work is being done prayerfully and hence our faith in its efficacy.

I found no lack of opportunities of speaking publicly or privately on this great cause. I shall always remember with pleasure my Sunday school and church audience on Sunday morning, November 2nd, in the Church of the Brethren, Rev. J. R. Smith, pastor. His wife is a special friend of the wife of Elder I. J. Rosenberger, one of the N. C. A.'s staunchest friends and helpers.

I was invited by the Lincoln Ministers' Association to speak before them. The warm commendation of the rector of the wealthy Episcopal Church, who said he was in hearty accord with my views on the lodge, is unusual. I was also encouraged by having a Baptist pastor present invite me to speak to his congregation on the following Sunday morning.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

I am attending the World's Christian Citizenship Conference being held in this city. We are told by the President this is not a meeting of the National Reform Association, but a conference held under its auspices. It is in many ways a great gathering. Surely those in charge are to be congratulated in getting together so much of talent. The discussions take a wide range, comprehending what should be the political and social relations of the nations, down to the dealing of the people on smaller matters. An English-

man, for instance, spoke at length in an effort to show that England's dealings with India have been just, rather than otherwise, as some had claimed.

Yesterday (November 13th) was Mormon Day. As the truths regarding that system were brought to light, great was the interest manifest. A Mormon elder, by the name of Talmage, appeared to defend that system of dark iniquity. He was brought to the platform and questioned. His slick way of seeking to dodge was discovered, and much truth brought out. The anti-Mormon speakers claimed that polygamy was still taught by the Mormon propaganda. This the elder denied while claiming its practice was formerly right. The evidence seemed overwhelming that the former ideas in the matter prevailed.

Today (November 14th) is Temperance Day, and some of the national speakers on that line are to be heard from. The anti-lodge question does not appear on the program, but naturally appears in some degree as this is a gathering of Christians seeking to get and give light. One of the speakers scored secret diplomacy. His statement that neither capital nor labor could gain by such methods, but that the public must be taken into a consideration of the matter, received much applause. Surely secret societies are showing their opposition to the public good more than ever in these days of public tribulation!

Since my last report my work has progressed along usual lines. Plans were largely carried out regarding the New York and Boston meetings. I spoke by invitation to a Brotherhood gathering of men in the Roxbury, Massachusetts, Presbyterian Church. There were many present who did not agree with me, some suggested further discussion, and some commended what I said. I got into touch through pastoral meetings with several of the New England clergy who had not known of our work, who expressed an interest. I was disappointed in the arrangement of two meetings expected in New Jersey, but disappointments are not uncommon in unpopular reforms. The meetings anticipated will likely develop for more opportune times if the Lord so leads.

On Sabbath, November 2nd, I spoke to a full house in the Presbyterian Church, East Falls Church, Virginia. Since coming to this section I have spoken in the Free Methodist Church, Bridgeport, and the Church of the Brethren, near Mount Pleasant, Pennsylvania. The latter meeting was largely attended. Both give invitations to return. A "drop in meeting" at the Mennonite Publishing House, Scottdale, Pennsylvania, was cheering and helpful. Your representative was given the larger portion of the time in the prayer meeting held. I found the printing presses running day and night in an effort to keep up with the large increasing volume of business. While in Springfield, Massachusetts, I looked in on a state gathering of W. C. T. U. women and listened with interest to an address given by Mrs. Anna E. Stoddard, regarding her department in that work. She is seeking to train those who are to be efficient workers in the varied departments of that association. Surely there is great need for careful training of those who may do efficient work.

I was saddened to learn that two of our splendid helpers had been recently called by death. Rev. William Schoenfeld, a well-known leader among our Missouri Lutheran friends, was called suddenly while from his New York home, seeking the rest of vacation. He was a great man, and will be greatly missed. Rev. Jacob Cassel, of Lansdale, Pennsylvania, was a leader in the Brethren Church, and bore faithful testimony against the lodges. I have many times received entertainment and encouragement at his home.

Elder D. W. Rose invites me to address a quarterly meeting of Free Methodists at Tarentum, Pennsylvania, this week. A goodly number of CYNOSURE subscriptions are being secured. They say the strike is being settled, and prospects are as bright as the promises of God.

WORK IN NEBRASKA.

The following letter, dated November 8th, 1919, from Rev. O. F. Engelbrecht, pastor of the Evangelical Lutheran Church of Our Redeemer, located in Lincoln, Nebraska, is so interesting and

encouraging we wish to share it with our readers:

"Rev. A. H. Leaman,

"Chicago, Illinois.

"Dear Sir: From the November CYNOSURE I notice you are editing the magazine for this month. You will be interested to learn that the regular editor, Mr. William I. Phillips, has been in Lincoln for about a week to advance the interests of the Association and the work for which it was organized. I had the pleasure of spending several hours in his company. Though acquainted with each other through correspondence, this was the first time we had met personally.

"While Lincoln is a city of churches and colleges, there are comparatively few conservative churches. It was my opinion heretofore that the Lutheran churches of the Missouri Synod were the only organizations in Lincoln that opposed lodges. It was for Mr. Phillips to develop the fact that we have quite a number of pastors in this city who are alive to the lodge evil, and, though not all oppose it in their congregations, there are some who are outspoken on the subject.

"The writer has been told time and again, 'Why is it that only the Missouri Synod is opposed to lodges, while all the other churches in the city receive lodge members into fellowship?' Not infrequently we hear it said that 'the Missouri Synod will have to come to it sooner or later, if it wishes to hold its own.' As to the last remark, it seems to me that when any church ceases to testify against the sinfulness of the lodge, and not only receives lodge members into communion, but permits its pastors to join secret organizations, there can be little spirituality left in such an organization. To be sure, you will build up a large membership, the congregation may be able to erect a magnificent church edifice, and the pastor may receive a handsome salary, but the real life and spirituality of that church has been sapped out. And so I would rather be the pastor of a small congregation that opposes secret lodges, that upholds the gospel of Jesus Christ and teaches its members to observe all things that the Master has commanded us, than to be the pastor of a large liberal church. I was very glad indeed to learn that there are churches other than the Missouri Lutheran in this city that oppose the lodge system.

"Mr. Phillips has made plans according to which he hopes to cover the city in due time with tracts showing the sinfulness of the lodge and the inconsistency of belonging to both the lodge and the church of Jesus Christ. Some time in the near future the pastors in Lincoln who are opposed to secret orders expect to get together to discuss ways and means by which the public may become informed as to the sinfulness of the lodge system. Perhaps it will be possible to report some progress after this get-together.

"Yours for consistent loyalty to Christ and His word, I remain,

"Cordially yours

"(Signed) O. F. ENGELBRECHT."

LIZZIE WOODS' LETTER.

Dear CYNOSURE:

This writing leaves me in North Carolina, still upholding the banner of Jesus Christ. The Lord has wonderfully blessed my work for Him in every place I have had meetings.

You will remember I told you in my last letter of my experience in Campstella, Va., how some Freemasons came into the church to try to stop me from selling "Freemasonry at a Glance." Well, after I left Campstella, these Masons went from house to house to see how many people in town had bought one of these books and told them if they did not give them up they would burn their homes down to the ground and also said, "that old lady ought to have her throat cut from ear to ear." I said to the man who told me, "I have never sworn to have my throat cut because I have never taken the Entered Apprentice Degree of Masonry. I would have more sense, if I were a man, than to let a bunch of lodge preachers, deacons, class leaders, whoremongers, thieves, liars, drunkards, bootleggers, gamblers, etc., take me behind closed doors and take off my clothes until I was half naked and then put a rope around my neck and a hoodwink over my eyes and make me swear like a fool to have my throat cut should I ever violate my oaths

and obligations to Masonry." "No," I said, "my modesty would not stoop to a thing like that even if I was a sinner. I am so glad that I am a Christian and am saved from sin. God forbid that I sin any more."

Then I said to the brother, "Don't you see the principle of Freemasonry? Now all those men that came to wait on me were preachers. How much influence for good do you think a set of cut-throats like that have in leading people to God. That is the trouble with our country today. We have a few God-sent ministers who proclaim the old gospel of salvation in Christ Jesus, but there are too many 'cut-throats' leading men to bind themselves together for worldly purposes. I find among all the people, white and colored, that there are some serving just a name—not the name of Jesus, however. They will argue and talk about being a Methodist, Baptist, a Mason, Odd-Fellow, Knight of Pythias, Elk, Snake, Jugawa, etc., but do you hear them talk about the name of Jesus in reverence? Never!"

I did not have time to return to Campstella, but upon receiving my last supply of rituals and lodge literature I sent them with a missionary sister who was to visit this town and she sold all of the books. She not only showed them in the church, but on the street cars also and everywhere she went she would say, "Come here, Masons and other lodge folks, and see how God is opening up your secret work to save others from the lodge snare. Now you talk about cutting Sister Roberson's throat and burning down your neighbors' homes because God sent the Word through our Sister Roberson. Such actions will not stop the testimonies which are being given every day against secret societies. You will have to kill seventeen different denominations and the publishing men who supply the books and the CYNOSURE folks. I am going to see what Sister Roberson can do in arranging with the National Christian Association that I sell nothing but lodge literature and rituals, for I travel a great deal." "O!" said the man, "don't be so hard on us. We now see where the books are printed. We're satisfied and don't mean to hurt anyone." Well God gave us the victory and many good honest-hearted Christians in Campstella told these Masonic preachers that it "was a shame to treat that woman like you all did because she told us the truth about lodge religion."

I also went to Windsor, North Carolina, last month and held a meeting there in the Church of God in Christ. A Baptist brother who lived about six miles from Windsor asked that I come to their church, located in Indian Woods. I told him I would go and be with them two evenings and he said, "all right, but don't mention anything about the lodges over there. If you do they will sure kill you. Them niggers in Indian Woods are bad." "Well," I said, "I will go, for Jesus came to this world to save bad colored folks as well as bad white folks and we will go to Indian Woods with the Word of God and preach whatever God wishes us to preach." I went as promised and never was treated better in all my life. They listened to the Word of God and said "Amen" and not only treated me cordially, but when it was time for me to leave Indian Woods they gave me $20 and bid me God-speed and said, "we wish you lived down here in North Carolina, for you have made the Bible more plain to us."

After leaving Windsor, I went to Oakwood, Virginia, and held an eight days' meeting there. One woman said her husband had sent her for a Masonic ritual, an Odd-Fellows' ritual and also the ritual of the Knights of Pythias. I sold them to her and told the lodge brothers present they could have their secrets all written out if they wished them.

I then went to South Hill, Virginia. The people in this town said "if that woman comes here we will not give her a place to stay." But praise the Lord, I kept my appointment and stayed in South Hill three whole days. I stopped with the nicest little Baptist woman and she was a lodge member herself. She said, "the Word of God is right. The Bible said we must live holy and I want to live for God and am going to give up my lodge interests." I was also given $10 and was urged to stay the entire week, but work called me elsewhere.

I have learned long ago that the Devil tries his hardest to hold people under

his power, but God's old Bible when it is made plain to them and they begin to really live a life of separation and of Christian service the Devil cannot hold out any longer. He has got to go when the Word of God sets after him, for "he is a liar, and the father of it." (John 8:44). I left South Hill for Petersburg, Virginia, which I reached on the 30th of October, and held a seven days' meeting there. When I began to tell about the secret work of the Devil one big black man arose in the rear of the church and spoke aloud to his wife, "Come out of here." She went out with him and about two dozen others followed them. But the other people stayed and listened to the Word of God and were glad to hear it explained. One night somebody threw a large stone and struck the church, but we went right on teaching.

Many have given up their sins at my meetings as I have gone from town to town. I am now in Rockingham, North Carolina, where I shall stay for a few days. I expect to leave on the eleventh of November for Omaha, Nebraska. Pray for me. Yours in the Lord's work.

LIZZIE W. ROBERSON.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

The mills of the gods grind slowly, but exceedingly fine. Faithful men and women have been praying and working for national women's suffrage and national prohibition for more than fifty years. Although there has been countless difficulties to overcome and tremendous heights to surmount, amendments submitting these questions to the states have passed Congress and a number of states have already acted favorably upon them. This should greatly encourage the N. C. A. workers to continue working and praying for the overthrow of the entire secret lodge system, their oaths, obligations and death penalties. Jesus said, "Every plant not planted by my heavenly Father shall be rooted up." It is clear from the teaching of the Scriptures that our Heavenly Father did not plant the secret lodges. There is nothing so dangerous and undermining to society, detrimental to the Church and a democratic form of government as is the secret lodge system. If the Church does not awake to duty and separate itself from the world, the Roman Catholic Church and the secret lodge will disrupt our government and overthrow our republican institutions.

The labor unions have staggered commerce, paralyzed business, thrown thousands of workmen out of employment and caused necessities to soar sky-high. Here in Louisiana, the greatest sugar and rice producing state in the country, we are paying twenty-five cents a pound for sugar, and fifteen cents a pound for rice. Yet the lodges are rapidly increasing and enslaving the people. I am still crying out against these monsters of iniquity.

Since my last letter I have delivered four anti-lodge sermons, four lectures, made forty calls—reading the Bible and praying at each home—and secured many CYNOSURE subscribers.

Pray for me and my church that we may be strong and courageous.

CONTRIBUTIONS.

S. A. Crunkleton, $10; Louis Joh, $10; C. Coe Shaw, $8; A. H. Leaman, $3; O. N. Barnes, $10; N. S. Couto Esher (Brazil), $2; collection by Rev. J. B. Van den Hock, $25; George W. Bond, $4.37; a friend in Mass., $20; R. A. McCoy, 50c; S. R. Davis, 50c; J. E. Phillips, $5; G. M. Robb, $2; S. G. Conner, $1; G. W. Fischer, $1; A. G. Anderson, $1; a friend, $1; W. I. Phillips, $10.90; Fred T. Stevenson, $1; from President Malcolm, Iowa Christian Association, $30; Wm. Leon Brown, $20; Chas. C. Maderia, $12; Chas. A. Fischer, $4; John R. Daily, $1; J. D. Rockwell, $1; Mrs. E. D. Taggart, $1; Charles L. Todd, $7.

Mrs. Mary G. Manter, Life Membership, $50; Mrs. Mary G. Manter, in memory of her father, $50.

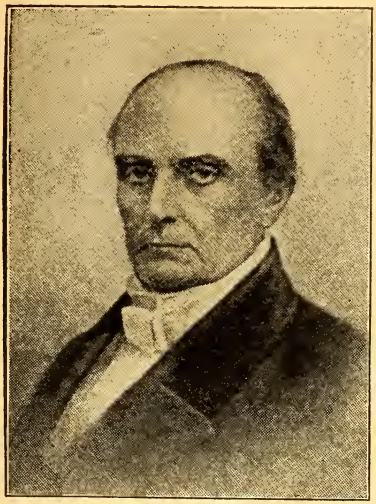
We have received the following Christian Reformed Churches: Classis Illinois, $22.07, $31.56, $35, $10; Corsica, South Dakota, $64.07; Pease, Minnesota, $49.25; Goshen, Indiana, $2.50; Jenison, Michigan, $5; Classis Pacific, $26.16; Eastern Avenue, Grand Rapids, Michigan, $50.

From the Estate of John A. Conant, $573.80.

TESTIMONIES OF STATESMEN

DANIEL WEBSTER

American Statesman and Jurist



DANIEL WEBSTER

"I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."—Letter dated Boston, November 20, 1835.

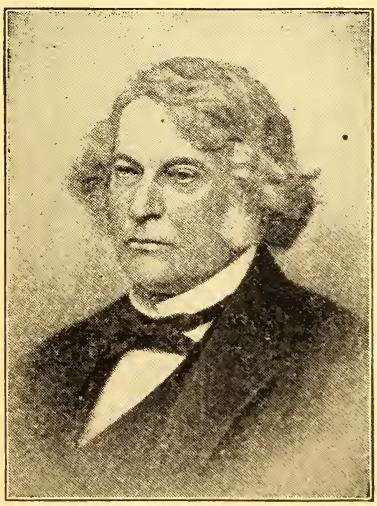
GENERAL U. S. GRANT

"All secret, oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."—In his autobiography.

CHARLES SUMNER

Eminent American Statesman, Senator and Orator

"I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery, and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."—Letter to Samuel D. Greene, Chelsea, Mass.



CHARLES SUMNER

CHARLES FRANCIS ADAMS

"Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God.

"A more perfect agent for the devising and execution of conspiracies against Church and State could scarcely have been conceived."

Special Notice

Christian Cynosure, 32 page monthly, **$1.50** per year.

The Board of Directors have been compelled to raise the subscription price of our magazine, as is announced in this number on another page by Acting Editor A. H. Leaman. We are trusting that our friends will not only take notice of the fact that beginning with January 15th the new subscription price comes into effect but will rally to the support of the Board of Directors, who are giving their time freely without pay and are doing the best that they can in these troublesome times to meet the rising cost of publication. All subscriptions received previous to the above date will, of course, be at the old rate.

Scotch Rite Masonry

The publishers have increased the price of Scotch Rite Masonry, two volumes, to $2.50 in paper and $4 in cloth.

CHRISTIAN CYNOSURE

Wheaton

VOL. LII. CHICAGO, JANUARY, 1920. No. 9.

A New Year's Greeting to our many friends and co-workers. We thank you for your help, your sympathy and your prayers for us and the Cause and trust we may be of greater service during the coming year. The officers, agents, and office force of the National Christian Association join in sending you hearty good wishes for the New Year. We hope that 1920 will be full of health and joy and that the "giver of every good and perfect gift" may fill your cup of blessings to overflowing.

OFFICIAL ORGAN, NATIONAL CHRISTIAN ASSOCIATION
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CONTENTS

New Year's Greeting.....Cover
Another Year, poem by Frances R. Havergal 259
A Call to Consecration and Prayer..... 259
Mormon Effrontery 260
Be Ye Steadfast, Immovable, by Pres. C. A. Blanchard..... 261
A Candid Talk on Lodgism as the Handmaiden of the Church, by Rev. Martin L. Wagner 264
Why I Do Not Join the Lodge, by A. D. Wenger 267
Averaging Matters with the Lord..... 270
Write To-day 270
Items of Interest from Friends..... 271
A Word About the American Christian Daily 272
Theses on Secret Society Question..... 275
Testimonies of Pastors..... 276
Treatise on Secret Societies. From *Manual of Bible Doctrines*, by Daniel Kauffman. 277
News of Our Work:
Attention, Easterners 281
Eastern Secretary's Report, Rev. W. B. Stoddard 281
Western Agent's Report, Rev. J. B. Van den Hoek 283
"Lizzie Woods' Letter," by Mrs. L. R. Roberson 284
Southern Agent's Report, by Rev. F. J. Davidson 285
Three Great Needs of the Day, by M. H. Jackson..... 285
Testimonies of Evangelists..... 287

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

ANOTHER YEAR.

Another year is dawning!
Dear Father, let it be
In working or in waiting
Another year to Thee.

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise,
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning!
Dear Father, let it be
On earth or else in Heaven,
Another year to Thee!
—*Frances R. Havergal.*

"Read the Bible and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Abraham, and learn his faith; beside Daniel, and learn his courage to do right; and beside Isaiah, and learn his fiery indignation toward the evil-doer; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel His love."—*Spurgeon.*

A CALL TO CONSECRATION AND PRAYER.

The following is an extract from a letter sent out by the "Great Commission Prayer League." It points out present conditions so clearly that we pass it on for meditation by our readers:

The time has come when the church must go to God for itself before it can go to God for a lost world. Prayerless churches are powerless churches—from God's point of view—no matter how full of "good works."

The church of the New Testament that lost its vision was a working church; "nevertheless," said Christ, "I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou are fallen, and repent, and do thy first works."

Is not the first work of the church individual regeneration, rather than making white the outside of the social and civic cup?

The church, the salt of the earth, must evangelize the world or be swallowed up by a world reverting to barbarism, but it must re-evangelize itself first. And it can do this only by entering anew the powerhouse of confession and repentance and prayer, and of self-purging. It must cease its toleration of unholy alliances, of undisciplined membership, of Sabbath-breaking, of worldly pleasure-seeking, of ecclesiastical wire-pulling, of secret-society domination, of the unequal yoke with unbelievers, of the teaching of "damnable heresies" that "drown men's souls in perdition," of "seducing spirits" and "doctrines of devils." It must humble itself. It must "cry aloud, and spare not"—to itself, and then to the world. It must "preach Christ and Him crucified"—its only hope and the world's only hope.

The world today is politically and socially and industrially in turmoil, because the church of the Son of God has practically ceased evangelizing in the power of its "first love." It has cut loose its moorings and is being "carried about with every wind of doctrine, by the sleight of men" who "lie in wait to deceive" by stealthily substituting social service panaceas for personal salvation from sin. What wonder that "the whole head is sick, and the whole heart faint?"

The very foundations of society the world over are being shaken—political disorder, social disorder, industrial disorder, religious disorder—ferment and upheaval everywhere. "If the foundation be destroyed, what can the righteous do?"

But the Lord is still accessible by prayer. And today multiplied thousands of believers throughout the world are liftting up their eyes anew "unto the hills, from whence cometh their help."

1920.

O New Year, white and pure and fair,
What sunshine boldest thou in store?
What shadows hidden lie in days
Which stretch all unexplored before?

Here at thy threshold, breathing low
A prayer that God will lead and guide,
We enter at the open door,
We cast all care and fear aside.

It may be that the angel Joy
Will walk with swift, light steps beside,
It may be Sorrow's tender hands
Will clasp our own some eventide.

But "God will lead!" this is the star
Whose rays make bright the untried ways,
This is the promised staff and strong
On which we lean through all the days.

And so with faith and hope and love,
With courage strong and purpose clear,
We smile into thy upturned face,
And give thee welcome true, New Year!

—*Selected.*

MORMON EFFRONTERY.

Mormonism appeared in person at the recent World's Christian Citizenship Conference in Pittsburgh and claimed for itself a hearing there. Its spokesman was Apostle James E. Talmadge, one of its "Prophets, Seers and Revelators" and its ablest theological controversialist.

His demand for a hearing was denied as a right by Dr. James S. Martin, the presiding officer of the day, on the grounds that Mormonism was distinctly non-Christian and its apostles could not claim place in any assembly whose whole character and work and purpose was distinctly Christian.

But as a courtesy Talmadge was heard and then questioned. He admitted the teaching of polygamy by his church, as a divinely ordained system of marriage, although he disavowed the present practice.

Mrs. Lulu Loveland Shepard challenged him to state whether or not he was wearing the secret undergarment which is placed upon priests and priestesses in the esoteric rites of the Mormon temples and which is the ever-present symbol of the awful oaths—the treacherous and blasphemous oaths—which the priests and priestesses take in the revolting ceremonial. Talmadge refused to answer and he declined to demonstrate to a committee of gentlemen—in fact, he tacitly admitted the wearing of the secret garment.

The significance of Apostle Talmadge's appearance and utterance is twofold: First, Mormonism, which has always bitterly denounced evangelical Christianity, is now seeking to fraternize. Second, Mormonism admits the present teaching of polygamy.

And the significance of the conference action in refusing to the apostle any hearing as a right will go far to clarify the issue. Mormonism is distinctly anti-Christian; and its emissaries have no proper place and are not entitled as a right to any hearing in any Christian body.

A family without prayer is like a house without a roof, it has no protection. The prayer of faith is more efficient than a lightning rod or a life insurance policy.

Be Ye Steadfast, Immovable

BY PRESIDENT BLANCHARD, WHEATON COLLEGE, WHEATON, ILL.

Things which can be shaken, will be shaken; that the things that cannot be shaken, will remain. I was talking with a friend in an Illinois town recently and he remarked that lodges are evanescent. He said the Masons came in town a while back and made a great rumpus; they held a revival meeting and got in a lot of young fellows; for a time their meetings were largely attended; then the men got tired of seeing others haltered, hoodwinked, stripped and sworn; they did not seem to care for the silly little catechism of opening and closing and simply would not come out; they stayed away. Then the Odd-Fellows came. They said they had something different and better; they had their revival meeting and got in their converts, but pretty soon they, too, got tired. "Man in darkness and in chains looking at a skeleton in the bottom of a coffin is not a particularly inspiring sight." Their meetings ran down too; then came along the Knights of Pythias; their evangelists said that they were far better than the Masons or the Odd Fellows; their agents worked the town and got in quite a lot of men. The "jiners" were in all three of these organizations; men who had less money, or more sense, or happier homes, would join one and then drop out. I think the description which he gave of his town would be a fair record of the lodge transactions in thousands of villages and cities.

We have in this country, at the present time, more than three hundred different lodges; I do not know the exact number; if I did, it would not be the exact number tomorrow. Some impecunious lodge man would invent a new order, if the old ones were catalogued. As Dr. Gifford, of Boston, said years ago you might as well try to take the census of the lice in Egypt. It would seem that a fact like this would put thoughtful people to thinking, what is the reason that men tire of their lodges? Why must there be a succession of new ones varying a little from the older ones, in order to keep up interest? I suppose it is because there is no substantial basis in piety, or reason, or even any financial interests for a secret society. Such organizations are essentially fraudulent; they appeal to trifling or base motives. Men are asked to join them to find out something which is not worth knowing, and which they speedily forget; they are told that they will get office, or clients, or patients, or customers, or positions, and pretty soon they find that the men they are trying to work, work them.

I know a judge, a bright and capable man, who was kindly and gentle in spirit and would have attained to influence and position if he had never joined any lodge; he joined perhaps a half a dozen; I do not know exactly how many, but while he did secure some preferment through their influence, he got a lot of friends who he could have afforded to dispose of very cheaply; they worked him all the time and when he died, nearly one-half his estate was made up of cats and dogs which his brethren had got him to buy. This is only one instance; cases like it are numberless; thoughtful men who are purely of the world learn facts like these, and if they have, in their youth, become connected with such organizations, they drop out and leave them to those who have less intelligence.

The Three Institutions of Divine Origin.

Meanwhile here are the great institutions divinely constituted and maintained

because of the reason of the case which outlasts age after age. The family, the church and civil government arise from the nature of man and the necessities of his being. We are born into families, we do not join them; we are not initiated; we are children of our parents and parents of our children and all the great interests of society are founded upon this primary one. The family began with the race and will not end until the race has passed from this life into the eternal ages. It is one of the things which cannot be shaken and therefore will abide.

But though the family cannot be destroyed it can be marred and to do this is the great effort of the adversary. It sometimes seems as if Satan hates the family worse even than the church; the family is fundamental to the church. Christian families make churches. Churches do not establish families; they direct the family instinct of men; they help to make families what they ought to be, but the church is built on the family, not the family on the church.

The Church Cannot Be Destroyed.

The church, however, is like the family, one of the unshakables; the gates of hell have never prevailed against it; can never prevail against it, this is the word of Jesus Christ Himself. Like the family the church can be injured, but it cannot be destroyed. Husbands and wives may be vain, foolish and disloyal but their children will go on establishing families as from the beginning. Churches may be injured by pride, vanity, worldliness, ambition and all the other spiritual vices which like to nest in the human heart, but the church goes on, must go on from the very nature of the case. "Like it or not," says Dr. Bowne, "man is incurably religious. Ignorant or enlightened, rich or poor, it makes no difference, he is built for God; he may fail of attaining the object of his creation, but he cannot avoid striving for it."

This is the source of the great power of the lodges; speaking generally, they are counterfeit churches; they have the semblance of the church without the reality; they talk about God and duty and immortality, yet never bring men to the true God or assure men of a happy immortality. The pretense is what makes them go, just as a counterfeit bill secures currency because it resembles a real piece of money, but the lodges are being built upon faith in a false God and promising salvation as the result of human effort, rather than as a divine gift, they are the morally rotten, temporal, changing, perishing things which we find them to be. Poor ignorant men and women, driven by the religious necessities of their being, rush in them only to find disappointment after disappointment, while homes remain and churches stand fast.

The Lodge vs. Civil Government.

Civil government is the third great divine institution; as in the family and in the church, men do not join civil government; they are created in it and for it. Pure anarchy has never existed for any length of time; can never exist. One of the leaders in the French revolution said, if there is no God, we must invent one; it is impossible to govern men without a God; just so it is impossible to govern men without some form of government and when the vices and crimes of nations have resulted in such a bedlam as we have at the present time in Russia, out of this bedlam there must come some madman a little more sane than the rest, who can gain and hold power.

Just as lodges tend to destroy home and church, so they are constitutionally enemies of civil government. Forty years ago I used to tell the people that if the church and the state did not destroy the lodges, the lodges would de-

stroy the state and the church; this has always been the tendency, but at this time the progress seems more rapid and the results more threatening than ever before. A secret society sends men with bombs from ocean to ocean to destroy property and life; the rulers of this lodge are sustained by thousands of lodge men who furnish them with funds and do their bidding. When the agents who blow down buildings and destroy property, one or two or scores of men, are arraigned for their crime, and the whole power of the organization is devoted to their defense. When some of these criminals are sentenced to imprisonment or death, there is a never ceasing agitation to secure their exemption from the penalties which they deserve. The interests of the whole nation are put in peril by these lawless lodge men; and one of them, who ought to be in the state's prison or lying in a felon's grave, stands with his watch in his hand before the Capitol Building in Washington and tells the President of the United States and both houses of Congress that if they do not within twenty-four hours pass a law which the lodge demands, the lodge will destroy the civil institutions of the whole country, and the President and both houses of Congress obey the command of this murderer who commands an association of murderers.

It is one of the hopeful tokens that the last three attempts of these lodge men to override civil government in this country have, for the present, at least, failed. We should remember, however, that there is no discharge in this war. Satan never lies down; he fights until he is knocked down; and there is sufficient power at the command of God's people to destroy the lodges, if it is exercised. Our great danger is that we fail to appreciate our enemies and our resources. If we do not understand the former we shall be careless and indifferent; if we do not understand the latter, we shall despond and despair. Consider, for a moment, the work of Moses, Elijah, and Jesus Christ, our Lord, or Paul the Apostle to the gentiles—were the enemies who confronted them fewer in number than those which assail us? had they larger resources than we may command? These inquiries furnish their own answer; the people who will read these words are assailed by desperate foes, but they are also backed by infinite power. Jesus Christ Himself says that we should do greater works than He did, if we believe on Him; we are not endangered by our enemies so greatly as we are by our lack of courage and confidence. This world belongs to Jesus Christ; He created it, upholds it and will reign over it, and His people will reign with Him. The heathen will rage; the people will imagine vain things; the kings of the earth will take counsel together and the rulers will combine against our Lord and His church; but all these foes will be disappointed. "He that sits in the Heavens laughs, the Lord has them in derision." Measured against the power of God they are more ridiculous than a man would be who should stand in front of a great railway train, drawn by a 150-ton engine, and consisting of fifteen heavy coaches, and seek to blow it from the track by shaking his fist and talking loud. The fact is, Jesus Christ owns this world; shortly He will come to take possession of His own; meanwhile, the things which can be shaken will be shaken, and the things which cannot be shaken will remain.

We should not be satisfied with being saved ourselves. We should labor for the salvation of others.

If our names are in the Book of Life, by and by when the name is called, we shall say, like Samuel, "Here am I," and haste away to meet Him.—*D. L. Moody.*

A Candid Talk on Lodgism as the Handmaiden of the Church

BY REV. MARTIN L. WAGNER, DAYTON, OHIO.

One of the specious claims made by lodgism in justification of itself is that the lodges are the handmaidens of the Church, and that there are a great many ministers, not lodge members, who also take this position and defend the lodge on this ground. As the argument seems plausible, and to some conclusive, many persons accept it without further investigation.

Let us first inquire—Does the Church need any handmaidens in order that she may fulfill Christ's design in establishing her? If she does need them, surely Christ would have provided them or plainly authorized His Church to do so. If the true nature and office of the Church is understood, there can be but one answer to this question, and that in the negative. She needs none. But should she need them, surely it would be her prerogative, and that of her Lord, to select them, and not the prerogative of the one professing to be the handmaiden to thrust herself into the home and sphere of the lawful spouse and usurp her office. The Church needs no handmaiden. Neither she in the exercise of her lawful rights and specific office, nor her Lord Jesus Christ have appointed or authorized any. The argument that she needs these to aid her in her work is based upon a radical misconception of what the Church is, and what her office is in the economy of Grace. She is in a pre-eminent sense the bride of Christ, and the spiritual mother of all true sons of God, born not of corruptible seed, but of incorruptible, by the Word of God (John 1:13; 1 Pet. 1:23). Christ is not an adulterer in that He would accept a handmaiden instead of or in additoin to His lawful spouse. "Christ loved the Church and gave Himself for it that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish (Eph. 5:24-27)." Nothing like this stands written concerning these handmaidens, except possibly in the lodge lectures. It is doubtless because of this delusion concerning the relative rank of the lodge and the Church that some lodgemen say they have joined the lodge for the glory of the Church. As well say they have become an adulterer, a polygamist for the glory of marriage.

This handmaiden business and argument has been a source of trouble in the entire history of God's dealings with men, and the end is not yet. We meet with it in Abraham's home. When the Lord promised a son to Abraham after both he and Sarah, his wife, were well stricken in years, and when in the ordinary course of nature it was impossible for such a thing to occur, Sarah doubted. She doubted Jehovah's ability to fulfill that promise. She inwardly felt that Jehovah had gotten Himself into a dilemma, and in order to save His honor and prestige over against the gods of the Canaanites, she must employ her skill and wisdom to help Him out of His predicament. A solution suggested itself to Sarah. She would give her handmaiden, Hagar, to Abraham as a secondary wife. And behold, in due time a son was born to Abraham. Thus Sarah helped Jehovah to fulfill His promise that Abraham should have a son.

But what a progeny he proved to be! He was of mongrel blood, half Hebrew and half Egyptian. He was a wild man. His hand was against every man's hand. He persecuted the child of promise, Isaac, who subsequently was born to Abraham by Sarah. And because of these Ishmaelites, real and spiritual, the world has been full of violence ever since then—the children of the handmaiden persecuting and mocking the children of promise. God's attitude toward this spiritual adultery and its offspring is indicated in the words, "Cast out the bondwoman and her child, for the child of the bondwoman shall not be heir with

the child of the freewoman (Gen. 21:10, 12; Gal. 4:30)."

This insidious unbelief prevails largely in the churches of to-day. Christ has promised that through the Church's ministrations of Word and Sacrament there should be begotten and born unto Him a spiritual progeny who should be heirs of the Kingdom which God has prepared from the foundation of the world. But there are men and women in the Church who solemnly profess to believe Christ's promises, and ministers of the Gospel who solemnly promised in their ordination to preach this Gospel of Jesus Christ as the sole power of God unto salvation to every one that believes, who doubt this Word and promise of God, and like Sarah believe that they are called upon to offer their own wisdom unto God and help Him out of the dilemma of creating a barren Church, and in order that she may maintain her honor and prestige among the institutions on earth, suggest these Egyptian handmaidens—lodges whose religious principles are essentially Egyptian—as the secondary consorts of Christ to bring forth spiritual children unto Him, so that His Kingdom may be filled with souls. It is an attempt to make Christ approve spiritual concubinage. This is what it means and what it is in its logical analysis.

This handmaiden argument is incipient unbelief. It disbelieves that the Church through Word and Sacrament can have spiritual children of God and bring them into His Kingdom. It challenges the declaration that the Gospel is the power of God unto salvation to every one that believes; that it is both the Power of God and the Wisdom of God (Rom. 1:16; 1 Cor. 1:24, 2:5; 2 Cor. 10:11; James 1:18). It assumes that the Church, the spouse of Christ, is barren, decrepit, stricken in years, and consequently a failure, and that these lodges must now come in and bring forth children for the Kingdom of Heaven. The old temple has fallen into decay in their opinion, and they as lodgemen must labor in building the new.

This handmaiden argument is a plea for spiritual immorality and a justification of spiritual adultery and fornication. The efforts and schemes of men in the history of Israel to join the worship of Jehovah with the worship of nature was characterized as whoredom. It was an effort on the part of these false religionists to make Jehovah recognize these religions and their spiritual offspring as His spiritual children. It was tempting God to repudiate His own worship, to approve confusion, and to share His glory with another. And so we contend these modern efforts on the part of men who are in the Church, but not of the Church, to have the Church, the true, lawful spouse of Christ, bring these so-called handmaidens into His home, asking Christ to recognize them as secondary consorts, and their offspring as his legitimate children, is not only tempting the Church to approve fornication, but also to make Christ a spiritual polygamist and a spiritual adulterer. Christ unequivocally stands for order. The Church is His bride, His wife, and shame on him who would attempt to thrust a handmaiden of human selection and heathen blood into His presence and expect Him to desert His lawful bride for these Egyptian interlopers. The prayers offered by ministers in behalf of these handmaidens, addressed to Christ as we have heard them, remind us of the enticing language of the harlots as described in the proverbs of the wise man (Prov. 7:14-23).

This handmaiden argument is the essence of heathenism. To hold that man can and must offer his assistance, his profound wisdom to God in order to work out His purpose and to fulfill His promise, is not only incipient unbelief, but it is the first element of heathenism. It is a rejection of the God of revelation, and a rejection of the salvation He has prepared, and a substitution of a human scheme of salvation for that divinely prepared and of human wisdow as superior to the divine wisdom. It proclaims the power of man unto salvation to every one that is initiated.

This handmaiden contention is an impeachment of the eternal counsel of Jehovah. His judgments are unsearchable, and His ways past finding out. If none can know the mind of the Lord, is it not the height of folly and presumption on the part of man to propose to be His counsellor? (Rom. 12:34.) Christ, not man, is Jehovah's counsellor (Isa. 9:6).

This handmaiden business is robbery. It robs Christ of His honor, of His veracity, of His moral and spiritual virtue, of His office and power as the soul's Savior and Redeemer. It robs the Church of the joys of spiritual motherhood, the joys of training her children in the things of the Kingdom of God.

It is spiritual wickedness. It breaks down the laws and the ethics of spiritual action and conducts, and vitiates all the obligations of the redeemed soul to Christ. It deliberately tramples under foot all the laws of spiritual government, service and duty, and substitutes for them rules of conduct and personal merit which vitiate the Grace offered in the Kingdom of God.

It is self-contradictory. Lodgism has not the office of teaching the Gospel, has not the Word and Sacraments, nor the instruments whereby the Holy Spirit works faith. It cannot therefore bring forth true children unto God. If so be the lodge is the handmaiden, then in the light of the Scriptures, and the teachings of the Church, it is an absolutely barren one, so far as it is possible to bring forth true children of God. If a motherhood is possible, it is only to produce spiritual monsters.

It is confusion. It fills the world with spiritual monsters, mongrels in faith and worship, half heathen, half Hebrew, whose hands are against every effort to exact the salvation through Christ. As in the days of Noah, giants were born of the union of the sons of God and the daughters of men, who filled the earth with violence, even so it is now. Is it any wonder that God threatens to punish the world with judgment if it apostalizes from the relevation of His love in Jesus Christ? (2 Thes. 2:1-12.)

Christ honored the Church. He refused to honor any institution that would supplant her great work of witnessing for Him and in bringing souls into the Kingdom. We hold that for men who bear the Christian name and profess the Christian faith to adhere to, support and defend these self-appointed handmaidens is to set Christ's work at naught, to minimize what God has done for us through Christ, and to magnify what poor, blind, helpless, sinful man can do for his own salvation.

PEACE WITH GOD.

The blessing of most value that can come to man is to have peace with God. It was the benediction of Jesus as he bade farewell to His disciples before He ascended to Heaven.

Jesus does not promise the true believer *a peace,* but *His peace*—that same sweet spirit that He possessed when on earth working among men. Before you can make an animal feel content and happy in the company of man, you must create a man nature within him. And before man can enjoy the peace of God—that peace which passeth all understanding—he must first be a partaker of the divine nature. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature (2 Peter 1:4).

Almost every good and worthy cause in the world has its counterfeit—even religion. The lodge in many ways has taken its pattern from the Church, for it has an altar, prayers, ritual, burial ceremony and chaplain. The whole lodge system is a counterfeit. There is nothing in the lodge which can change the nature of man and lead him to God. Its initiations and ceremonies cannot satisfy the soul of man when he yearns for the true peace. You may place a sinner in the lodge and ransack the earth to find material things with which to satisfy him; you may flatter him, and you may administer to his wants in pleasure, but his soul would cry out from the depths of his heart, "All is vanity and vexation of spirit."

The child of God has a sweet and perfect peace such as can only come from God. He may experience the most trying circumstances and every door of outward enjoyment may be shut to him, but it is then that Jesus Christ becomes more precious and in His own mild tones of love says, "Peace be unto you." The individual who has this peace of God can meet earthly trials not only calmly and fearlessly, but he can rejoice in all the appointments of his Heavenly Father.

A. H. LEAMAN.

The Lord loves to use tools which are not rusted with self-conceit.—Spurgeon.

Why I Do Not Join the Lodge

BY A. D. WENGER.

First.—I do not join the lodge because I know I would have to *swear* when initiated. The man that swears disobeys his God. The most insignificant oath is a violation of the eternal Word. "Swear not at all." Matt. 5:34. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." James 5:12. The man who unites with the lodge is sworn by most terrible oaths ever to conceal and never reveal the secrets of the lodge before he knows what those secrets are. It is astonishing that men of rank and learning fling principle and manliness away by binding themselves to a thing not yet made known to them, but nevertheless sensual and devilish. It is a step in the dark; God's children walk in the light. Some of the oaths of oath-bound secret organizations bind men to do things contrary to the laws of the land, thus making lodgites enemies to our government. A part of the oath taken by the Royal Arch Masons reads as follows: "Furthermore, do I promise and swear that I will aid and assist any companion Royal Arch Mason, when engaged in any difficulty and espouse his cause, so far as to extricate him from the same, if in my power, whether *right* or *wrong*. Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets given me in charge as such, shall remain secure and inviolable in my breast as his own, murder and treason not excepted." Men bound by oaths that thwart justice and cover crime are dangerous to any community, to any state. I would that all the states would follow the example of Vermont by passing prohibitory laws making all illegal oaths subject to heavy fines. Beware of the oath that binds you to the arch-enemy's business.

Lodge Initiations Degrading.

Second.—I do not join the lodge because the initiations are shameful and degrading. Deprived of his coat, shoes and pantaloons, the half-naked candidate is led blindfolded and by a halter around the room, kneeling and swearing blood-curdling oaths for half an hour. Perhaps a hundred men—doctors, lawyers, bankers, merchants, preachers, etc.—witness the disgraceful proceedings. Wife and mother would blush for shame if they knew the conduct of him who was absent from the home that night, and in a place too unholy for women's feet to tread. Jumping on spikes, masking faces, wrapping the body in chains, being led, like a dumb beast, around the room with a halter and swearing pestilential oaths under penalty of having the heart cut out, the bowels taken out, or the head cut off, are things to be held beneath the dignity of true manhood. Not infrequently an accident befalls the candidate before he completes all the maneuvers of his initiation and he is left a corpse or maimed for life. A few men of moral stamina and the courage of their convictons never go near the lodge after their first night, and boldly tell the world they never felt nearer the infernal regions than when they were initiated. Bad promises, bad oaths, and bad fellowship are better broken than kept.

Secrecy Contrary to Bible.

Third.—I do not join the lodge because their works are done in secret. This is contrary to the Bible. The divine Master said nothing in secret but ever spoke openly and in public. The good things that He revealed to His disciples privately He tells them to proclaim from the housetops. Secrecy is a fundamental principle of the lodge and under its foul cover theft, adultery, murder and treason go unpunished, and deeds of shame to Christian professors and refined society are perpetrated. It is really a "shame even to speak of those things which are done in secret." Perhaps we would never know some of their unfruitful works of darkness, were it not for the fact that scores of manly men, who were blindly led into the lodge, have renounced all allegiance to the fraternity and divulged the secrets to all who will read and take warning. Jesus commands us to let our lights shine before men that they may be influenced for good, but in the lodge, if there be any light it is put under a bushel. There is nothing creditable in hiding a cause for the betterment of

mankind from the knowledge of the public. If we know a good thing for our fellow men it is our moral and Christian duty to tell it out and blaze it abroad in the world. Openness means fairness; generosity; harmlessness; secrecy means somebody is likely to be hurt, and under the cloak of secrecy nearly all evil conspirators orginate.

Name of Jesus Excluded.

Fourth.—I do not join the lodge because it seldom mentions the name of Jesus. Free Masonry excludes the name of Jesus from her prayers, and it is not good Masonry to mention the name of Christ in the lodge; Jewish, infidel and other unbelieving brethren might be offended. In Masonic rituals certain portions of Scripture are read but whenever the name of Jesus occurs they have deliberately stricken out the name. Their prayers and Scripture readings are more suitable for Jews and Turks than for Christians. The organization that is ashamed of the great name of Christ, the Lord of all, is a dishonor to any Christian land and is unfit for any Christian professor. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:17. It has always been a marvel to me how so many ministers of the Gospel can enter the lodge room and leave the Lord Jesus outside.

False Religion in the Lodge.

Fifth.—I do not join the lodge because it has a false religion. Lodges all over the land are teaching men that the lodge is better than the church and that they can be saved without the atoning blood of Christ. Some time ago, when I spoke to a man about his salvation, he said, "Oh, I've joined the lodge now, and I believe that is all that is necessary. I aid the sick and the needy and do good to my fellow-men whenever I can, and I have as good a chance for heaven as church members." The man that expects to ride up to heaven on the charitable wings of the lodge without repentance and faith in the Lord Jesus will find that winning heaven is no game of chance. What is sadder still, is that church members put the lodge above the church. A few years ago a citizen of Wellman, Iowa, remarked to me, "Somehow the grasp of the hand of a brother Oddfellow seems dearer to me than the handshake of a brother in the church." Another deplorable thing is that ministers of the Gospel who belong to the lodge preach a dead lodge member to glory with as good grace as they do a church member. Thus thousands of non-Christians are led by these professed leaders of the cause of Christ to believe that all that is necessary for their eternal happiness is to become a member of a secret order. Several years ago I attended a funeral in central Illinois. The deceased man enshrined for his grave was a besotted drunkard with beer-barrel proportions. He was not a member of any church and in his dying hour he cursed the God that made him. Having been a colonel in the army and a man of considerable wealth, fully a thousand people were drawn by his reputation to witness the funeral rites. He was a Mason and the Masons buried him. It is needless for me to describe all the baby performances of the ceremony. One thing that helped to convince me that the devil is at the origin, the control and the end of the Masonic fraternity, is the fact that a minister of the Gospel, who read from a large open Bible strapped to his shoulders, spoke in very solemn tones and praised the man as the best of men. During his remarks he said, "Our beloved brother has gone to the ever-green shore, to the Grand Lodge above, where all true Masons expect to go." The lodge is one of Satan's great traps to catch the souls of men.

Gospel Charity Above Lodge Charity.

Sixth.—I do not join the lodge because my church (Mennonite) provides for her sick and poor, and helps the needy of every description. The lodge talks much of its charity, and says it has taken up what the churches have dropped. It is true that some churches have lost much of their charity, but still the lodge members could contribute to the needy much more cheaply through the church. It costs so much to run the lodge. It costs three dollars to oil its ponderous machinery that it may run out two dollars for charity; that is, it costs three dollars to give away two dollars. In my church it does not cost more than one dollar to give away ninety-nine dollars. No lodge will take into its membership an invalid or a widow with only two mites. In my church the sick and the poor are as wel-

come as any and are supported to the end of life, while the wealthiest lodge member in the world would be refused admittance into the church if he insisted upon retaining his lodge membership. Some secret orders will drop the support of a member after he has been sick a certain number of weeks. Gospel charity reaches out to the sick, the poor, the widows and the orphans as long as they need help. Though I bestow all my goods to feed the lodge members and have not Gospel charity, I am nothing.

Mars the Happiness of Home.

Seventh.—I do not join the lodge because it mars the happiness of the home circle. A young man dare not tell his sister, nor a husband his wife and children any of the secrets they have sworn to keep. A true and loving husband will tell his wife every secret, and if his mind is filled with secrets he dare not reveal to her, the influence and the social charm of the home are deteriorated. Thousands of men who are away all day at work spend the evening at the lodge instead of augmenting the joys of the family by their presence at home. A father has no right to attend regular meetings to which he dare not take his wife and children. It is his duty to be a regular attendant with his family at church. If all the ministers of the Gospel, who are members of oath-bound secret orders (and it is estimated that nine-tenths of them in the United States are) were to throw off that galling yoke today, and next Sabbath denounce the iniquitous doings of the lodge in scathing terms and urge every father to come out from the lodge and touch not the unclean thing, thousands of mothers and children in the audiences would shout "Amen! Amen; give it to them, pastor. They are away so often at night when we should be made happy with their company at home."

The Lodge Robs the Church.

Eighth.—I do not join the lodge because it robs the church. It robs the church of attendance. At any Gospel service in the land, look over the audience and you will almost invariably see more women than men. Where are the men? Many of them are at the lodge where the oath binds them more strongly than church obligations, or at home with the impression that their lodge membership is sufficient and they do not need the church. It robs the church of its talent. Many of our most gifted men are serving as clerks and secretaries, thus wasting the energy that Christ intended should be used in spreading the Gospel of Jesus Christ. It robs the church of its money. Millions of dollars are annually contributed to the lodge that should be given to evangelize Christian and heathen lands. Let the time, the talent, and the money taken to run secret orders be spent in the worship of God, and the world will see a wonderful revival.

Lodge and Church Unequally Yoked Together.

Ninth.—I do not join the lodge on account of the unequal yoke. God says, "Be not unequally yoked together with unbelievers." The majority of the members of the lodge are non-Christians. Jews, Mohammedans, Buddhists, saloonkeepers, infidels and unbelievers of every description, consider themselves on one common level with the Christians who have cast their lot with them. Having espoused the same cause they are all bound together in the same bond of brotherhood and call each other brethren. This is certainly an unequal yoke. Let us "have no fellowship with the unfruitful works of darkness, but rather reprove them." Often the one elected as chaplain to read the Scriptures and prayers is a cursing drunkard. Ministers and church members are thus presided over in the devotional exercises by one whose heart is far from God. What sacrilege! what mockery to God! The Bible warns against fellowship with devils. Rest assured, brother, if you join yourself to devils it will be an unequal yoke, and they are sure to out-pull you, and O, what then!

The Lodge an Unscriptural Organization.

Tenth.—I do not, cannot, will not join the lodge because it is an unscriptural organization. Jesus Christ did not found it, neither did He endorse it, but He did found the church and adorns it to be His bride. The lodge is unscriptural in about every way you can think of it. It claims Bible authority for its existence and its proceedings. In so doing it misquotes, misapplies, perverts and profanes the Holy Scriptures in ways too numerous to

mention. By mixing a little Scripture in the lodge is able to put on a kind of sugar-coat that induces men to gulp down the poisonous pill to their awful hurt. Men who think of joining should know the expense of fees, uniforms and banquets; all about the horrible oaths and their murder of Captain Morgan, Doctor Cronin and many others. So blood-thirsty do some of the lodge members become that they would take the life of a minister of the Gospel who speaks against the lodge as unscriptural. A few years ago when I preached against the lodge in a certain town and exposed some of their secrets, a thirty-third degree Mason remarked, "That preacher must have found out some things. It would not be safe for him to stay around here." How men can belong to the lodge and please God I can't understand. "O, my soul, come not thou into their secret; unto their assembly, mine honor be not thou united." Gen. 49:6.

"AVERAGING MATTERS WITH THE LORD."

An old writer tells a story of a man who prided himself on his morality, and expected to be saved by it, who was constantly saying, "I am doing pretty well, on the whole; I sometimes get mad and swear, but then I am strictly honest; I work on Sabbath when I am particularly busy, but I give a good deal to the poor, and never was drunk in my life." This man once hired a canny Scotchman to build a fence around his lot, and gave him particular directions as to his work. In the evening, when the Scotchman came in from his labor, the man said:

"Well, Jack, is the fence built, and is it tight and strong?"

"I cannot say that it is all tight and strong," replied Jack, "but it's a good average fence anyhow. If some parts are a little weak, others are extra strong. I don't know but I may have left a gap here and there a yard wide or so but then I made up for it by doubling the number of rails on each side of the gap. I dare say that the cattle will find it a very good fence, on the whole, and will like it, though I cannot just say that it's perfect."

"What!" cried the man, not seeing the point; "do you tell me that you have built a fence around my lot with weak places in it, and gaps in it? Why, you might as well have built no fence at all. If there is one opening or a place where an opening can be made, the cattle will be sure to find it, and will all go through. Don't you know, man, that a fence must be perfect or it is worthless?"

"I used to think so," said the dry Scotchman, "but I hear you talk so much about averaging matters with the Lord, seems to me that we might try it with the cattle. If an average fence won't do for them, then I am afraid that an average character won't do in the day of judgment. When I was on shipboard, and a storm was driving us on the rocks, the Captain cried, 'Let go the anchor!' But the mate shouted back, 'There is a broken link in the cable.' Did the Captain say, when he heard that: 'No matter, it's only one link. The rest of the chain is good. Ninety-nine of the hundred links are strong. Its average is high. It only lacks one per cent of being perfect. Surely the anchor ought to respect so excellent a chain, and not break away from it.' No, indeed; he shouted, 'Get another chain!'

"He knew that a chain with one broken link was no chain at all—that he might as well throw the anchor overboard without any cable as with a defective one. So with the anchor of our soul—if there is the least flaw in the cable, it is not safe to trust it."—*Selected.*

WRITE TODAY.

The following newspaper clipping speaks for itself! Write your loved ones today. Tomorrow may be too late! Forever too late!

"Twenty-seven years ago Abraham Littlejohn's son, John, went away from the parental home in North Chicago, and said he would 'write a letter after a little while.' Every day since then the father has gone to North Chicago, then to the Waukegan postoffice, to ask for his letter. Finally the father died. He was seventy-seven years old. Postoffice clerks estimated that he had called 8,451 times for the letter that never came."

"It is a beautiful gift to be able to find joy everywhere, and to leave it behind us when we go."

Items of Interest from Friends

From a friend across the ocean, Mr. F. A. Wood of London, England, the following cheerful letter has been received: "Dear Friends: It was a delightful surprise that you gave me by sending the parcel of books, which reached me safely. I cannot express my thankfulness, but will gladly place the tracts as discreetly as I know how. Owing to conditions here I am not able to give as liberally as I should like but enclose a modest gift—not that it will in any way represent the cost of the literature sent me but send it as a little sign that I rejoice to know that you are doing such faithful work for the Master. The tracts which I distribute are accepted and read almost unsuspectingly, and their value as containing simple and faithful gospel statements is beyond computation this side of eternity. As we are drawing towards the date of commenerating the birth of our blessed Lord and Savior, Jesus Christ, I am pleased to extend to you and the worthy friends of your Cause a very Happy Christmas, and, if God will, a blessed spiritual reviving of the New Year. May God ever bless and prosper your every effort put forth for the glory of His Name."

Rev. Arthur E. Miller, a good friend to the Association, writes, when renewing his subscription to the CYNOSURE and also enclosing a contribution for the work: "I enjoy the CYNOSURE very much and should not like to give it up. I am glad to be identified with so good a cause. Sorry I did not see Secretary Phillips when he visited Nebraska, and am glad he could do some good work in Blue Springs—it is a great lodge town. What does it signify that so many are joining the Masonic Order these days? Three hundred in Lincoln, Nebraska, recently and five hundred in another city. Expensive temples are also being built—one for half a million in Hastings, Nebraska, and another for a million or more in Des Moines, Iowa."

Rev. Mr. Miller's questions bring to mind an instance which took place recently in Pittsburgh, Pennsylvania. It was recorded in *The Telegraph* of that city on November 24th that Shriners throughout the country were electrified to learn "that Syria Temple, of Pittsburgh, broke all Shrine records last Friday [Nov. 21st] when the Nobles of Syria sent 1,671 novices over the 'hot sands'." Let each of our friends and readers pray more earnestly and faithfully than ever before, that the Light of God's Word, through our efforts, may help to dispel the darkness of secretism.

Who would not feel encouraged and grateful to such a good friend as we have in Iowa, who not only sent in eight new subscribers, paying for their subscriptions, but also a liberal offering to the Work. May the Lord richly bless him for his kind help and co-operation.

From a letter from Mrs. C. R. Hartman of Texas, we note she is one of the faithful few who give to the Lord that part of her income which is due Him. She writes: "As the year is nearing its close and the Lord's fund is running low, I am sending the last check to renew my subscription and also a contribution to the Work. Even though it is only a little it may perhaps help some dear soul out of darkness into the Light. You have our prayers for your work."

We have just had the pleasure of reading a letter from a new friend of the Association, Mr. Edwin A. Edwards of the Canal Zone. He thanks us for literature sent him and writes: "I believe ninety-six out of every hundred people in Cristobal belong to the lodge and I want you to pray for me that I may warn them of the danger of secret societies and I shall appreciate any assistance you are able to give me in this noble cause of separation and holiness in His dear name. I gave my pastor a copy of your magazine, the CHRISTIAN CYNOSURE, and hope it will arouse him to preach against secretism."

One of our faithful workers in Kentucky, Rev. Willis Smith, recently had a severe fall from which he is slowly recovering. Though having been dis-

abled since September his enthusiasm in the Lord's work is just as great, if not greater than before his accident. Though he is not as yet able to lecture, he holds aloft the N. C. A. banner by enclosing one of our tracts in each letter he sends out —and especially those going to ministers. He says, "I am still in the fight, and oh, how the secret orders do hate your literature. They try in every way to evade its force."

In Denbigh, Virginia, the N. C. A. has a group of staunch and true Christian friends. Wish time and space permitted us to quote the many good and encouraging letters received from friends there. The following is from Mr. Joseph Hertzler, which expresses the thoughts and feelings of our Denbigh friends: "Yes, I surely do want the CHRISTIAN CYNOSURE. Would not like to do without it. You are in a good Cause and I wish we had more people as you are. You surely check the secret order business. I am glad for the few that are called from darkness into Light by having their eyes opened to see the folly of secret societies. God bless you."

It was a pleasant surprise to hear from our old friend, H. J. McKinney of Indiana. He wrote recently, "Once more I have a duty to perform so you are hearing from me again in ————. The literature I used in Cleveland, Ohio, last year gave good results, thank the Lord. Now, in this city the M. E. Church has a young minister seemingly very spiritual and full of zeal, not long out of school. The Masonic Order has got hold of him but I think if he is reached now it will be a victory for the Church so I want you to send him the following literature. There has been a good work done here in the past two years, thanks to the Lord and the Association."

This month—December—has indeed been one of many blessings. Every day has brought letters containing cheer and encouragement. Several friends renewed their CYNOSURE subscriptions for two years; others sent in generous contributions and still others sent in simple letters of cheer commending our work—all of which we were glad to receive. Book orders have been numerous also. One thing which has been particularly evident this month is the way our friends have helped to make our CYNOSURE mail list grow—many having had the magazine sent for the coming year as a gift to an acquaintance or friend. Though we cannot mention the names of these many friends, each will know they have our hearty thanks for the interest and co-operation which they manifest in our work. Surely God has been good to us and indeed we have many things for which to be thankful, in spite of the charges made by our enemy—the Lodge.

A WORD ABOUT THE AMERICAN CHRISTIAN DAILY.

We desire to submit for your consideration the following statement of the plans for the publication of a Christian daily newspaper, the need of which, we trust, will appeal to you as it has to many others.

It is a deplorable fact which needs no proof that the daily press has become a commercialized institution whose principal aim is to wield political power and pay large dividends to its owners. To do this it must have a large circulation. Large circulation figures are essential to an extensive influence and a great amount of advertising—the source of its profits. To secure such circulation, methods are adopted which are demoralizing to individual character, as well as to families and homes. No right is too sacred to be spared; no scandal too disgusting, no crime too revolting, to be dragged forth and portrayed with scare headlines, pictures and diagrams, for the delectation of the degenerate and the outraging of the sensibilities of decent men and women to whom the daily newspaper is a necessity.

It is, of course, apparent to you that this condition is growing worse. The prize fight which turns out to be a fake and a fizzle, and draws but a small audience, is advertised and portrayed for weeks in advance, while a Christian convention of the greatest importance and interest will scarcely be referred to. Criminal news of the most sensational kind is becoming more and more a feature of the daily press. In fact, if crime were to cease, the metropolitan daily

would lose much of its supposed interest. It has thus become a menace to society in that it must from its own selfish standpoint encourage and promote those things which appeal only to the basest and most degraded instincts of humanity. In addition to this, the policy of the ordinary daily is dictated by its large advertisers, which does not allow the editor, though he may be ever so honest or independent, to be fair to his readers or the public.

Such a paper is, like some men, influenced through its stomach, and the stomach of a newspaper is its business office.

The humiliating fact in connection with this whole situation is that few daily papers could succeed without the support of Christian people. Nevertheless, when the policy of a newspaper or the character of its news columns is considered, it is resolved wholly, as a usual rule against Christian ideals and Christian principles and in favor of the scandal monger and guttersnipe.

The Christian churches of this country have a membership of more than forty-two million people, enough to support a thousand daily papers; yet there is not one newspaper that dares, apparently, to nail a religious and a high moral banner to its masthead, and those papers that are the most blase in their methods, that are able to procure the greatest scoops of high life scandal and low life crime, are the ones that are able to display affidavits showing the largest circulation.

We believe that this is not only utterly wrong from every standpoint of community interest and welfare, but also wholly condemnable from the standpoint of our Christian faith. The situation is intolerable. We want the spirit of Christ to control the daily press, we want His Kingship recognized—we are now taking the first step in that direction. The daily press, that "powerful moulder of public opinion," must no longer be the demon's weapon, counteracting all the good influences exerted by the church, the Sunday school, the Bible school and the home, but must become the sponsor of truly Christian ideas and lofty, high-born sentiments.

Can this paper be made to pay? Eventually yes, but that should not be the supreme question. There are many things worth more than money. Is it worth while to have a daily newspaper going into the homes and offices of the people of this country from which will be eliminated that which is ungodly, unclean, untruthful, scandalous, demoralizing, and which will get behind and strengthen the things for which the Christian people of this country stand? If this can be done (and it can), no one who puts money into this paper should be concerned if it does not pay dividends the first year or the second. Many such dailies have been made a success in other countries; why not in this, the greatest and the best of all?

The form of organization adopted is that of the common law association which possesses all of the advantages of the corporation without its disadvantages. The business will be conducted by a board of seven trustees, who are controlled in their actions by a Declaration of Trust. No individual liability whatever will be incurred by any shareholder.

To make an enterprise of this kind successful a considerable amount of capital is needed. The company has reserved authority to sell five hundred thousand shares, each share selling for one dollar. If, therefore, you put ten dollars into this enterprise you will become the owner of ten shares; if a thousand dollars, you will have one thousand shares, etc. You can pay the entire amount in cash at the time when your subscription is entered, or you can pay a small amount down and the rest in two installments, as follows: The first installment three months from the date on which your subscription was made and the second installment six months after the date of subscription.

The paper (to be published in Chicago) will be known as THE AMERICAN CHRISTIAN DAILY, and the company will endeavor to have its first issue out about September 1, 1920. The paper will be up-to-the-minute in every respect. So far as news service is concerned, we shall be able to compete with any metropolitan daily. The reader will get a NEWSpaper instead of a magazine. We shall try to furnish news, good news, important news, news gathered from all over the world by press

association leased wire service, special correspondence, special telegraph and cable service, and a first-class staff of reporters.

Many months have already been spent in promotional work and preliminary investigation, and we have all reason to be thankful and hopeful.

Think it over, brother! "Take it to the Lord in prayer," and make your money to work for the Kingdom!

Yours very truly,

THE AMERICAN CHRISTIAN DAILY CO.,
708 Garrick Bldg., Chicago, Ill.

Our faithfulness is far better tested by the rough places encountered in life than when the road seems smooth and even. —*B. E. Warren.*

TESTIMONIALS

"In secret have I said nothing."—Jesus of Nazareth.

"Be not unequally yoked together with unbelievers."—Paul of Tarsus.

"Blessed is the man that walketh not in the counsel of the ungodly."—David the Psalmist.

"They are a great evil."—Wendell Phillips.

"Come out from the lodge."—Dwight L. Moody.

"We know no government save our own."—Grand Lodge of Missouri.

"By it Christ is dethroned and Satan exalted."—Rev. Edward Beecher, D. D.

"I was completely converted from Masonry to Christ."—Pres. C. G. Finney.

"All secret, oath-bound political parties are dangerous to any nation."—General U. S. Grant.

"Their plan is to keep out any one who is likely to need anything."—President C. A. Blanchard.

"I have no sympathy with secret oath-bound societies."—Rev. W. G. Moorehead, D. D., Xenia, Ohio.

"They incite a passion for trickery and wire-pulling."—Mrs. A. J. Gordon, President Boston W. C. T. U.

"Are dangerous to the general cause of liberty and are opposed to Christian principles."—Joseph Cook of Boston.

Theories become worth their weight in gold when they successfully meet the test of practice. The testimony of the many who can say, "I have tried it, and it works," commands respect. We Christians profess to believe that God meets all our needs. Have we been really "tested out" in this faith?

A man who was passing through a severe test received a letter from a Christian friend that gives a precious truth. "Daniel's den of lions had infinitely greater weight after just one night with the lions.

"All that the three Hebrew children said about furnace experiences, before a certain day in their own experience, counted as naught as compared with what they could say from that day forward. They left in the fiery furnace the cords that bound them but they left nothing else.

"It may be that God has you and me in the furnace that he may rid us of the things that bind us; or else to make us infinitely better acquainted with the Fourth, who is 'like the Son of God.' "—*The Sunday School Times.*

Every man who comes into close and vital association with God is continually surprised at the bounty of heaven, at the tenderness of the divine fatherhood, at the largeness of the divine love; surprise follows surprise in ever-growing amazement because imagination is left behind and expression utterly fails when the goodness of God is contemplated.—*Joseph Parker.*

Mr. Moody used to say that the Christian might take his choice of traveling either first-class or second-class throughout this life. "What time I am afraid, I will trust in Thee" (Ps. 56:3); that is second-class. But "Behold, God is my salvation; I will trust, and not be afraid" (Is. 12:2); that is first-class.—*The British Evangelist.*

It will place no value on anything I have or may possess except in relation to the Kingdom of Christ.—Livingstone's resolution made in young manhood.

THESES ON SECRET SOCIETY QUESTION.

[The following "Theses on Secret Society Question" was considered and commented upon at the Conference of the Lutheran Pastors of the Metropolitan District, held in New York City, December 2nd, 1919. Each thought presented is worthy of our undivided attention.—Editor.]

1. It is an undeniable fact that the lodge question is agitating the mind of not a few conscientious men in our time. The union movement, the coming together of Lutheran bodies who heretofore have maintained a separate existence has very naturally attracted attention to it.

2. The principles of conservative Lutheranism demands that this question be not ignored, but that it be faced squarely and honestly. The hope of a united Lutheran Church, not simply in, but of America, can never be realized, unless this question be settled and rightly settled.

3. The formal as well as the material principles of the Reformation demand unrelenting opposition to and unqualified rejection of the lodge. There can be no compromise between the church and the lodge. The fundamental principles of the two are diametrically opposed to each other.

4. We do not object to the lodge as a social organization, nor yet primarily, because it is a secret society.

5. We object to the lodge in the first place, because of its untenable claims as to its origin and its antiquity. These well known claims are amusing, to say the least. Strange to say they are accepted in good faith by innumerable adherents of lodgism.

6. We object to the secret society on account of its plasphemous use of the oath.

7. We object to Masonry and all related forms of lodgism, because they are a false religion. The claim of lodge members that the oath-bound society is not a religious organization is not according to fact.

8. The god worshipped in the lodge is a false god. We are commanded to worship but one God. He is the Father of our Lord Jesus. This God of the Scriptures is not the god who is worshipped by the devotee of lodgism.

9. The God-Man Christ Jesus who has redeemed us by His sufferings and death has no place in the lodge.

10. The prayers of the Masonic system are Christless. They are in no sense of the word Christian prayers. Not being that they are not only worthless, but an abomination unto God.

11. The way of Salvation taught in the lodge is a way of works and not of faith. Justification by faith, the very central doctrine of God's holy word, is an abomination unto adherents of Masonry.

12. It is not true that lodgism does not interfere with a man's religion. It interferes so seriously with it that most men, when they are confronted with the alternative of leaving either the church or the lodge, will almost always decide in favor of the lodge.

13. Membership in the lodge, if the principles for which it stands are properly understood, involves very evidently a denial of Christ. The Christian who after proper instruction and understanding of what he must profess as a member of the secret lodge persists in this ungodly and pagan connection is undoubtedly endangering his soul's salvation.

14. The membership of Christian ministers in the lodge is a sin which cries out to Heaven. It should under no circumstances be tolerated by any Lutheran body in the land. The duty of all such misguided souls is clear. "Come ye out from amongst them and be ye separate, says the Lord."—2 Cor. 6, 14, 15 and 17.

15. It is an altogether mistaken notion that the Lutheran Church is the only Protestant body which testifies against the paganism of the lodge. There are more than ten thousand Protestant ministers outside of our church who are unalterably opposed to lodgism.

16. Lodge membership on part of our laymen calls not so much for drastic measures, but above all things for a faithful preaching of the Gospel and private instruction, as to the false religion of the lodge.

Thoughtlessness is never an excuse for wrongdoing. Our hasty actions disclose as does nothing else our habitual feelings.—Walter Taylor Field.

TESTIMONIES OF PASTORS

REV. E. P. GOODWIN, D. D.

Late Pastor First Congregational Church, Chicago

Why, the very claims that put Masonry back into antiquity, if they are to be granted, would only prove it heathenish.

A. J. GORDON, D. D.

Late Pastor Clarendon Street Baptist Church, Boston

The heart cannot be halved; and he who attempts to love the church of God with one hemisphere of his heart, and the secret society with the other, will speedily find that he is very much more of a lodgeman than a churchman.

REV. B. T. ROBERTS

REV. B. T. ROBERTS

Late Editor of The Free Methodist

For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny Him—that is, be a good Mason and a good Christian at the same time—would be treason to Christ.

REV. O. P. GIFFORD

From an address delivered in Boston in 1889

The multitude of secret societies is something wonderful. It would be easier to take the census of the frogs in Egypt, or the lice on the persons of Pharaoh's people.

They tell us to spare this or that secret order, but it will not do. They are all organized on a false basis of morality, and our eye must not spare, any more than did Samuel when he slew Agag.

REV. M. C. RANSEEN

Vice-President Swedish Lutheran Augustana Synod

From personal observation, as well as from authors on the secret lodge system, I have more and more come to the conclusion that the principles underlying the secret orders, and operating therein, are radically different from the principles laid down in the Word of God, and governing true Christianity. Faith, hope and charity in the secret societies are not the true Christian faith, hope and charity.

REV. P. S. HENSON, D. D.

Pastor Baptist Church, Boston

Secret political organizations are utterly foreign to the genius of our free American institutions. Whatever plea may be made for their necessity under despotic governments, where free speech is throttled and death is the penalty of attempting reform, surely there can be no excuse for such secret oath-bound cabals in a republic like ours, where the people are the sovereigns and every man has absolute liberty of political action. * * *

We are often told in vaunting speech of the illustrious names that have given their sanction to secret societies. No matter for that—the name of Jesus is above every name, and His name is recorded in reprobation of them

DR. P. S. HENSON

Treatise on Secret Socities

"Men loved darkness better than light,
because their deeds were evil."—Jno. 3:19.

Their Merits Should Be Considered.

The professed object of secret societies is to serve some benevolent or reformatory purpose. The good that has professedly been accomplished by these organizations has been heralded far and wide. The membership in these orders includes some of the most honored citizens of our country, among them ministers of the Gospel. Yet, in the presence of all these facts, it may still be possible that these societies are not for the best. Indeed, so pronounced and so numerous are the reasons why Christian people should hold aloof from them, that we feel constrained to discuss some of them.

Contrary to the Spirit of the Gospel.

Let us notice, in the first place, that the fundamental principle of these societies—secrecy—is contrary to the spirit of the Gospel. Our Savior's first admonition to His disciples is for them to let their light shine (Matt. 5:17). That He Himself worked openly in all things is evident from His testimony, "In secret have I said nothing" (Jno. 18:20). Eph. 5:11 commands us to "have no fellowship with the unfruitful works of darkness; for it is a shame even to speak of those things which are done of them in secret" (5:12). Again, in Jno. 3:10, our Savior puts the stamp of disapproval upon secrecy when He says, "Men loved darkness rather than light, because their deeds were evil." All these references are in harmony with the doctrine which our Savior teaches, when He says, "Men do not light a candle and put it under a bushel" (Matt. 5:15). There is no logic in hiding any worthy cause from public gaze. Public inspection can not hurt it. Our Savior wants His disciples to be just like Himself—free and open, ready at any time to "give a reason for the hope that is within."

Apologists for secret organizations say that the fact that an organization is founded on secrecy is not proof positive that its design is evil. Perhaps not; but we know that evil designs are almost always concocted in secret, and the Bible commands us to avoid even "the appearance of evil." There is no weight in the argument that because all organizations at times feel called upon to deal with certain matters secretly, secret organizations are therefore justifiable; for it is one thing to keep an occasional secret for a limited time, and quite another thing to make secrecy the fundamental principle of the organization. Instead of imitating evildoers by hiding our deeds under the cloak of secrecy, we should imitate our Savior's example, and follow His advice in letting our "lights shine."

Applicants Led into Secret Orders Blindly.

We cannot consent to become members of any secret order, because the first pledge is eternal secrecy concerning things that may be revealed. Applicants have no choice in the matter. They cannot examine the inner workings of the order, and then make a deliberate choice of their own. They must go into it blindly, and trust to later developments as to whether the society is worth joining or not.

They become accomplices to all that is good or bad before they know a thing about it. Organizers pretend to explain the workings of the orders; but not a single secret is revealed. Masons pretend to prepare their applicants for the "sublime fellowship" of Masons; but how much of the inner workings of the society do they reveal? Notwithstanding all the assertions to the contrary, it is a fact that the only thing that applicants can do is to close their eyes and blindly accept anything and everything that may be revealed to or imposed upon them.

Bound Away from Church and Family with an Oath.

We object to secret societies because their members are bound away from their families and their churches (if they belong to any) in oathbound organizations. This is objectionable for several reasons.

1. *The oath is strictly forbidden in the Bible* (Matt. 5:33-37; Jas. 5:12). It is claimed that some of these organi-

zations do not require an oath, but simply a solemn promise. Let us examine this "solemn promise." The latter part of it, as in the regular oath, is an appeal to Almighty God to hold them to their promise. What is that but an oath? "Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

2. *Christians have no right to allow themselves to be bound away from their church by any other organization.* They owe their first allegiance to God, and have no right to make the institution which He has instituted of secondary importance.

3. *Destruction of home life* is one of the most baneful influences of these societies. How many of our homes are deprived of the head of the family in this way! The men are out on their farms or in their places of business in daytime, and spend their evenings in lodges or clubrooms. Thus the husband and father, who might otherwise make home cheerful and impress its attractiveness upon his growing children by conversation, or reading, or useful instruction, wastes his opportunities and neglects the interests of his wife and children, by associating with men as selfish as himself. Weaken the ties of home, and you weaken the life blood of our race. A truly great and prosperous nation is composed of people who enjoy the advantages of well-regulated homes. A sure way to destroy the morality and integrity of our people is to destroy the influence of home. A sure way to destroy the influence of home is to fill the husband's mind with secrets which he dare not reveal even to his wife, who should be his confidant in all things. Upon the subject of women's secret societes, we forbear. They are simply horrible.

Christ Has No Place in the Lodgeroom.

We object to secret societies, because Christ has no place in the lodgeroom. They are perfectly consistent in this, since their membership consists of Christians, Jews, Mormons, Mohammedans, heathens and worldlings of every description. It would be rather monotonous not to have some form of worship; so they unite on some being whom they can all consistently recognize as God; something like "Mah-hah-bone." But will this do? No; for Christ says, "I and the Father are one." There is no God save God the Father of Jesus Christ. Free Masons pretend to claim that Christ was an eminent Mason; but if He was it is evident that the organization has woefully degenerated since His time. It could not have been a secret organization, for Christ Himself testified that "In secret have I said nothing." Nor is it reasonable to presume that Christ would have given His adherence to an organization that refused to recognize Him as the Son of God. Since Christ is ignored in the lodgeroom, it follows that these lodges are non-Christian organizations. How Christians can satisfy themselves to feel at home in an oathbound, non-Christian organization is difficult to understand.

The Unequal Yoke.

Another serious objection to Christians belonging to secret societies is the fact that there they must of necessity be "yoked together with unbelievers." It is the boast of members of secret orders that there is a much closer union among them than there is among members of the same church. On examining an ordinary lodge, it is found to consist of Christians, infidels, Jews, Buddhists, and what not, all bound together in one fraternity, all having common desires and common aspirations. That their worship is a farce is evident from the fact that infidels sometimes act as chaplain. The minister of the Gospel on Sunday denounces the ways of certain sinners, and the next week fellowships them in the lodges as "brethren." How can he do otherwise? For being yoked together with them he has his choice between being satisfied with them or himself leaving the lodge. How can Christians be a light to sinners and point them to a higher life, when as "brethren" they are bound together with them on a common level? We call on all Christians who are contaminated with these lodges to "come out from among them" and be separate; to "have no fellowship with the unfruitful works of darkness, but rather reprove them," to "be not unequally yoked together with unbelievers"; but to become "unspotted from the world."

False Charity.

There is a great blowing of trumpets concerning the charitable deeds of these organizations. We would not rob them of one single laurel. We admit that many a person, through their agency, has been relieved of temporal want. But even this, their most commendable feature, is open to serious criticisms.

The first objection we have to offer against this kind of charity is that it favors the rich and strong against the poor and weak. To illustrate: A and B are neighbors. A owns a fine home, is out of debt, has a small family, is well educated, and in every way able to take care of himself. B is a renter, is very poor, himself and family sickly, and hardly able to keep out of the poorhouse. They both apply for admission into the lodge. There is no doubt as to the result. A is accepted while B is rejected. How vastly different is this kind of charity from that which the Bible teaches! Besides, there are countless instances on record where deserving persons have been discriminated against because they did not happen to belong to some secret order. If these secret orders are really charitable institutions let these objectionable features be removed.

Let us consider this question a little farther. Under the guise of charity, many fraternal orders attach an insurance policy to each membership. When we remember how many widows have thus been relieved from want, we feel inclined to approve the plan; but a closer examination relieves it of its bright side.

If there are any agencies at work that tend to place our country upon a pauper basis, this is one of them. Take the average farmer, for example. He has his taxes to pay, his farm to keep up, his stock to feed, his family to support, and oftentimes an overhanging debt and doctor bill. Add to this his expenses in keeping up his lodge membership, and insurance policy, and he must exert all his energies to make his income equal his expenses. When crops are light, or prices low, his poverty increases. Is there any wonder why so many people are getting poorer? And then to think of the money that is uselessly spent in keeping up lodgerooms, high-salaried officers, organizers, lecturers, books, papers, agents, etc., and we are fully convinced that this charity is not what is claimed for it. After all, the best charity is that in which the sacrifice is made direct, and not in a roundabout way.

Just another illustration to show up the "charity" of secret orders, and its results. A is a prominent minister in some popular church. B is a poor neighbor belonging to his congregation. C is another poor neighbor who is a brother member in his lodge. Now it happens that both B and C become penniless, and must have outside help or go to the poorhouse. According to the obligations brother A has taken upon himself, he helps his brother in the lodge, but lets his brother in the church go to the poorhouse.

"Just what we have contended for," says a member of the lodge; "it shows that the lodge is ahead of the church." Just where you are wrong, friend Lodgeman; it shows what a miserable plight the secret orders have brought the popular churches into. Churches that stand out against secret societies, take care of their own members. They recognize that the body of Christ is broad enough for all purposes. While the Bible tells us "to do good to all men, especially they that are of the household of faith," the lodges bind their church-member members to forsake the interests of those "that are of the household of faith," that they may see to the interests of their "brothers in the lodge." We readily admit that secret orders are ahead of the churches under the charge of such ministers as the "brother A" of our illustration, but we fail to see in this a reason why Christians should suffer themselves to be bound to an organization which encourages them to neglect the interests of their own members for the sake of others. How can a minister consistently advise his hearers to seek "first the kingdom of God, and his righteousness" when he himself makes the earthly home of this kingdom secondary to a non-Christian organization? "O consistency, thou art a jewel!"

False Religion.

We object to secret societies because they are the promoters of many false no-

tions of religion. We have already referred to the fact that infidels sometimes act as chaplain. A Mason says that a good Mason is a good enough Christian. Thousands of Masons risk their chances of salvation on Masonry. Who has not heard ministers who were also Masons eulogize some departed and unconverted Masonic brother as one who now enjoys existence in the "grand lodge above"?

But what is there in Masonry that makes it so grand? Let us consider the testimony of one who should know. The following is taken from a sermon recently delivered in a western city, and given as the

Testimony of an ex-Mason.

"Brother Senior Deacon, you will retire and ascertain what work there is in waiting."

He finds the Rev. John Smith in waiting, a preacher, a minister of the Gospel.

The Senior Deacon comes in. He finds John Smith in waiting, and of course the Rev. John Smith need not pay any fee. Ministers are initiated for nothing in order to get their influence. Jesus said: "The children of this world are, in their generation, wiser than the children of light."

He goes in and makes his report.

"Worshipful Master, I find in waiting the Rev. John Smith, to receive the first degree of Masonry."

"Brother Junior Deacon, you will take with you the Stewards, retire, prepare and present the Rev. John Smith for the first degree in Masonry. Brother Senior Deacon, you will cross the hall, take charge of the door and attend to all alarms."

John Smith is out in the anteroom, and these three go out to prepare him.

"Where were you first prepared to be made a Mason?"

"In my heart."

Now, who prepared him to be a Mason in his heart? I believe it was the devil.

"Where next?"

"In a room adjacent to a regularly constituted Lodge of Masons."

"How were you prepared?" etc.

These questions you must learn, if you are to be a Mason, in order to pass through the first to the second degree.

The Junior Deacon goes out.

He says: "Will you please take off your coat?"

"Will you please take off your shoes and stockings?"

"Will you please take off your vest and necktie?"

"Please take off your pantaloons."

Oh, men of America! You are ruled by Masonry. Away back in the days of Jeremiah God made use of these wonderful words:

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" (Jer. 5:30, 31).

Is it not as true of the United States to-day as it was in the days of Jeremiah?

They take off his clothes.

His wife is at home. His mother is at home. The poor old woman that nursed him on her knees, and encircled him at her bosom; the mother that loves him, and the wife that adores him; there is John Smith up in the cock-loft in the highest story of the building with his clothes off, standing there before the infidels of Masonry, and you tell me the church is asleep. You tell me that spirituality has left the church of the Lord Jesus Christ. Is it any wonder?

The wonder to me is that it is not worse, and but for the mercy of God alone, it would be worse and swamped by this thing called Freemasonry.

Mr. Smith puts on a pair of drawers, on which there must be no iron buttons.

They bring out a hoodwink and fasten it over his eyes. They get a rope called a cable-tow and put it once around his neck; they put a slipper on his right foot with the heel slipshod; they roll the left leg of his drawers up above his knee; roll the left sleeve of his shirt up above the elbow. The left breast is exposed.

Look at John Smith, and then mark what is said concerning him.

"There he stands without our portals on the threshold of his new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outward and profane world, he comes inquiringly to our doors seeking the new birth, and asking a withdrawal of the

veil which conceals Divine Truth from the uninitiated sight."—Manual of the Lodge, by Mackay, p. 20.

What errors has he been wandering in? Is he not a minister?

These infidels say he has been wandering amid the errors and covered over with the pollutions of the outer and profane world, and that he is now coming inquiringly to the doors of Masonry seeking

The New Birth.

We remember what is said in the third chapter of John. Nicodemus, a ruler of the Jews, came at night and spoke to the Lord Jesus. The Lord replied: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

You may be members of the church; you may have your name on the church roll; but if you are not born again, you might as well be in a Masonic Lodge so far as your salvation is concerned, because you *must* be born again.

The devil knows that, and he says: "I am going to establish a system of religion that will cause men to be born again"; so he starts up Freemasonry.

John Smith is now prepared for the "New Birth." But he is actually not prepared for anything. He is not prepared to tell the truth. He would not go home and tell his wife that he was in the Masonic Lodge in the condition I have described if she would ask him; he would deny all the details. If she would ask if the exposure that Ronayne gave twenty years ago is true, he would say, "No."

No man can be an honest Mason and tell the truth.

(To be continued.)

Take heed unto thyself,
Though tempted and tried,
There's victory through the blood,
If in Christ you abide.
Then prove with your life,
To God's word you give heed,
For you are the Bible,
That sinners will read.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—Jacob Chamberlain.

News of Our Work

ATTENTION, EASTERNERS!

We wish to call attention to the fact that Rev. Adam Murrman, of Slatington, Pennsylvania, will be glad to correspond with pastors or others, within a reasonable distance from Slatington, who may desire his services in giving lectures on the lodge. Brother Murrman is a N. C. A. friend of long standing—an able speaker and one who is thoroughly acquainted with the lodge question. He is author of "A Threefold Indictment of Secret Orders," a booklet which we consider especially helpful and instructing.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

The Eastern work is moving on usual lines. The writer is now in Berks County, Pennsylvania. While the lodges have succeeded in making inroads in this section, the native common sense of the people forbids large attainments. The farmers are too busily engaged in the needed activities of life and hence have little time to chase after the follies. Farms are well cultivated. They produce largely, and the consequent peace and harmony is everywhere in evidence.

I recently spent a week in Philadelphia. While there was the natural strife of the warring element, the Quaker spirit prevailed in a considerable degree. The people are tired of war and its consequences and would welcome the peaceful days. It was my privilege to attend the mid-week meeting of Friends at Fourth and Arch streets. The thoughts of the speakers were directed in the memorial line—some Friends of note having recently passed away. I was glad to bring tribute to my good friend of many years, Edwin P. Sellew, and to call to remembrance his interest in the N. C. A. work, and reasons for the same. So far as I could ascertain, the Friends of the Philadelphia Yearly Meeting are pretty free from lodge members. Some are susceptible to lodge influences, and as "eternal vigilance is the price of liberty," there would be need of frequent presentation of anti-lodge truth.

The colored Masons of Baltimore, Maryland, are in a great battle which

is at least interesting to the onlookers. There are at least two heads to bodies there calling themselves Masons and neither agree. Their troubles have been taken to court. There are those naming themselves "Free Ancient and Accepted York Masons" and others styling themselves "Most Worshipful United, Grand, Free and Accepted Masons." A Rev. Green is reported to be a "Grand Master" and general agitator of what is called a "Mount Sinai Lodge." The question at issue seems to be "who is who" or who should have the opportunity to dispense "the rites" to those wishing to purchase. The case is happily brought before Judge Dobler, a judge thoroughly versed in Masonic rites, one who is eminently fitted to judge the merits or demerits of each. The writer of course does not consider either to have any great value. Why should not one set of men have as much right to manufacture and sell Masonic "rites" as another? Do the "Grand United Free and Accepted" give more swearing and initiating than the "Green Mount Sinais"? Some seem willing in these days to pay much money for little value received. If some are given the opportunity to sell secret ceremonies, why should not others be granted the same privilege? Should not the Government stop this whole business? If secret diplomacy is wrong, is not this kind of business wrong? All plots seek cover. If the goods are right, why not sell in open market?

My anticipation in the Free Methodist Quarterly Conference at Tarentum, Pennsylvania, was very pleasant. Elder D. W. Rose, a former State President of our Association as presiding elder at this conference, gave your representative unusual liberty. While committees were preparing to report, I was invited to fill in the time with an anti-lodge address. Several subscriptions were secured to the CYNOSURE.

A "drop-in" meeting with the Christian and Missionary Alliance people, meeting on Fulton street, Pittsburgh, Pennsylvania, proved to be a helpful opportunity. Brother Burgess, who is in charge, keeps his people stirred and stirring. The attendance showed a live, growing interest. I hope to accept the invitation to address them more fully on lodge matters later. I have also spoken in connection with meetings in progress in Mount Washington Free Methodist Church, Pittsburgh, and the Evangelical Association Church at Beaver Falls, Pennsylvania. Our State President, Rev. Paul Foy, is pastor of the first mentioned church and our good friend, Rev. Dornheim, is pastor of the latter. A Sabbath at Woodlawn, Pennsylvania, introduced me to the friends of the new church there, recently established through the efforts of our good friend Palmer. Brother Palmer has been able to accomplish much in church building. May the Lord give him strength to meet his needs. A visit to the Church of the Brethren at Oakton, Virginia, found a council meeting in progress. Some young men were to be set apart for the ministry. A good, long time was given to your representative to address the large congregation assembled while examinations were being conducted in an adjoining room. Our good friend, Elder I. N. H. Beahm, was in charge.

A short address in connection with the prayer meeting of the Philadelphia Third Church of the Covenanters, also a preaching service for our Free Methodist friends of that city are included among recent activities. Brother L. W. Fulton, recently from California, is welcomed as the new pastor in the latter church. I found our good friend, Rev. G. Anderson, formerly of Camden, New Jersey, now in Philadelphia. He is a seceded Mason, who used to speak at our conventions twenty-five years ago. He tells me he is still in mission work bearing testimony against the lodges. Norristown, Royersford, Spring City, Pottstown and other points have been visited en route. There have been some trials, but friends have been kind and helpful as is their custom. In response to invitation, I am to speak to-morrow, Sabbath, December 14th, in the Bally Mennonite Church. Meetings in this section will take my attention until my return home for the closing of the year. As the years speed by we surely should realize more fully the brevity of time. We "spend our years as a tale that is told." Eternity is at hand! Are we

ready? Have we given out all the light we could to the many who grope in darkness? If we enter the New Year there will be new opportunities.

Don't look for the flaws as you go through life;
And even when you find them,
Be wise, and kind, and somewhat blind,
And look for the good behind them.

There was someone who never stopped to think *who might be hurt* by the sarcastic word. Was it you? There was someone who seldom saw anything to praise, but always something to criticise. Was it you? Speak an *appreciative word* as often as you can. It will lighten many a load, and cheer many a discouraged heart. "A word fitly spoken is like apples of gold in baskets of silver."—Prov. 25:11.

WESTERN AGENT'S REPORT.

BY REV. J. B. VAN DEN HOEK.

During October the Board of our Western Calvin Academy at Hull, Iowa, desired me to give lectures for the cause of higher education in the northern part of Minnesota and in Winnipeg, Canada.

While at this work, the way was opened to me to give a lecture for the National Christian Association at Pease, Minnesota. I had a full house and a very attentive audience. In this small town we find stationed Rev. G. J. Haan, a former member of the Board of Directors of the Association, as minister of a fine congregation of more than one hundred families. We spent one day and one night under the roof of Domine Haan. The writer here met many old friends from thirty-five years back, who had formerly lived with him at Harrison and New Holland, South Dakota, so many years ago. A collection of $16.48 was given for the work.

In November I gave an address at Ireton, Iowa. Only a few years ago this was a mission station of the Christian Reformed Church. Now we found a beautiful church, recently built, while the old church is used as a school building in which the Covenant children receive Christian primary instruction. Rev. Terpsma looks after the Lord's sheep here. The special item of this lecture was that the teachers and all the children stopped their work in the parochial school that afternoon and were all nicely seated in the front pews of the sanctuary, having come in a body to hear the special message about the "Secret Empire." The collection received here was $14.58. This was my first lecture on the soil of Sioux County, the northwestern part of Iowa, the country once ravaged by grasshoppers, where farms now sell from $500 an acre and up. I was told that only a few miles away, near Orange City, a one-hundred-acre farm had recently been sold for $1,000 an acre but the owner had backed out on the deal. But how shall people enter into the Kingdom of Heaven if they are getting so rich? They know how to give, though, for the Lord's cause.

The next time I was found at Hull, Iowa. I gave my lecture here in a heavy snow storm, the evening of November 11th. The country people were mostly detained by the blizzard. At this place there was founded last fall the free school of our Western Calvin Academy, mentioned at the beginning of this letter. Here I spoke in the commodious church of Rev. J. J. Weersing, the president of the board of the named institution. Here I had the pleasure to see before me the professors and the students of the academy, who had come out in a body. On account of the storm many could not come out to hear the address. The pastor and consistory suggested that I should preach for them the next Sabbath and that I should receive an additional collection for our National Christian Association work at these Sunday services. As the Rev. Weersing had to serve as a classical supply elsewhere, I accepted. I filled the pulpit three times on that beautiful Lord's Day. And the added collections for the cause represented by me in the lecture a few days before netted the royal sum of $74.23. This money has to go, however, through the hands of the Iowa State Association, a daughter of the "Chicago Mother," I was told.

During the first days of December I spoke for my own people at Volga, South Dakota. Many were still in the rush to get corn out, and the general cold

weather causes rather small meetings. Those able to be present found out that even the quiet people of Dutch stock are in danger, since the "works of darkness" always have persecuted and always will persecute in one or other way the "children of light"! The collection here was $11.

It is indeed too bad that so many good people think we hate them and try to nag them, because we are bound to testify against the lodge system and its many evils. But such is life. Even our Saviour, Jesus Christ, could not convince His own people that He was trying to save them, that He verily loved them. So they nailed Him to the Cross in order to make Him quit His works of love and heavenly teaching amongst them!

It would not be better today with millions of so-called "good Christians." If the Lord should walk in the midst of them once more, they would throw Him out, saying "You hate us!"

But courage, brethren! The light itself cannot be transformed into darkness. Let us hope and pray much!

—Volga, South Dakota.

When the heart is given to God no corner can be reserved and nothing held back. Half-consecration is no consecration at all. Christ made that sufficiently plain to the rich young ruler, one would think. But some people do not understand it yet, and keep on trying half-measures.—*Young People*.

"LIZZIE WOODS' LETTER."

Memphis, Tenn., Dec. 13, 1919.

Dear CYNOSURE:

This letter leaves me in Memphis, Tennessee, attending the great Annual Holiness Meeting of The Church of God in Christ. This is the greatest and most blessed meeting we have ever witnessed. More than a thousand delegates are in attendance. They come from every corner of the United States—from the Atlantic to the Pacific, and from the Gulf to the Great Lakes. More than three hundred pastors, whom God has saved from all sin, are also attending this annual meeting. These ministers are putting forth every effort to fight all sin, and especially the lodge evil, which is leading so many people to destruction. Men and women join secret societies to protect themselves and dependent ones, but the very thing to which they look for protection is death to them. Secret orders are filled with all kinds of people, and when evil-minded men wish to do a bad deed they get together and hold a secret council.

The thousands of people at this annual meeting are praying for peace in this country and for peace between the races. Nothing but the whole Gospel and the prayers of the righteous will bring peace to this country. In 1 Peter 3:12 we read that "the eyes of the Lord are over the righteous and His ears are open to their prayers; but the face of the Lord is against them that do evil." It takes holy and consecrated people to pray for peace in this country. In 1 Timothy 2:8 it is written, "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting." Now no man can lift up *holy hands* unless he is a *holy man*. I have had many threats made to me for telling my people of the lodge evil. When I think of the riots which occurred in Elaine and Helena, Arkansas, I can see the evil of men binding themselves together. If the Government of this country would break up the secret work of the Devil just as they put whiskey on the run, we would soon have peace in this country.

While at Rockingham, North Carolina, I had an opportunity to lecture to the white people. A white minister who had been conducting revival meetings in a large tent invited me to speak and also gave the colored people the use of the tent that evening. We had charge of the whole service and there were crowds of white people there—some coming from the best families in Rockingham. I told the young white and colored men that "you all go into the secret orders blindfolded, not knowing what you are doing nor seeing the danger ahead and as soon as a question arises which you are not in favor of you bind yourselves together in some dark lodge hall to protect yourselves." I said to my people, "If you want power with God, put down your weapons and fall on your knees before

God. He will keep you in perfect peace and will give you friends among the people whom you serve. And you preachers! if you will get out of sin yourselves, you will be of greater help to your people. When you preach to the Negro to fight for his rights you are preaching him away from the God of Heaven and earth. The Negro race has no big guns, no submarines, airplanes, telegraphs, telephones, railroads, steamboats, and soon he will have no God. Don't you know that big guns do not bring peace—think of the Germans. They had prepared forty years for war and yet they were defeated and went down. So shall the wicked go down and be burned in hell if they do not repent and seek God and His forgiveness."

One day a white doctor residing in Rockingham sent me five dollars and wrote, "If we people can only get some more women like you to preach the truth to us, we will soon have peace in this country." Both the white and colored folks gave me a good offering and when the time came for me to leave they all bade me Godspeed.

I left Rockingham the 11th of November and reached Omaha the 13th. When I boarded the train at Kansas City, Missouri, I happened to sit in front of a white couple—a man and his wife. Presently he asked me where I was bound for and I answered, "Omaha, sir." He said, "Did you hear about the race riots in Omaha?" I replied, "Yes, sir, but I hope everything is settled by this time." And he said, "I don't know. They may run all the blacks out of there." Then I asked, "Why, are my people worse than any other people?" "Oh, no," he answered; "we have some bad white people too in the world. Now, if that Negro was guilty of the crime with which he was accused he ought to have been burned and in my judgment the mayor of Omaha was treated just right." "But, my friend," I said, "your way of dealing is wrong. No set of men should defy the laws of the United States Government." "Law! Why, what do the poor devils of this country care for law. The laboring men are going to kill every rich man in this country. They have begun on the helpless Negro, but this thing will grow in the young men of this country till no man's head will be safe." I asked, "Doesn't the laborer of this country know that God will deal with the rich? Read James 5:1-6 and also the seventh verse and see what God's Word says about it." "Oh, the churches," he said, "are so far behind they never will catch up. The Devil has these young men now. They have not been tanght from the Bible and when a fellow does not know what good is he must protect himself."

My God, my God, help us in this country. Help our President, senators, congressmen, governors, judges, and especially help the ministers that they may preach peace and justice from every pulpit. I could not keep the tears back after this conversation and I cry often for my people and for all men. My constant prayer is, "Oh, God, help us all that we may learn to know Jesus more and more and that we may live according to His teachings."

Yours for Him who said, "Thou shalt not kill."

LIZZIE WOODS ROBERSON.

"Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in myself, where I can go in and shut the door, and kneel to my Father in secret, and be at peace as in a deep sea of calmness, when all around and above is trouble."

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

Before this article appears in the columns of the CYNOSURE the old year, 1919, with its lynchings, burning to the stake, its drives for recruiting secret society memberships and many other crimes against civilization, will be history of the past and the new year, 1920, will have been ushered in upon us with its diverse responsibilities.

The great political campaign for the election of a chief executive for this na-

tion, the rivalry between the two dominant parties—the Republican and Democratic—for the control of Congress and a number of state legislatures and governorships, all tend to make 1920 a lively year. The labor union strikes, the high cost of living, and the part being slyly played by the Roman Catholic Church for more power and influence, all tend to oppress the already burdened and sorely afflicted honest poorman, while the secret lodge system is using every endeavor to bind the strong young generation under terrible oaths and penalties to spread its pernicious acids of plunder and Christlessness throughout civilization and trying to stifle the spiritual life of the Christian church. Thousands of church members and even professed ministers of the Gospel are bound to the worship of Baal through secret lodge system, all of which is corrupting the Home, the Church and the State, the only divine institutions for making the world better and worth living in. The brewers and saloon element are straining every nerve to nullify prohibition so as to keep men and women and tender children bound and steeped in strong drink and debauchery.

God is calling the Church and the Gospel ministers to a pure life of separation from all worldliness to a life of holiness. There is no time for sulking in the tents, but every soldier of the Cross is called to duty on the Gospel firing line.

I have delivered several special lectures and sermons on "Modern Heathenism" since my last letter. I held a special service at Central Baptist Church, and had a splendid and well prepared program. Mr. Moses Henry Jackson, a young licentiate preacher and deacon of the Central Baptist Church, read a paper on "The Three Great Needs of the Day," which follows at the close of my letter. Our church clerk, Mrs. S. D. Montgomery, and the Misses Esther and Julia Taylor also read excellent papers, all touching on a closer union with Christ.

I am still on the Lord's side and contending for a pure Gospel Church as the proper means of saving men and women from sin.

—New Orleans, Louisiana.

THREE GREAT NEEDS OF THE DAY.

BY MOSES HENRY JACKSON.

Brother pastor, members and friends, of the Central Baptist Church, I have chosen for my subject one of the most important topics of the times. Many and diverse suggestions have been offered as a means for making good and desirable citizens. Some contend that the social and pleasure clubs uniting all people in one body for pleasure and recreation, others contend that the formation of oath-bound secret societies of various kinds where male and female are united under a solemn oath and severe penalties, will make better people and a desirable citizenship—all of which and more too has been tried but all have fallen short of the much desired and coveted end. After a prayerful study of God's Word and after a general review of past and present conditions and a vision into the future, I am fully convinced that the three great necessities of the day are—true Religion, Education, and Capital.

First—true religion in the heart fits and prepares us not only for living right but also for dying right with the hope of eternal life. Second—Education in the heart, in the head and in the hand, prepares us for service, for labor, for leadership and for every needful emergency. We are also able to better acquaint ourselves with the Word of God and hence are able to live a life of usefulness and peace. Third—capital will not only enable us to meet every honest obligation but will enable us to render assistance to worthy enterprises; to become honorable competitors in the business world; and will also give the Negro people a commercial standing with all other races and peoples. The family, the church and the state are divine institutions, ordained of God for man's comfort and God's glory, and should be honestly conducted according to God's plan laid down in His Word, the Bible. I repeat again—the three great needs of the day are true Religion, Education and Capital.

"Prudence yields to circumstances, folly quarrels with it, pride defies it, wisdom uses it, and genius controls it."

TESTIMONIES OF EVANGELISTS

REV. R. A. TORREY

Superintendent Bible Institute, Chicago,
Now World-Wide Evangelist

"I do not believe it possible for a man to be an intelligent Christian and an intelligent Masor at the same time."

REV GEO. C. NEEDHAM

REV. GEO. C. NEEDHAM

The Irish
Evangelist

"The mere recognition of the Bible and the mere acknowledgment of God is not enough, and especially when a ritual is connected with heathen ceremonies and paganistic initiations, does the profession of a belief in God become presumptuous and blasphemous."

DWIGHT L. MOODY

"Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

REV. B. CARRADINE, D. D.

M. E. Church, South;
St. Louis, Mo., says:

1. The method of initiation is wrong.
2. These secret fraternities are rapidly becoming clubs and convivial gatherings.
3. Secret fraternities strike at the happiness of the home.
4. These fraternities rob Christ of his glory.
5. The fraternity hurts us in the matter of church attendance.
6. The fraternity hurts the church financially.
7. The fraternities have captured much of our preaching talent.
8. The fraternity is used by many as a substitute for the church.
9. Many of these fraternities are striking at the sanctity of the Sabbath.

REV. B. CARRADINE

GEORGE F. PENTECOST, D. D.

"I believe that Masonry is an incalculable evil and essentially antichrist in its principles and influences."

TREATISES, ADDRESSES, SERMONS AND TRACTS

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By Charles A. Blanchard, D. D., President Wheaton College, President National Christian Association, Ex-President Sabbath Association of Illinois, etc.

A brief treatise for busy people and especially intended for ministers and teachers.

Part first answers objections and clears away the obstacles to a candid consideration of the fundamental questions involved. Part second treats of Freemasonry as the key to the whole subject. Part third relates to subsidiary organizations,—industrial, insurance, temperance and other lodges. Part fourth considers important questions growing out of this discussion. 320

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By Charles A. Blanchard, President of Wheaton College. They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.; political, as the Know-Nothings, Knights of the Golden Circle, the Order of American Deputies, the Ku Klux Klan, the White League, etc.; industrial, as the unions of carpenters, bricklayers, conductors, engineers, etc.; insurance, as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Order of United American Mechanics, etc.; and social, as the college fraternities. **5 cents.**

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THE LIFE THAT COUNTS.

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day, by night—
That is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix his gaze on Paradise—
That is the life that counts.

The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
That is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
That is the life that counts.

The life that counts is linked with God;
And turns not from the cross, the rod;
But walks with joy where Jesus trod—
That is the life that counts.

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CONTENTS

The Life That Counts, poem.....Cover
The World to Be—Optimist, Pessimist or Meliorist? by Rev. Henry Van Dyke, D. D. 291
The Christian and the Lodge a Dangerous Fellowship, by George C. Reed..... 295
What I Saw of College Fraternities While in College, by G. A. Pegram..... 299
The Unequal Yoke, by J. S. Shoemaker.. 301
Treatise on Secret Societies (concluded) 303
Historical Sketch of Elks..... 305
Sons of Hermann..... 306
Royal Seekers, by Miss Mildred Eigsti... 307
The Catholic Church and Masonry, by B. M. Holt..... 310
Jesus Our Only Hope, by Rev. A. H. Leaman 311
News of Our Work:
Getting Subscribers 312
To Friends of the Iowa Christian Association 312
Eastern Secretary's Report, by Rev. W. B. Stoddard 313
"Lizzie Woods' Letter," by Mrs. L. W. Roberson 314
Southern Agent's Report, by Rev. F. J. Davidson 315
Items of Interest from Friends..... 317
Testimonies of Statesmen..... 319

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

The World to Be--Optimist, Pessimist or Meliorist?

REV. HENRY VAN DYKE, D. D., D. C. L.

(Through the courtesy of Mr. F. M. Barton, editor of *The Expositor,* we are permitted to re-print the following address given recently by Rev. Henry Van Dyke, D. D., at the World's Christian Citizenship Conference, held in Pittsburgh, Pennsylvania.—Editor.)

This subject is attractive because it is so large, and discouraging because it is so vague.

Not one of us—unless, perhaps there is a divinely inspired prophet in the audience who is willing to submit his credentials to scrutiny—not one of us really knows anything about the world to be. But every one of us has a right to guess about it.

Now the nature of these guesses depends very much upon the temperament of the man who makes them. Some are dark pessimists who foresee disaster in every change in the tariff of human life. Others are bright optimists who welcome every new act of the legislature as a step towards the millennium.

Between these two extremes stand the moderate people, who cherish hopes chastened by experience and heed the warning of fears to which they refuse to surrender: the meliorists, who see the world is not altogether good nor altogether bad, and who believe that it will slowly and surely be made better if good and honest people work together for improvement, because God is on their side. This is the only party, class or school to which I belong—the party of meliorists. Our motto is written in the words of Christ, who said, "Every scribe who hath been made a disciple to the kingdom of heaven, is like unto a man that is a householder who bringeth forth out of the treasure things new and old." On these words of Christ I take my stand to make my guess about the world to be.

A New World Improbable.

I. It is not at all likely that we are going to have a new world within the lifetime of any of us who are here. The reasons are obvious. We have got the same old stuff to deal with—

"Human nature full of faults and flaws,
Yet ever answering to the inward call
That bids it set the ought above the must."

We have got to get immutable laws to recognize and work with—laws of nature which say that fire burns and water seeks its own level; laws of mathematics which say that 2 and 2 make 4, and not 5; laws of ethics which say that the wages of sin is death; laws of economics which say that the question of supply and demand has an inevitable bearing upon the question of price.

Does anybody imagine that human nature has changed during the last five years? Look around you, read the newspapers, look within yourself, and face the answer.

The war is won; yet in a hundred corners of the earth fighting continues. Liberty is established; yet in every coun-

try the right to live is imperilled by strikes and lockouts, and the labor unions are torn by disputes for control among men who never did an honest day's work in their lives.

The capitalists are not much better. They mistrust one another and compete fiercely. They are united only in opposition to the workmen, with whom they ought to try to make friends.

Selfishness, ignorance, violence—these are the ancient foes with which we have still to contend. Everywhere they are active. In a thousand places they show their ugly heads and threaten humanity.

Look abroad, in Silesia, Esthonia, Ukrania, Dalmatia—and other lands which most of us cannot even locate on the swiftly changing map of Europe and Asia. You will see the smoke of conflict, and hear the cries of the wild beast that lies so close under the skin of civilized man.

Look at home, in our United States, and you will see much to convince you that there is something in the human heart that is still "deceitful and desperately wicked," as the prophet Jeremiah said two thousand years ago.

Highway-robberies and hold-ups, and race-riots, and outrages, and murders, seem to be increasing in spite of prohibition. (See figures of crime last summer in Cleveland in Religious Review of Reviews, under head of Temperance.—Ed. Exp.) Maybe the world is more sober. Certainly it is not more sane. On the contrary, it seems as if the pressure of human passion and impulse has become more intense, while the restraint of reason and conscience has relaxed. What else could you expect from a world which does not go to church, and whose chief intellectual influence is the movie-picture show?

I take two illustrations, not from the column of Crime and Casualties, but from the ordinary newspaper reports of daily happenings in our country.

One is a record of a speech made by a female person calling herself "Mother Jones," at Gary, Ind. This so-called "mother," according to the report, said: "I'll be ninety years old the first day of May, but by God if I have to, I'll take ninety guns and shoot hell out of 'em. For every scab on the mills there is a woman that reared him. Clear hell of every damned scab you can lay hold on. We'll hang the bloodhounds to the telegraph poles. Go out and picket."

"Scabs," it may be noted in passing, are the workmen who exercise their right to work when they wish to, and "bloodhounds" are the police and soldiers who protect the workmen in the exercise of that right.

My second illustration is from a report of the testimony of a resident of Pittsburgh before a committee of the United States Senate in Washington. This was a smooth, partially educated person, named Margolis, the attorney of the I. W. W. in this district. He said, apparently, that if his wife were attacked and assaulted in his own house and under his own eyes, he would offer no resistance. You who live in Pittsburgh can judge whether such a person is really a man, or an incendiary pacifist. But the important thing is his reported statement that he is "against God, government and churches," and that he wants government to disappear.

"These are only words," you say. But they are words which lead to deeds. At the present moment we are threatened by striking coal miners, whose avowed object is to starve and freeze the country into granting their demands without arbitration. President Wilson rightly calls this threat "immoral and illegal," and promises to use the powers committed to him by the Constitution to defeat it. By way

of answer the boss of the miners' union calls the President a usurper, and declares that the strike must and shall go on. Not only will these men stop working—which they have a right to do—but they will prevent other men from working—which they have no right to do. They break a contract voluntarily accepted. They refuse to submit their case to judgment. They make a criminal conspiracy against the public, and assert brute power to carry it out.

Do these things—and their number is countless—look like the dawn of a New Era, "the presage of a New World?" Is Utopia just around the corner? May we fold our hands and await the coming of a golden age, without courts of justice, without police to protect the innocent and suppress the violent, without governments entrusted by God with the power of the sword, "for vengeance on evildoers and for praise to them that do well?" (I Peter 2:14.)

No, dear bewildered brother, dreaming of impossibilities! No, sweet sentimental sister, passing lovely resolutions in your women's club! The old conflict between Ormuzd and Ahriman, the struggle of light against darkness, is still going on. That selfish twist in human nature which our forefathers called depravity, is still there—in you and me and everybody. We have got to fight against it in ourselves and others, just as our fathers had to fight.

Let us reconcile ourselves to the necessity that is laid upon us by the laws of nature and human nature. Let us understand that a New World is not anywhere in sight.

A Stand-Pat World Impossible.

II. What then? Must we accept the old world as it was and is, without hope or effort for improvement? No, a "stand-pat" world is impossible. As Galileo said when they accused him of heresy for saying that the earth moved, *e pur se muove*—"nevertheless it does move."

The movements that have taken place in our own day are undeniable. There are so many of them that I can only choose a few as examples.

(1) First, the madness of war—especially modern war, in which the inventions of science have been perverted to purposes of destruction—the insanity of war has been demonstrated in the conflict plotted, planned, and forced on the world by the Potsdam gang of war-lords. It has cost the world about two hundred billion dollars, nearly eight million men slain in battle, and God only knows how many old people, women and children starved or outraged to death. Therefore it is inevitable that there shall be a partnership, a League of Nations, to prevent and suppress a new outbreak of this madness. The frivolity of certain American Senators may keep us out of that League for a brief time; but in the end it is coming; and we shall be in it, as surely as there is a God in heaven and a dominant common sense in the American people.

(2) The common health of the commonwealth is going to be more intelligently regarded and more carefully guarded. Sanitary laws of all kinds will be more wisely drawn and more strictly enforced. Children, who are the most precious asset of the republic, will be protected against exploitation by those capitalists and proletarians who are willing to fatten on the fruits of child-labor. We have done with that. We are going to unite all classes, communities and states, to put an end to it, finally and forever.

(3) Secrecy in regard to the conditions of labor and the accumulations of wealth must and will be abolished. The books of the great corporations and of the patent labor unions must be open

to inspection. What is sauce for the goose is sauce for the gander. The common people, who are neither proletarian nor capitalist, have a right to know what goes on behind closed doors. Secret societies of many kinds, are enemies of the republic. We are going to get rid of them.

(4) "Collective bargaining"—to use a common but somewhat vague phrase—has rightly come to stay. Groups of people who are willing to labor with their hands have a right to bargain with groups of people who are willing to employ them with money saved. A bargain implies three things. First, liberty in making it, otherwise it is merely a submission to duress. Second, ability to fulfill it, otherwise it is nothing but a "scrap of paper," as the Germans called their treaty to respect the neutrality of Belgium. Labor unions are indispensable. They will have a great, and I believe, beneficial influence on "the world to be." But they must consent to be incorporated, to open their books, to meet their responsibilities. If they do this, they will become a valuable factor in the commonwealth, and help to promote the coming of that time when "All men's good shall be each man's rule."

How to Make Things Better.

III. Come we then to consider what Carlyle called "the duty that lies nearest to us."

This duty is to do our work, whatever it may be, as well as we can, to the full limit of our strength, without regard to the hours of the day which may be fixed by legislation or prescribed by labor unions. The man who gets on is the man who disregards these artificial rules, and carries his work through because he believes in it.

There is no panacea for the ills that afflict human life. But hear the Hebrew prophet, Micah: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Hear the words of Christ: "Thou shalt love they neighbor as thyself."

What has the church to do, then, in the present crisis? Not to take sides with capital, nor with labor, but with humanity and with Christ.

We cannot make a new world, because human nature is unchanged. We cannot uphold a stand-pat world, because conditions have changed and are changing. What can we do to make "the world to be" better? Not much in the present, but if we are loyal and faithful it will count for something in the future.

The day is coming when men will know and accept the laws of nature and live according to them. The day is coming when capital and labor will cease their mad strife and work together for the good of mankind. The day is coming when nations will no longer regard one another as embattled foes, but as friends and allies in the maintenance of peace. The day is coming when man shall see eye to eye with man, and all eyes shall look upward reverently to God.

Distant is that day. But we look and work towards it in the spirit of our Master, Jesus Christ.

If I have no motive but the Father's will, how astonishingly it simplifies everything! If we never thought of doing a thing except it was God's positive will that we should do it, three-quarters of our life would at once disappear! This is the truth practically as to ourselves, yet we clearly see that such was the obedience of Christ. This too is the principle of real piety, because it keeps us in constant dependence upon God, and in constant reference to God.—*J. N. Darby.*

Do good with what thou hast or it will do thee no good.—Wm. Penn.

THE CHRISTIAN AND THE LODGE A DANGEROUS FELLOWSHIP.

BY GEO. C. REED.

A large number of people who profess to be Christians, including many ministers, belong to secret, oath-bound lodges. That this is a danger to their own souls and a hindrance to the cause of Christ we have little doubt.

Lodges Undermine Spirituality and True Morality.

The regalia, ritual, ceremonies, and conclaves of the secret orders savor of the flesh and not of the Spirit; of the world, not of Christ. The lodge claims the first place in the hearts of lodgemen, and there is abundant testimony that lodge-ridden towns are hard to reach in a revival—a *real* revival; and that when a spiritually-minded man becomes entangled in the lodge, his spiritual life soon becomes weak.

The lodge has nothing to impart to the Christian. Its benevolence is a spurious benevolence. Lodgemen swear to do good to fellow-lodgemen, from whom they expect to receive good; they join the lodge to get help, not for opportunities to give help. It is simply a mutual benefit association, whose benevolence consists in a willingness to do some good in order to receive more good. "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same." Its morality is defective. The Mason, for instance, swears that he will do no harm to a brother Mason nor violate the chastity of his wife, sister or daughter; but, so far as the lodge is concerned, he may do both to non-Masons.

The Lodge Is Anti-Christian.

1. *The lodge claims to be a religious institution.* This is particularly true of the more influential orders. The standard works of the Masons and Odd-Fellows assert it. "The Mystic Tie," by Albert G. Mackey, pages 30 and 32, says: "When we are asked, 'What is Freemasonry?' we answer in the first place that it is a science which engages us in the search after divine truth." "Freemasonry is then also a religious institution; the very science which it inculcates is in itself the science of religion." "Freemasonry is emphatically a religious institution. It teaches the existence of God. It points to the celestial canopy above, where is the Eternal Lodge and where He presides. It instructs us in the way to reach the portals of that distant temple." "The Odd-Fellows Manual," by Rev. A. B. Grosh—endorsed by Grand Lodges—on page 283, etc., contains these statements: "Odd-Fellowship was founded on great religious principles." "The descendants of Abraham, the various differing followers of Jesus, the Pariahs of stricter sects, here gather around the same altar as one family, manifesting no differences of creed or worship."

2. *Lodges are rivals of the Gospel.* They claim to save men. Town's "Speculative Masonry," page 63, speaks thus: "Speculative Masonry, according to present acceptation, has an ultimate reference to that spiritual binding erected by virtue in the heart, and summarily implies the arrangement and perfection of those holy and sublime principles by which the soul is fitted for a meet temple of God in a world of immortality." The "Lexicon of Freemasonry," by Mackey, page 295, says: "The Master Mason represents a man under the doctrine of love, saved from the grave of iniquity and raised to the faith of salvation." Many other similar quotations might be made.

The funeral ritual of many secret orders asserts or implies the salvation of their members. This is so well known that it is only necessary to call attention to it. The deceased member is spoken of as being in heaven, having been transferred to the Great Lodge above, etc., but always entirely on the ground of his being a *lodgeman*. It says nothing of repentance and faith in the only Savior of men, and it ignores the openly wicked and vicious life the man may have lived.

3. *Lodges honor many kinds of false religions.* Mohammedanism, Judaism, and many other faiths receive recognition at their hands. Mackey's "Manual of the Lodge," page 53, sets this forth as follows: "To every Mason, whatever may be his peculiar creed, that revelation of the Deity which is recognized by his religion becomes his Trestle-board. Thus the Trestle-board of the Jewish Mason

is the Old Testament; of the Christian, the Old and the New; of the Mohammedan, the Koran." "The Freemason's Monitor," Daniel Sickles, pages 49, 50, adds: "And by the Trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the Universe, in the Great Book of Nature and Revelation, which is our spiritual, moral and Masonic Trestle-board."

What any man believes to be the revelation of God, Masonry recognizes as his Trestle-board, the pattern for his spiritual building! Is the Christian faithful to Christ when he is in fellowship with a system that claims to save men *without* Christ, and puts heathen religions on a par with the religion of Christ?

4. *The lodge excludes Christ.* By formal decisions of Grand Lodges of Masons and Odd-Fellows, the name of Jesus Christ has been excluded from the ritual of the lodge—that name offends Jew and skeptic. The portions of the Bible chosen for reading do not contain the name of Christ, or else are deliberately mutilated by cutting out that Name which is above every name. The Master of the Lodge is the priest of the lodge, though he, as well as other members, may be profane and wicked. The Christian Mason or Odd-Fellow gathers around an altar with men who hate his Savior, and as a brother joins in their Christless prayers. Christ said, "No man cometh unto the Father but by Me," and the Bible tells us that the worship of the Gentiles is offered unto demons and not unto God; that the worship of impenitent, wicked men is an abomination to Him. It seems to us that it would be repugnant to the deepest feelings of the Christian's heart to join in a worship from which his Redeemer has been cast out. He is unfaithful to Christ when he does it. The lodge is a Pantheon, a heathen temple, for it has in it a place for *every man's god.* The god which a man makes for himself in his *mind* is as truly an idol as one he makes with his hands.

Fellowship with Secret Orders Weakens the Christian's Testimony and Deadens His Convictions.

Can a minister of the Gospel in his pulpit, a Sunday School teacher in his class, or any Christian in a revival assert with power to a lodgeman that he must be born again through faith in the Lord Jesus Christ, when in the lodge he joins with him in Christless worship, and unites with him in publishing resolutions declaring the blessed state of some deceased brother who was an ungodly man? How can the lodgeman tell what his friend really believes? As long as the lodgeman is alive his friend says that he is lost and must be born again, but when he is dead his Christian friend will declare that he is enjoying the blessedness of heaven.

Just how many preachers are members of these lodges we do not know. One Methodist minister suggests probably more than half of those in his denomination, while another Methodist author puts it at nine-tenths; and other denominations have large numbers also. But what is the heart of the preacher's duty? To declare to men that they can be saved through Christ, and *only* through Christ. He is unfaithful if he omits either declaration. How can he be faithful to that high and solemn responsibility if he joins with unsaved men in a lodge which they make a *substitute* for the Gospel and which claims that the Gospel is not necessary to salvation? Is he not responsible before God and men to warn them that this is not true? How can he thus warn them with any force in the church, while tied up with them in the lodge room?

But participation in the lodge does more than weaken his testimony. It weakens his *convictions.* To stifle his conviction that a man can be saved only through Christ to such an extent that he will assist in a ceremony that declares that a Christless man is saved, deadens his own sense of Divine truth. *It cannot be otherwise;* for it is a spiritual law that faithlessness to the truth brings more light, while unfaithfulness brings darkness.

Oath-Bound Secret Societies Lead Christians into Sin.

1. *In them they take the name of God in vain.* "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." "Swear not at all." That these commands do not forbid judicial oaths most persons admit, but the lodges have no moral or legal right to impose oaths. The penalties attached to their oaths are hideous, repulsive to moral sense, and debasing.

2. *Lodge obligations tempt Christians to wrongfully favor their fellow-lodgemen.* A bank in a Nebraska town was on the verge of collapse, and one of its officials, a Mason, quietly advised a fellow-Mason to withdraw his money which was on deposit. He did so, and later boasted to a relative of the advantage of being a Mason. He was favored *illegally;* poor working girls and laboring men, unwarned, lost all they had. In such lodges, the Christian puts himself under obligation to show such favors. That many men do so, who can doubt? If any do not, it is because there is more of truth than Masonry in them.

3. *Some degrees of Masonry require a man to conceal crime, help wrong-doers to escape, and persecute those who violate their lodge obligations.* The Master Mason swears to keep a Master Mason's secrets as secure and inviolable in his breast as his own, murder and treason excepted; he swears that whenever he sees the grand hailing sign of distress of a Master Mason, he will fly to his relief. The Royal Arch Mason swears to keep all the secrets of a companion of this degree, murder and treason *not* excepted, and to aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if within his power, *whether he be right or wrong.*

And the penalties are hideous. The Entered Apprentice's oath is the first. Its penalty is, "To have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours. So help me God." The Master Mason's penalty for violating his oath is to have his body severed in the midst, his bowels burnt to ashes and scattered to the four winds of heaven. In the Royal Arch degree, it is to have his skull smitten off and his brains exposed to the scorching rays of the sun.

Can any one doubt but that such oaths result in the perversion of justice, evasion of the law, and escape of criminals? What shall the Christian do in such a case? To conceal a crime is a crime; to assist a criminal to escape is partaking of the crime.

The Master Elect of Fifteen, and the Thirtieth Degree, make the candidate swear to take vengeance by death upon all who are traitors to Masonry. What is there that requires such guarding and justifies such vengeance? Without a forgiving spirit no man can hope for forgiveness, and a revengeful purpose is an absolute barrier to salvation. How then can a Christian take such an oath!

It may be said that these oaths must not be taken too seriously; that they really mean nothing, but are only part of an ancient ritual. But if they mean nothing they are unnecessary, and to take a meaningless and unnecessary oath is certainly taking the name of God in vain, *which is a sin.* To take *any* oaths in such a manner tends to rob all oaths of sacredness; and to take oaths that are suitable only for pirates and bandits surely is beneath the dignity and inconsistent with the character of a child of God, even if they are only a ritual. It is serious; it is wicked; if it is only a form, God will not hold him guiltless.

Have the Oaths and Ceremonies of the Lodges Been Publicly Revealed?

In 1826 Mr. William Morgan of New York became convinced that it was wrong to remain a Mason or conceal the system, and he published an exposure of it. He was undoubtedly murdered by the Masons; and this crime and the concealment of its perpetrators horrified the whole country. Thousands of Masons withdrew from the lodge, conventions were held, and declarations published affirming that the revelations of Morgan were correct. In 1828 Bernard published "Lights on Masonry," giving the ceremonies, oaths and ritual in full.

In 1829, in a trial in Orleans county, New York, the obligations of the first

three degrees and the Royal Arch degree were proved in the Circuit Court by the testimony of three seceding and one adhering Mason; and in obedience to a resolution of the State Senate, Judge Gardner reported the evidence, and it was printed. In 1830 the same obligations were proved in open court in Rhode Island, and again in 1831. In 1830 Allyn published a "Ritual of Freemasonry," disclosing thirty-one degrees. In 1834 the Legislature of Connecticut appointed a committee to investigate a petition of fourteen hundred citizens praying that such oaths be prohibited; and the committee approved of the petition.

Charles G. Finney was the President of Oberlin College, a most godly man, and a powerful preacher. His character for integrity and piety forbids any question as to his truthfulness, and his intellectual powers were of the highest order. When a young man, and a Mason of the Third Degree, he had been converted in a striking manner, and he soon felt that the lodge was inconsistent with godliness, so he quietly withdrew. After the exposures which followed the death of Morgan, he himself published a denunciation of Masonry, in which he declares that the disclosures of the first three degrees, of which he had knowledge, were correct. He gives his reasons for considering his oaths null and void, and this book can still be secured by those who wish to investigate the matter further.

Thus we see that there is abundant information to be found as to the true character of the Masonic lodges.

It is true that many of the more recently organized secret societies make no such religious pretensions as Masonry and Odd-Fellowship, nor do they have such horrible oaths. They are chiefly social and insurance orders. But we believe that their secrecy renders them unsuitable for Christians, and that even such lodges are harmful spiritually, tending to divert the interest, money and time from spiritual things.

Every Christian is a *redeemed* person, redeemed by the life-blood of the Son of God, from the penalty of sin, and the dominion of the devil, to be made a child of God. Redemption puts him in a new relationship to God, and it ought to decide all his relations to men as well. Hearken to the words of the Lord:

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said: I will dwell in them, and walk in them and I will be their God, and they shall be My people. *Wherefore come out from among them, and be ye separate,* saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

Believing that the fellowship of the lodge is dangerous to the Christian, and hearing the voice of God speaking His Word against the unequal yoke, we desire sincerely and earnestly to SOUND THE ALARM!

Philip Henry, father of the great commentator, Matthew Henry, was a very godly man and much given to prayer. It was said of him that "He and his wife constantly prayed together morning and evening. He made a conscience of family worship and abounded in it. He said to his children and friends; Be sure you look to your secret duty; keep that up for whatever you do, the same cannot prosper in the neglect of it. Apostasy generally begins at the closet door."—*Selected.*

A rich man once said, "I owned fifty thousand dollars and was a happy man. Now five hundred thousand dollars owns me. It says, 'Lie awake nights and worry.' It says, 'Run here,' and I run. It says, 'Trust in me.' And I trust in riches. I am rich, unhappy, and hanker for more." "But," he was asked, "Why, then, don't you give the $450,000 away and return to your happy state?" "Ah," said the man, "Did you ever hold the handle of a galvanic battery? The more the juice the tighter you hold."—*Selected.*

WHAT I SAW OF COLLEGE FRATERNITIES WHILE IN COLLEGE.

BY G. A. PEGRAM,
MASON CITY, IOWA.

One cannot pass through College without observing some of the workings of College Fraternities. They are noticed on every hand. Most of the social and business life of the College is of their making. Nearly all the collective movements of the College are instigated and manipulated by them. Their pernicious influence is seen in various ways.

Method of Securing New Members.

In the first place their manner of getting members is in keeping with their character. It was called "rushing them." They selected the prospect, made it up; then kept him in their company, and away from others when possible. He was entertained and feasted and treated. He was told of the prominent and wealthy students who belonged to their fraternity, and of the members of the faculty and the noted alumni on their rolls. But the real spirit of the organization was shown not so much by their rushing, as by their initiation. General methods are too well known to dwell upon, but as I am to tell my own observations, one instance will suffice.

While in the Theological School, a College mate who graduated a year or two later than I, was showing me his classmates' photos. He dwelt upon one in particular. He looked sadly at this photo of his classmate, and said that a certain Fraternity would have to give an account of some things. I asked him what he meant. He said he scarcely dared to tell. He tried to say nothing, but it seemed hard for him to refrain from saying something. He looked sad and indignant. He said, "that boy might have been living today if it had not been for that Fraternity." The boy had died of pneumonia fever. This with other remarks led me to infer by reading between the lines of what he did say, that the boy had been led through the streets half clad on a winter night during his initiation, and had caught cold, took pneumonia, and had died from it. That he died from pneumonia fever was his statement, and not my inference.

Constant Strife Between Fraternity Men.

There was a constant strife between Fraternity men and the Barbarians, as those outside of the Fraternities were called. I thought an exchange of names would have been very appropriate. They tried to control all the elections, and put their men into all the offices of any kind. Each Fraternity wanted the positions for their own men, and each Fraternity would fight all the others for its own men, and all the Fraternities together would fight against the Barbarians.

During my Freshman year, there was a notorious hazing affair. The boys of one Fraternity branded three boys of another Fraternity with nitrate of silver on each cheek and on the chin. The boys carried the scars for several months. Some said the marks would be for life, but after a few months they were not very noticeable. But that fact does not lessen the turpitude of the affair.

This episode created quite a sensation among the students and faculty, and no less among the citizens of the town. The daily papers discussed the matter thoroughly for a few days. The faculty acted cross, and seemed alarmed, not so much for the injury done to the students, but for the reputation of the school. It was hinted that they were going to do something very drastic to those hazers, but soon the matter was all hushed up and the boys remained in school, and nothing was done, so far as we could see.

At the Y. M. C. A. elections, two sets of candidates were nominated by the committee, who were Fraternity men themselves, and who nominated Fraternity men only. I used to be disgusted not only that they nominated Fraternity men, but also at the kind of Fraternity men as they would nominate. One year the Barbarians got together and nominated an outsider and elected him too. But he told me that they continually annoyed him by trying to induce him to appoint some of their men to lead the Y. M. C. A. prayer meetings. At another time the Barbarians got together and elected non-Fraternity men to edit the College paper. The Fraternity men started another paper, and I remember the Editor tried to trick me into sub-

scribing, and when he did not succeed, he became very angry at me.

These last elections suggest the fact that when non-Fraternity men work together they can control elections, business and society too. Sometimes the non-Fraternity men ran one of their number as a dark horse. Once our class wanted to elect a captain for their football team. The class numbered something over a hundred. As usual one of the Fraternities nominated one of their men for the position, and another Fraternity nominated one of their men. Then they moved to close the nominations. Tellers were appointed. Ballots were taken. I was surprised to hear my name read as the first one. As I was leader of the Barbarians they often nominated me when they wanted to beat the Fraternities. In this case the Barbarians had caught on the plan of the Fraternity men, and ran me as a dark horse. I received more votes than both of these Fraternity men together. The Fraternity men were surprised and disappointed. It was a surprise to me too, as I had to work all my spare hours to make my expenses in school. At the next meeting I thanked them kindly for their honor and appreciation and resigned.

At the following meeting another position was to be filled, and one which offered a small remuneration. Another Fraternity man was nominated but I was elected to the position. But strange to say, a woman whose son and husband both belonged to a College Fraternity, cast a sly slur to me, intimating that I would not get anything out of it and hinted that I ought to resign. I would almost blush to tell what position that woman occupied in the Church and the world.

Fraternities Try to Gain Control in Interests Outside of College.

Fraternities controlled not only most of the affairs in College but many of the affairs on the outside too. At one time I noticed that nearly all the officers of the Epworth Leagues and Sunday Schools of the city were Fraternity men from the College, yes, even to the ushers in the churches. It was certainly not because they were very religious. In the Theological School the boys of one Fraternity boasted that their members had nearly all the good preaching places around Boston. It was very noticeable too that they were all pulling for one another, both in school and out of school.

One instance, known to all, happened in my Senior year. The Senior class was having a business meeting to consider some questions. One of those Fraternity men was nominated as Chairman, and as nobody thought anything about it, was elected. In the course of the meeting some committees were to be appointed. Some of his brethren moved that the Chairman appoint the committees. As nobody thought of a scheme, he was authorized to do so. He kindly appointed his Fraternity brethren to *every position* on those four or five committees. Then those sleeping Barbarians woke up! So did some of the men of other Fraternities! They did nothing and said nothing at the time, but later they insisted on another meeting. It was called. This man was ousted from the Chairmanship, and another elected. The actions of the former meeting were all rescinded and new committees were appointed and those Fraternity men were left out. This shows what an indignant people can do when they wake up. One would scarcely think that such unprincipled work would be possible in a theological school. I would not have thought so either before I saw it.

One Case Where Actions Spoke Louder than Words.

Another thing I noticed was the boorishness of many Fraternity men. I never thought of this at first, but my attention was called to it by my landlady. She mentioned the fact that they were coarse and boorish toward their own brethren. A young man of one Fraternity was sick at her house. He was a professing Christian, well behaved, and seemed to be a good man. But that fact did not save him from the coarse greetings and low remarks which Fraternity brethren made when they called. Their greetings were not only course and boorish, but they were boisterous and loud during their call. Our landlady called attention to the difference between the greetings and conduct of the Fraternity brethren and that of his non-Fraternity friends when they called.

So it seems that while the Fraternity men boasted that their men were from homes of the wealthy, educated and cultured, that their manners were far inferior to those of the non-Fraternity men. Is it because their boast of getting well-bred people for members was false, or was it because the influence of the Fraternities was toward boorishness and coarseness?

THE UNEQUAL YOKE.

BY J. S. SHOEMAKER.

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? —I Cor. 6:14.

This is unquestionably an age of Federations, Corporations, Organizations, and Alliances, Governments, Capitalists, Manufacturers, Merchants, Professional Men, Laboring Men, Socialists, etc., are being organized into Leagues, Corporations, Unions, Societies, and Fraternities. These various organizations are founded in the main upon anti-Christian principles, the membership being composed of a conglomeration of self-centered worldlings, scoffing skeptics, godless infidels, twentieth century profligates, and professed Christians—a glaring example of "an unequal yoke."

Although organizations and alliances have greatly multiplied during recent years, nevertheless there seems to be a sad lack of law and order in business and social relations, and between capital and labor. The true Christian cannot be allied with these various world organizations without violating the Word of the Holy Spirit as spoken by Paul in II Cor. 6:14-18.

Questions similar to the following frequently arise in the minds of those who are seeking to know the True Way: "Does II Cor. 6:14 refer only to the marriage relation, or does it also include our social and business life? If the latter are included, how far does this scripture apply to the modern co-operative movements, such as workingmen's organizations and other co-operative bodies, organized for the purpose of buying and selling, and keeping prices either up or down as the interests of the association may call for?"

It is greatly deplored that the spirit of selfishness is manifested to a marked degree in the workings of the various organizations referred to. This alone should be sufficient cause for the Christian to keep aloof from being identified with any of them. The fundamental principles of all such organizations are manifestly non-Christian, hence to be allied with any of them is antagonistic to the best interests of Christ's cause. For a Christian to be a part of and allied with any world organization, regardless of the integrity and moral character of its members, is a clear case of an unequal yoke, because the doors of all such organizations are open to the profane, godless, skeptical, and anti-religious. To be bound to and associated with such is not only a positive violation of God's Word, but it has a damaging effect upon the life and character of the individual who is a Christian and upon the church of which he is a member. There is infinitely more chance that the evil in said organizations would have a more damaging effect upon the good in the Christian than the Christian's influence would have to counteract the evil in the organization.

To mix evil with good has the effect of leavening the whole lump, and bringing reproach upon the Master's cause, because of the inconsistencies of those who claim to be His followers, and after all are not walking "In His steps" by being separated from everything sinful.

The apostle's teaching in our text makes it clear that the Christian is not to be unequally yoked together with unbelievers in the marriage relation, in social societies, in business corporations, in farmers' organizations, in labor unions, in political parties, in secret societies, etc., etc.

It is certainly an unequal yoke for a Christian to be united in the bonds of matrimony with an unbeliever. Such a union is a clear violation of God's law. "Can two walk together, except they be agreed" (Amos 3:3)? The divine plan is that husband and wife be not only "one flesh," but one in their aims, desires, and purposes; one in the faith and Christian service; one in their social and domestic relations. These essential conditions cannot exist in the marriage of a believer with an unbeliever.

Altho the Christian cannot avoid seeing, hearing and meeting with those who are living for self-gratification, nevertheless he should carefully avoid being yoked together socially with those who are worldly minded. "The friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God" (Jas. 4:4).

Business men and capitalists, both non-Christians and professed Christians, are being yoked together in organized bodies in order to control their business interests in a way that will mean the greatest financial advantage to their own corporation, in carrying out their plans the "Golden Rule" of Matt. 7:12 is frequently violated. "Wherefore come out from among them and be ye separate, saith the Lord."

It is a question as to whether Farmers' organizations are founded upon the principles of self-sacrifice. (Not much of a one.—Ed.) Even tho the principles of honesty may be strictly followed in all their dealings and business transactions, yet there is a tendency to try to govern the buying and selling price of certain products, hence not in accordance with Paul's teaching when he says, "Let no man seek his own, but every man another's wealth" (I Cor. 10:24).

The labor unions are composed of laboring classes who have been organized to extend and protect self interests at the expense of their employers. Their plans and claims are sometimes pushed without regard to the principles of righteousness. Violence is frequently resorted to in order to win their selfish ends. For a Christian to be identified with an organization of that kind would not only mean an "unequal yoke," but would mean being allied with the principles of unrighteousness. "What fellowship hath righteousness with unrighteousness" saith Paul.

Alliance with political parties or organizations should also be strictly avoided by all true Christians. The contrast between the principles which govern politics, and those which govern Christianity are eternal opposites. Like water and oil, they will not mix. "What part hath he that believeth with an infidel?" is the all important question raised by Paul. To be allied with infidels in political affiliations is unquestionably an unequal yoke. All political parties are distinctively worldly, and our Master has said "Ye are not of the world, even as I am not of the world."

Secret orders are manifestly institutions of darkness, hence there should be no occasion to warn our brethren not to be unequally yoked together with them. They are oath-bound, hence unscriptural. See Matt. 5:33-37; Jas. 5:12. Their meetings are held in seclusion; their doctrines are not openly taught; their charity is partial, and their religion is Christless hence anti-Christian. Note Paul's question, "What communion hath light with darkness?" His answer would emphatically be, "None whatever." Christians are commanded to let their "light so shine before men, that they may see their good works, and glorify their Father which is in heaven."

In comparing the principles which govern the various alliances and organizations referred to, with those that govern the Christian Church, as taught by Christ and the apostles, we note a vast contrast, equal to that which exists between righteousness and unrighteousness, light and darkness, Christ and Belial, believers and infidels, the temple of God and idols. There can be no fellowship, communion, concord, part or agreement, nor submission to the will and Word of God in such alliances; because such relationship on the part of the Christian would be no less than anti-Christian. It is a dishonor to God and the Christian profession to be thus yoked together with unbelievers. "Come out from among them and be ye separate," saith the Lord. To wilfully ignore the command of the Lord means to come under serious condemnation. "Touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters," saith the Lord Almighty.

Gospel Herald.

That a man may lift up his head to heaven, he must find nothing on earth whereon to lean it.—*Luther.*

TREATISE ON SECRET SOCIETIES.

(Concluded from January Number.)

John Smith now goes into the Masonic Lodge, stands in the doorway; goes first to the door, raps.

"Who comes here?"

The Junior Deacon answers:

"The Rev. John Smith, who has long been in darkness and now seeks to be brought to the light."

This is a serious matter. Christian people ought to go with bowed heads, and bowed hearts, and downcast eyes on their knees and pray: "Oh, Father, blessed God, we come to Thee in the name of the Lord Jesus Christ to ask Thee in Thy infinite mercy to open the eyes of these deluded men that they may see the truth; that the Holy Spirit's power may carry the truth to their hearts, and that instead of seeing Hiram murdered they may see the Lord Jesus Christ lifted up."

"Who comes here?"

"The Rev. John Smith, who has long been in darkness and who now seeks to be brought to light, and to receive a part in the rights and benefits of this Worshipful Lodge, erected to God, and dedicated to the Saints ——, as all brothers and fellows have done before."

"Mr. Smith, is this of your own free will and accord?"

"It is."

"Brother Junior Deacon, is the candidate worthy and well qualified?"

"He is."

"Is he duly and truly prepared?"

"He is."

"By what further rights and benefits does he expect to gain admission?"

"By that of being a man, freeborn."

Freeborn! Freeborn! I am really ashamed that colored men who were in slavery in the South would show themselves in the streets of our cities connected with the slavery system of Freemasonry.

"Mr. Smith, as no man shall ever enter upon any great or important undertaking, without first imploring the blessings of Deity, you will therefore kneel where you now stand, and attend to prayer."

The candidate kneels in the lodgeroom.

This is the prayer:

"Vouchsafe Thine aid, Almighty Father of the Universe, to this, our present Convention, and grant that this candidate for Masonry may so dedicate and devote his life to Thy service that he may become a true and faithful brother among us. Endue him with the competency of Thy Divine Wisdom, that by the aid of the pure principles of our order he may be better enabled to display the beauties of holiness, to the honor of Thy Holy Name. Amen." Brethren respond, "So mote it be."

Here is the preacher; there is the infidel over there praying for him in the secret lodge. What influence can that minister have in that Masonic Lodge? None whatever. His influence is gone; religion, Christianity, as it is represented by him, becomes a farce.

"Mr. Smith, in all cases of danger and difficulty, in whom do you put your trust?"

"In God."

"In what god?"

"Mah-hah-bone." That is the god. What is the god of Masonry? Is it the God of the manger? Is it the God of Bethany? Is it the God of Gethsemane? Is it the God of Calvary? Is it the God and Father of our Lord Jesus Christ? No. It is the god of Brahminism. It is the god of Confucianism. It is the god of the Indian. It is the god of nature. It is the sun-god.

You notice that the candidate is blindfolded; you notice that there is a rope around his neck. Now, we have him in the lodgeroom. He comes in by the northwest corner of the lodge. Now he walks; and he is made to walk with the course of the sun.

There are in Masonry two kinds of mysteries. The greater mystery and the lesser mystery. There were two kinds of mysteries in Paganism. Masonry is simply the pagan mysteries revived. It is Paganism pure and simple, revived in 1717. You know the mysteries were a worship of the sun-god, the secret worship of Osiris, Baal, or Tammuz, and all

those other names that were used in various pagan nations to signify the sun-god, or the fecundating and fertilizing power of the sun. The action of the heat of the sun upon the earth caused the earth to bring forth, as it were, so Horus was produced, the god of time as we have it in Masonry, only under another name.

All the good that is found in secret societies should be found in our churches. Finally, we object to secret societies because if there is any good in them, it should be found in our churches. When Christ established the church, He intended that it should be broad enough to supply all the wants of man. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It is the shame of this enlightened age that Christians are ignoring their churches that they may do good in some Christless organization. They seem to regard the church as a kind of hobby-horse to carry them to heaven, while they must do their good deeds in some other fraternity. Is this the way to convince the world that the church of God has something that far outshines anything that the world may have to offer? Whence comes the theory that a good Mason is also a good Christian, whether he belongs to the church or not? Whence comes the harsh criticisms concerning the formality of churches, and the superior usefulness of secret orders? They are born of the conviction, espoused by the world and confirmed by all Christian professors that turn aside from their churches and cling to outside organizations, that the churches are not doing what they ought to do. Let Christians gather round the standard of their respective churches. Let them do their good deeds in the organization which Christ has established, for in this way only can they do all that they do in the name of the Lord Jesus.

Concluding Remarks.

In our consideration of this important question, we have presumed not to know anything concerning the secret workings of secret societies. We have said nothing concerning the disgraceful conspiracies that are said to exist in some of them, nor of the ludicrous performances, said to be practiced in initiating members. All that we have done in this line was to submit the testimony of an ex-Mason, which testimony may be taken for what it is worth. We have said nothing concerning the startling revelations concerning their secret work, on the part of those who once belonged to them, and afterwards deserted them. We have said nothing concerning the scandals associated with some of these orders. We have said nothing concerning the testimony of Morgan, Finney, Blanchard, and other reliable men. We have not even mentioned the fact that the most pious members of nearly all denominations oppose them on the ground that they are antagonistic to true Gospel holiness. We have opposed them on general principles and shown them to be contrary to the Gospel and detrimental to the welfare of humanity in more ways than one. All these other facts stand out against them, however, and whatever importance may be attached to them must be counted in strengthening the position we have taken—that secret societies are a hindrance to the cause of true Christianity, and that therefore Christians have no right to hold membership in them. God grant that all Christians may learn to see this matter in its proper light; and that all professing Christians now in the lodges may "come out from among them" and be in deed and in truth, a separate people. God grant that all believing children might, at the close of their earthly career, be able to testify with our Lord and Master, "In secret have I said nothing."—From *Manual of Bible Doctrines,* by Daniel Kauffman.

Mr. John Wanamaker, in his message delivered January 12th to the New Era Bible Union, suggested Bible reading as a remedy for cares. He said, "If our lives are borne down with cares, or worries, or unhappiness, it is the Word of God alone that can change them. If we seek the Word of God, we shall find light and peace."

Keep a clear conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come.—*Cuyler.*

HISTORICAL SKETCH OF ELKS.

In the fall of 1867 an English comic singer, Charles A. Vivian by name, landed in New York from his native shores and dropped into the Star Hotel, a "Free and Easy," kept by John Ireland at Lispenard street, near Broadway. The old-time "Free and Easy" was a thoroughly respectable institution in spite of the looseness of its name. Steaks, chops, rarebits and ale were its specialties and the patrons were entertained with songs and stories furnished by paid and amateur performers. The style of entertainment, a modest version of the cabaret of today, was patterned after a popular English institution of the day.

Richard R. Stierley played the piano at the Star Hotel and Chas. A. Vivian, striking up an acquaintance with him, volunteered to sing a few songs. He was given a "try-out" and then engaged as one of the professionals. At the conclusion of the evening's work, Bro. Stierley brought Bro. Vivian around to a professional boarding-house kept by a Mrs. Geisman at 188 Elm street. There Bro. Vivian fell in with a number of choice spirits, including Bro. William Lloyd Bowron, afterwards "Number One of Number One," whom he had known in his native land. Bro. Vivian introduced the party to a trick which had been used with great success for treating purposes on the other side. It consisted of dropping a cork at a word of command, the last cork down was called upon to settle for the round. The initiates held their cork, while the novitiate was usually in a hurry to get his down first, thereby illustrating that the "last shall be the first and the first last." This innocuous and highly delectable form of diversion suggested the title "Jolly Corks" and the little coterie that stopped at Mrs. Geisman's formally organized with Charles A. Vivian as "Imperial Cork."

At the time of the formation of the Jolly Corks the Excise law was strictly enforced in New York City. Sunday therefore was a "dry" day, and the "Corks" were wont to congregate at Mrs. Geisman's for the purpose of holding social communion under the inspiring influence of barley brew. Whether it was the good lady who kept the boarding-house or the neighbors who objected to the disturbance created in the staid precincts of Elm street, by the revels of the jolly crew, the record does not say, but after several meetings the "Corks" were requested to forego their Sunday gatherings at Mrs. Geisman's. Quarters were then found at 17 Delancey street, over the saloon of Paul Sommers. At this time the objects of the "Corks" were entirely convivial and the personnel Bohemian and theatrical. The badge of membership was a cork and the only dues were a pro rata assessment for refreshments purchased the Saturday before.

Among those attracted to the Corks were members of the theatrical profession. Leaving the Corks one night one said, "This thing is better than a mere jolly crowd, and one day will amount to something," and another evidenced his faith in the future of the association by offering a motion that it organize as a lodge along benevolent and fraternal lines and that a committee be appointed to formulate rules and regulations for its government, prepare a suitable ritual and select a new name. This committee consisted of Charles A. Vivian. Vivian was ex-officio a member and had the appointing power.

On February 6th, 1868, following the committee's report, the name was changed to the Benevolent and Protective Order of Elks. At the re-organization which transformed the Jolly Corks into the Benevolent and Protective Order of Elks, on February 16, 1868, the following officers were elected:

James W. Glenn, Third Assistant Prio.

William Carleton, Recording Secretary.

Henry Vandermark, Treasurer.

William Sheppard, Tiler.

At the meeting held on June 17, 1868, a breach which had sprung up between two factions within the Order, had assumed the character of a feud. On one hand was a strictly professional element which believed in the Order's future as a benevolent institution, while on the other were the semi-professionals who were more in sympathy with the convivial purpose of the Jolly Corks. Charles A. Vivian was the leader of the

latter and when he appeared for his second degree on June 4, 1868, the professionals who were in command ordered a ballot and he was rejected. At the same time the password was changed and a number of Vivian's friends were barred from the meeting, and afterwards declared expelled. This incident ended Bro. Vivian's connection with the Benevolent and Protective Order of Elks.

There is no doubt that the proceedings of this meeting, June 4th, were *illegal and unjust,* but it may be said in extenuation of those responsible that they were moved by a desire to eliminate an element which they felt was not in sympathy with the standards by which it was hoped to build the Order's future. Some of the brothers expelled at that time returned to the Order and became honored members of the lodges with which they were affiliated *and respected citizens of their communities,* and it is safe to say that none of them realized at the time of their differences with the Elks the import of the new organization or of the wonderful destiny it was to fulfill.

In reference to the founding of the Grand Lodge. "After several preliminary meetings a charter was obtained from the Legislature of the State of New York, on March 10, 1871, which was immediately signed by Governor John T. Hoffman, incorporating the Grand Lodge of the Benevolent and Protective Order of Elks, New York, with power to issue charters to subordinate lodges throughout the country. Accordingly the Grand Lodge thus legally constituted issued a charter, the same day, to New York Lodge No. 1. This date, therefore, marks the legal commencement of the Grand Lodge of the B. P. O. E. and also the beginning of New York No. 1 under its distinctive title conferred by a charter issued by the Grand Lodge.

The administration of John J. Spies, 1888-1892 is a turning point in the career of the Order. Previous to 1889 the Grand Lodge operated under a charter granted by the State of New York and held all its meetings in New York State. In that year it was decided to hold the next convention in the city of Cleveland, Ohio. New York Lodge applied for an injunction restraining the Grand Lodge from meeting outside of the State where it was incorporated. The injunction was granted, but the Grand Lodge met in Cleveland *in spite of the Court decree.* New York Lodge, held upon the date fixed for the Cleveland meeting, a Grand Lodge composed of the legal quorum of Grand Lodge members and suspended all lodges disobeying its edict. The Cleveland Grand Lodge returned the compliment by suspending New York Lodge No. 1.

In 1892 the Exalted Ruler set out to bring about a reconciliation. In response to an invitation of the Board of Grand Trustees a committee of New York lodge met with the Board on May 21st, 1893, in the lodge room of No. 1 and pledged its allegiance to the Grand Lodge of the Benevolent and Protective Order of Elks of the United States of America, thus reuniting the entire Order.

In 1911 the Elks Home at 108-116 West 43rd street was completed and dedicated and there Number One is permanently installed. Today its building and property are valued at $1,250,000.00.

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SONS OF HERMANN.

The "Sons of Hermann" was founded in New York about the year 1840, but did not spread to the West until some eight or ten years later. Its object is said to have been "to foster German customs and to spread benevolence among Germans in the United States."

An account of the society, published in the *St. Paul Morning Call* in 1896, credits the original organization to the resentment of German-Americans at attacks on themselves and others of foreign decent by those who, between 1835 and 1855, drew the political issues of the day along race and religious lines, and which finally became united in the Know Nothing Party in 1852. The account referred to continues:

"These enemies of all that was Teutonic had exceeded the bounds of honor

and respect, inasmuch as they even went so far as to hinder the funeral cortege of a German from proceeding on its solemn and peaceful way, and to insult those who accorded the remains the last escort."

At one of the German sections of these gatherings the name for the new society suggested itself when one of the speakers remarked: "We again need a Hermann under whose mighty guidance we may be enabled to trample upon our enemies." The new fraternity recognizes that ignorance and vice are the worst enemies of humanity and follows in the footsteps of the Freemasons, Odd Fellows, Druids, Foresters and others in their work of relieving the needy and sick among their members, burying their dead, and caring for widows and orphans.

In 1848 resolutions were adopted substantially as follows:

"All men are equal; all are imbued with one desire, namely, to reach that goal which betters bodily and spiritual existence. It is the duty of every man to provide not only for himself, but also to promote the welfare of his fellow beings, because in the consummate happiness of all every one must have an equal share. In order that this grand and worthy work may be duly furthered, shall we grasp one another with a brotherly hand and create this band of friendship? As a body we shall sow, and as a body shall expect a fruitful crop. We shall advance German customs, German spirit, and German art; we shall strive to co-operate with one another, lift up and support our brethren. We, as a body, shall surround one and the one shall encircle us all. This is to be our fundamental platform. We shall look upon ourselves as one family, and keep sacred the bonds of a family."

Women relatives of the above mentioned order have been grouped in lodges of Daughters of Hermann, as a social and beneficiary auxiliary, in the same manner that so many members of other fraternal orders interest their mothers, wives, sisters and daughters without making them members of identically the same lodges.

ROYAL SEEKERS.

Mildred Eigsti.

There are two kinds of seekers in this world, namely, the royal seekers, men and women of regal characters who are seeking the best things of this life, and the worldly-minded seekers who strive and contend with each other for the material things of this life. Then there is a third class of people who are seeking nothing, those who merely accept whatever comes to them by chance, never striving onward toward any goal, but who are content to feed upon husks and chaff rather than work for the wheat.

This latter class, who are scarcely worth mentioning, have a vague notion in their passive minds that there are things in the world worth seeking. But it is the seekers who have a definite idea of things worth while. Both the worldly-minded and the royal seekers have an ideal toward which they are striving with every energy.

What do the worldly-minded seek after? What do they consider worth while? Not all think alike on this question. What do young people generally consider as the best things in life to seek after? Oh, can you not see it written in their conduct? Youth, strength, pleasure, personal ambition! We are young, we possess strong bodies and bounding spirits; there seems to be no limit to our energy; we are ambitious to accomplish things that seem to us the greatest and best. And our ideal of what is really best is the secret of all lives in the hereafter. We may think youth was meant to enjoy itself, therefore pleasure is to us the thing worth seeking. And whatever object seems to promise its possessor the highest pleasure, that object we will pursue with might and main. Be it honor, position, friendship, love, possessions; or as students, good marks, a good time, or good conduct, in the pursuit of that one thing we will use our greatest energy and will give of the very best that is in us. What we attain will be won only thru persistent effort and much sacrifice on our part. Should it not be all the more precious to us when obtained at such a cost? How zealous we should be then, to set our affections on something really

worth seeking, and which we will have reason to prize highly and rejoice in possessing.

After all, in coming to middle age, our ideas and ideals are bound to change somewhat, and with what consternation will we then view those things in our possession, which we strove for in youth and considered worth our highest effort, only to find now that they are entirely inadequate. Perhaps tho, our ideals of youth, instead of changing, have only become more deeply rooted. Perhaps we still desire personal power, education and influence, money, a home, or worldly possessions. Whereas in our youth these things seemed a light fantasy, now they have become to us a reality which we needs must possess in order to be happy. What manly effort and strong energy do we put into our search for these things worth while! And shall we find them bubbles, to burst at our touch? We are now men and women; we have had to search diligently for them, gathering as we discern them; is it only to find at the end of our search our baskets filled with miserable glass baubles and cheap imitations?

Perhaps it is pleasure we are seeking. Men and women, beware! It is a sad sight to see men and women, with faculties fully developed, and with wonderful possibilities, wasting all their God-given strength in pursuit of that which they can never attain. Oh, hideous mockery! They wasted all their youth in seeking pleasure, and finding it not, they think they may still hope for it, and so they run blindly on. Often they imagine they have obtained the coveted object, only to find when their eyes are opened that they have nothing or worse than nothing. Vain hopes, doomed to bitter disappointment at the end, a disappointment such as only those who have drunk the cup to its dregs can realize its bitterness. And when they have come to old age, and find that the bright angel they have followed all their lives has turned to a mocking demon to torture and torment them, they will cry out in their anguish and curse the day they were born; all because they were mistaken in their seeking; they were lovers of pleasure more than lovers of God.

In old age we ought to be able to look back upon our lives and rejoice in the memory and possession of those jewels we have gained in our life search. We have devoted our lives to the pursuit of them. We may have coveted power, money, and recognition and now we have them. Our barns and granaries are heaped with grain. Our coffers are overflowing with gold and silver. Our cattle and horses are the finest obtainable. Our houses and grounds are the most elegant and imposing in the countryside. Our business has prospered beyond our wildest dreams. We may have gained recognition from the rulers of nations; we have held office after office, and become world famous. Ought this not be enough? We have what we so desired above all else, and shall we not glory in their possession? Nay, but if these things are all we have, we will be of all men most miserable, and as we look back upon the wasted years, the trampled conscience, the vain pleadings of our loved ones whom we spurned aside in order to gain what we now have, and as we look at ourselves, at the pitiful wreck of a distorted mind, corrupt morals, and feeble body, and see the wrath of God being kindled against us, we will be well nigh overcome with remorse. And as we view our earthly treasures we will see that moth and rust is already beginning to corrupt, and that thieves may break thru and steal; as we look at our titles and worldly positions we will see that there are others about to usurp them, and we will soon be forgotten as the flower or the grass. And after we search our hearts and minds, hoping yet to find some jewels there, and find only a heap of withered leaves, we will cry out in despair: "O wretched man that I am! Nothing to look back upon, nothing to look forward to! Was it for this I spent all my youth and the best years of my life, only to be forsaken at the end by God and man? Oh, that I had known, and sought after the true things of life!"

Is this then to be the end of all our bright hopes and desires? Shall we end it all in that bitter cry? No, not all of us. A great many will, because they so choose. But there are the royal seekers, one of whom it lies in our power

to be, who are also seeking, but how different is their search! Theirs is no mistaken idea of things worth seeking. Loving God, they begin in youth to seek His kingdom first, and along with it holiness, truth, righteousness, love, friendship, love for the beautiful, temperance, self-control, and all that goes to form that greatest thing, a noble character. There are great things in life; there are also greater things; and among these the greatest and best. It is these greatest things that these men and women of royalty seek, tho they are often the very things which the rest of the world calls small and of no consequence. The world looks upon the material things of life as being the greatest, while the royal seekers know that the great things of life belong to the realm of spirit and character. The worldly-minded seek only the material, and become occupied with it; it is sufficient for them; they ask nothing greater. Herbert Spencer said: "By no political alchemy can you get golden conduct out of leaden instincts." Think of the wonderful opportunity of Judas Iscariot. His was the priceless privilege of daily communion and fellowship with the Master in person; his the privilege to be directed and guided to the kingdom of Heaven and the higher life. But he could not see these bigger, brighter things. His vision was blinded by the cheap glitter of thirty pieces of silver; for the fleeting momentary gratification of his carnal desires he bartered all the real joy he could ever experience in this world and the next.

One great joy in the quest of the royal seekers is the quest itself. They know that they must go about in an orderly manner to conduct their search. Anything worth seeking is not stumbled upon accidentally. The royal seekers seek diligently in divine worship, in human fellowship, in literature, history, and in art. They are seeking on the battlefield among hostile forces as well as in quieter places of service and communion. They have ability to fix their attention on details, knowing the worth of trifles, they let nothing escape them. They often find little treasure mines in things that worldly seekers throw away. They carefully scan all lowly duties; they do little things in a great way, and make great discoveries in doing them. They are "faithful in that which is least."

They are quick and able in deciding when and how to act, and they act with promptness. One of the fine arts of living is to be able to know when to act upon an impulse, and when to smother an emotion. Christ was our great example in this. He was patient, but decisive; he could not be moved before the appointed time; nor could He be stopped when His hour had come.

So these royal men and women go on in their quest, thru youth and middle age. And when they have reached old age, will they not look back upon a glorious career? Indeed theirs has been a life well spent, no time wasted, no strength used for any purpose other than to honor and to glorify God. Every opportunity has been gratefully received, every honor humbly accepted and modestly worn, every loss and mistake profited by, every sorrow bravely borne, every difficulty met squarely and triumphed over. Truly they have fought a good fight, and gained the very best for which they sought. Their hearts are filled with the love of God, consequently they have all the other things they desired and far more. As the holy peace sent by God sheds its glory softly and reverently over their lives, so that one feels their very presence a benediction, the seal of God is set upon them, so that all the world might know them, and it is written as it were in letters of light on their foreheads, "this is my child in whom I am well pleased." They are sons and daughters of God, joint heirs with Jesus Christ, kings and priests unto the most high God, princes with such a kingdom as the royalty of earth never dreamed of. Besides the satisfaction and joy of looking back upon such a life, they have awaiting them the warm loving welcome of their King: "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Even after these royal seekers have left this earth, the hallowed memory of their characters will live on with all those who knew them, inspiring them to higher, nobler aims in life, and this

alone is a thing worth seeking.
"O, may I join that choir invisible
Of those immortal dead, who live again
In lives made better by their presence!"

THE CATHOLIC CHURCH AND MASONRY.

In the November, 1919, issue, of THE CHRISTIAN CYNOSURE I gave a brief statement from many churches to show how said denominations stand in regard to the secret lodge. The Catholic Church was then not included, for the simple reason that said Church often compromises with Masonry in its vile efforts to gain a place for itself; and, because the Catholic Church has a secret society (more than one) of its own that is no better than Masonry. But for the sake of knowing the actual official stand of the Catholic Church over and above Masonry we shall let that Church speak for itself—CATHOLIC ENCYCLOPEDIA, as follows: "Clement XII accurately indicates the principal reasons why Masonic associations from the Catholic, Christian, moral, political and social points of view, should be condemned. These reasons are: (1) The peculiar, 'unsectarian' (in truth, anti-Catholic and anti-Christian) naturalistic character of Freemasonry, by which theoretically and practically, it undermines the Catholic and Christian faith, first in its members and through them in the rest of society, creating religious indifferentism and contempt for orthodoxy and ecclesiastical authority. (2) The inscrutable secrecy and fallacious, ever-changing disguise of the Masonic association and of its 'work,' by which 'men of this sort break as thieves into the house and like foxes endeavor to root up the vineyard,' 'perverting the hearts of the simple,' ruining their spiritual and temporal welfare. (3) The oaths of secrecy and of fidelity to Masonry and Masonic work, which cannot be justified in their scope, their object, or their form, and cannot, therefore, induce any obligation. The oaths are condemnable, because the scope and object of Masonry are 'wicked' and condemnable, and the candidate in most cases is ignorant of the import or extent of the obligation which he takes upon himself. Moreover the ritualistic and doctrinal 'secrets' which are the principal object of the obligation, according to the highest Masonic authorities, are either trifles or no longer exist (Handbuch, 3rd ed., I. 219). In either case the oath is a condemnable abuse. Even the Masonic modes of recognition, which are represented as the principal and only essential 'secret' of Masonry, are published in many printed books. Hence the real 'secrets' of Masonry, if such there be, could only be political or anti-religious conspiracies like the plots of the Grand Lodges in Latin countries. But such secrets, condemned, at least theoretically, by Anglo-American Masons themselves, would render the oath or obligation only the more immoral and therefore null and void. Thus in every respect the Masonic oaths are not only sacrilegious but also an abuse contrary to public order which requires that solemn oaths and obligations are the principal means to maintain veracity and faithfulness in the State and in human society, should not be vilified or caricatured. In Masonry the oath is further degraded by its form which includes the most atrocious penalties, for the 'violation of obligations' which do not even exist; a 'violation' which, in truth, may be and in many cases is an imperative duty. (4) The danger which such societies involve for the security and 'tranquillity of the State, and for 'the spiritual health of souls,' and consequently their incompatibility with civil and canonical law. For even admitting that some Masonic associations pursued for themselves no purposes contrary to religion and to public order, they would be nevertheless contrary to public order, because by their very existence as secret societies based on the Masonic principles, they encourage and promote the foundation of other really dangerous secret societies and render difficult, if not impossible, efficacious action of the civil and ecclesiastical authorities against them.

"The pope and the bishops, therefore, as faithful pastors of Christ's flock, cannot but condemn Feemasonry. They would betray, as Clement XII stated, their most sacred duties, if they

did not oppose with all their power the insidious propagation and activity of such societies in Catholic countries or with respect to Catholics in mixed and Protestant countries. Freemasonry systematically promotes religious indifferentism and undermines true, i. e., orthodox Christian and Catholic Faith and life. Freemasonry is essentially Naturalism and hence opposed to all supernaturalism. As to some particular charges of Leo XIII (1884) challenged by Freemasons, e. g., the atheistical character of Freemasonry, it must be remarked, that the pope considers the activity of Masonic and similar societies as a whole, applying to it the term which designates the most of these societies and among the Masonic groups those, which push the so-called 'anti-clerical,' in reality irreligious and revolutionary, principles of Freemasonry logically to their ultimate consequences and thus, in truth, are, as it were, the advanced outposts and standard-bearers of the whole immense anti-Catholic and anti-papal army in the world-wide spiritual warfare of our age. In this sense also the pope, in accordance with a fundamental biblical and evangelical view developed by St. Augustine in his 'De civitate Dei,' like the Masonic poet Carducci in his 'Hymn to Satan,' considers Satan as the supreme spiritual chief of this hostile army. Thus Leo XIII (1884) expressly states: 'What we say, must be understood of the Masonic sect in the universal acceptation of the term, as it comprises all kindred and associated societies, but not of their single members. There may be persons amongst these, and not a few, who, although not free from the guilt of having entangled themselves in such associations, yet are neither themselves partners in their criminal acts nor aware of the ultimate object which these associations are endeavoring to attain. Similarly some of the several bodies of the association may perhaps by no means approve of certain extreme conclusions, which they would consistently accept as necessarily following from the general principles common to all, were they not deterred by the vicious character of the conclusions.' 'The Masonic federation is to be judged not so much by the acts and things it has accomplished, as by the whole of its principles and purposes.'

"In view of these several reasons Catholics, since 1738, are under penalty of excommunication, incurred *ipso facto,* and reserved to the pope, *strictly forbidden* to enter or promote in any way Masonic societies."

B. M. Holt,
Barnesville, Minn.

JESUS OUR ONLY HOPE.

BY REV. A. H. LEMAN.

One of the ancient fathers said "Were the highest heavens my pulpit and the whole hosts of the redeemed my audience, and eternity my day, Jesus alone would be my text."

I was looking through a number of lodge publications recently, in search for statements recognizing the name of Jesus Christ, but could not find what I sought for. I noticed in one paper the creed of the Grand Lodge of Kentucky read: "Belief in the existence and reverencing the name of the Supreme Being, whom men call and whom Masons refer to as the 'Grand Architect of the Universe' is unqualifiedly demanded." This is similar to all other beliefs found in the various lodge systems.

To a lodgeman who claims to be a Christian, who attends church, partakes of the sacred emblems of the broken body and shed blood of Christ, I say, How can you be a partaker of a false religion that denies Jesus as the son of God, or how can you enjoy the fellowship of men who dare not speak the name of Christ?

The Gospel means "good news" and it is a proclamation from the God of Heaven to his guilty creatures on earth and for the sake of Jesus, God will pardon all who trust and believe in His finished work on Calvary. Jesus is the only Way by which we can come to God, as joyfully as Adam could before he fell. It is alone through Jesus that God can forgive sins. If we approach God out of Christ, He is a consuming fire. Let the best man in the lodge come before God with the best and noblest act he has ever performed and yet if done out of harmony with Christ, God cannot be well

pleased with him. The lodgeman's best performances are in God's pure eyes corrupted to the very core by sin. But let the vilest sinner come to God, through Christ Jesus, and he sees the reconciled countenance and the smile of approval of God and can say "Abba Father." A holy and just God can bestow upon guilty man no favor, either temporal or spiritual, except through the worthiness of His son.

The lodge teaches that a member, if he is true to his lodge, will upon death enter the Grand Lodge above. The Indian believes he will get to the "Happy Hunting Grounds" through the Great Spirit. The heathen believes they will get to a place of rest through Mohammed's efforts. Some church members believe our soldier boys who were slain in battle will get to Heaven for giving their blood on the battle field, even if they had no faith in Christ Jesus. All are mistaken, however, for it is only through faith in Jesus Christ that we can reach Heaven.

Self-righteousness in some form or another is the universal sin of man. The moment the sinner begins to think or speak on religion, this evil shows itself. With the light of the Gospel blazing around him, with Calvary's solemn scenes portrayed in blood before him, he yet feels as if he must be accepted by God on the ground of some good prayer or some good deed he has performed.

Were God to accept sinners on the ground of their own righteousness, there would be no need of Jesus. It would be to declare the atonement a piece of folly. If men are saved it must be by simple faith in Christ Jesus and his work. We know the natural heart will not respond to this doctrine for it lays pride in the dust and leaves in the soul no room for boasting.

A writer has said there are but three steps to Heaven, "out of self, into Christ and into Glory." There is but one safe spot in the whole universe to which the sinner can go and that is to the Cross of Jesus Christ.

In prayer God will meet you, and commune with you face to face, as a man with his friend.—*Timothy Dwight.*

News of Our Work

Remember, you are not a tree, that can stand alone—you are only "A branch;" and it is only while you abide in Him as a branch, that you will flourish.—*McCheyne.*

GETTING SUBSCRIBERS.

If you value the CHRISTIAN CYNOSURE to any large degree, you will also be anxious that your friends become acquainted with it. What a valuable asset and help it would be if every friend and reader of the CYNOSURE would secure one subscriber during the year of 1920. It would be doing splendid service for our Master and would keep the CYNOSURE flag waving so that men, who are blinded by the lodge, may see the true Light and be saved. You may not be able to preach, lecture, or do much public work, but you can speak a word for the CYNOSURE and the Cause it represents. Many of our friends have already this new year rallied to our support in sending in contributions and new subscriptions. The CYNOSURE goes forward to any address for $1.50 per year. All communications to be addressed to—CHRISTIAN CYNOSURE, 850 West Madison St., Chicago, Illinois.

TO FRIENDS OF THE IOWA CHRISTIAN ASSOCIATION.

The Rev. C. Maring, pastor of the Christian Reformed Church of Otley, Iowa, has kindly consented to act as treasurer of the Iowa Christian Association. Rev. Maring is a young man of high attainments and ability. He is earnest and energetic, and will seek the best interests of the Association financially and otherwise. Friends of the Association, please encourage him by prompt and liberal contributions to a good cause.

By agreement, all moneys received in excess of $200 go to the National Christian Association. Let us all work together for a strong live organization in Iowa, for in so doing, we help also the National Christian Association.

A. M. MALCOLM,
President of I. C. A.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

Once more I am privileged to report from the "garden spot" of the Keystone State. Lancaster County, Pennsylvania, is as it has been for years—rich in material resources. I am sending this report early as many meetings with much work is planned for the immediate future. Meetings at East Petersburg, Terre Hill, and other points new to our work are expected this week. I hope to visit friends at Bible Conferences at Elizabethtown and Grantham, Pennsylvania, just ahead. Three addresses were delivered in this city (Lancaster) yesterday. The larger audience was at the Chestnut Street Mennonite Church, where my address was sandwiched in between the Sabbath School and the preaching service. Attention was called to the lame man whom Peter and John were instrumental in healing. He sought to be where he was likely to receive help. He was wiser in his selection of place than one who recently died in this city, and who joined the "Mystic Circle" not long ago. The local press states that a returned soldier by the name of David Keller was initiated into this lodge shortly before he died and that his mother has entered suit for the funeral benefits in the Common Pleas Court. The alleged reason for the non-payment of these benefits is that Keller failed to state before his initiation that he had been gassed while in France. The paper asserts that members of his company are ready to testify that he was not gassed. Of course, only sound and well men are wanted in these "insurance" (?) lodges. Does not this Lodge have a competent medical examiner able to judge whether the candidate is likely to live? If they do not wish to pay the funeral benefits they promise, would it not be well to have the candidate promise he will not die soon, or at least until he shall have paid in enough to meet his funeral benefits? Lodge "benefits" appear to come with a different spirit than that manifest in the healing of the "lame man."

I was told while at work in York County, Pennsylvania, that the "Owls Nest," at Spring Grove had changed its name to "the Spring Grove Protective Association." This should be commended if it signifies the advancement it would infer. The Spring Grove people doubtless need protection, but if it is the same old nest formerly named for a bird unable to "protect" itself, there should be another change.

I was suddenly taken sick, and confined to the house for more than two days, while in this county. I was happily in the home of good Christian people who not only cared for my need, but contributed in support of my work. I need not add that no lodge grips or signs were required. Another evidence of God's care comes with a check for twenty-five dollars from an Ohio friend. As many of my recent meetings have been in Missions or churches where there were no collections for our work, this lift is especially appreciated.

With exception of the holiday week when I was at home, I have been at work in what has been termed the "Pennsylvania Dutch" section, north of Philadelphia in Bucks, Berks and Lehigh Counties. My present efforts include counties lying near Harrisburg. I am finding all the "open doors" I can enter and a kindly support of the friends. I find churches of the "plain people" most likely to welcome my message here, and so I seek to address them as opportunity affords. It was said there were several lodge people present at my meeting last evening in the Brethren in Christ Mission. In the larger audiences, of course, the speaker can not know to what the people belong, or what they think.

When at Allentown, Pennsylvania, I met the new preacher of the Free Methodist Church, and spoke two evenings in connection with his protracted meeting then in progress. "Mother Backenstoe" as she is familiarly called, of this church, is in Florida for the winter, but is not forgetful of the church needs at home.

I ran over to Slatington, Pennsylvania, for a brief visit with Brother Adam Murrman, whom I learned had been sick, but was recovering. He told of the great advancement along financial, and other lines that had come to the Presbyterian Church to which he ministers. It has been his custom to address the people of the Stine Mission in Al-

lentown on Monday evenings, regarding the Sabbath School lesson in hand. Your Secretary was kindly invited to speak in his absence. Our lesson was in relation to the two advents of our Lord. Isaiah's prophecy gave opportunity for reference to his second, as well as first coming. This Mission lays much stress on the prophecies relating to Christ's return, which was never needed more than at the present time. His presence will make short work of the lodges.

Time does not permit even to mention many of the meetings held, or the good friends who have kindly assisted. God knows and keeps the record all right. Our power is little, compared with the need, but linked with the Divine the N. C. A. Mission will not fail in the end, for "He shall reign whose right it is to reign" and all the powers of darkness will not be able to withstand Him.

LIZZIE WOODS' LETTER.

Dear CYNOSURE:

A Happy New Year! May the CYNOSURE like Ezekiel's roll go to the people with the Word of God (Ezekiel 2:9 and 10; 3:1-11). People all over the world are in captivity for sin.

This new year dawned sadly for me as I lost my brother, Mr. C. H. Hick, on the second day of January. He passed away at Poplar Bluff, Missouri, at the age of seventy-one and was buried on the 7th of January. My brother was a great peace-maker between the races as well as a leader among his people. He was a member of the Baptist Church in Poplar Bluff, for forty-five years.

A few years ago I had the CHRISTIAN CYNOSURE sent to my brother, who was a Mason for thirty-five years. I knew he loved Masonry and I was anxious to have him see the sin and folly of a Christian belonging to a secret order. I asked my sister-in-law if he still belonged to the Masonic Fraternity and she said, "No, he found out that the principles of Masonry were sinful and dishonest and that no Christian should be in a lodge. So he quit them." I was so thankful that my prayers for his deliverance from secrecy were answered.

The minister who had charge of the funeral service said, "We have lost a great counselor, a man loved by the white and black people of Poplar Bluff. This Christian brother has many times visited lawyers and judges of our town, climbing long flights of stairs with tottering footsteps, to plead with the leaders of the white people so there would be peace between the races. Brother Hicks was willing to work day and night for the welfare of his friends and acquaintances, and has kept down many a mob and many a riot that would have otherwise happened right here in our town." Then he said, "Friends, pray that God will send us another good man like Brother Hicks to be our leader." I could not keep back the tears when I heard these appreciative words of my brother's service among his townspeople. May the Lord God of Heaven and earth give them another leader, for my people are true followers of their leaders. Many of the leading lawyers among the white people to whom my brother had gone so many times to settle difficulties and keep down riots, were at the funeral and these great men wept as they took their last look at the old peace-maker among the races.

I chanced to have a talk with a leader among the lodgemen of Poplar Bluff. He is a great Mason. I asked him what good his lodge is doing for the Ethiopian race. Just think of all the innocent colored people who were killed in the recent riot at Elaine, I said. "Well," he said, "I don't know how the riot started, but I have heard that the colored people met in a church to have some kind of a meeting and that they had appointed two watchmen to stand at the door as guards. Soon two white men came along and got into a shooting scrap with the watchmen." Well, I answered, if the black people had not used the church for Baal worship and had been on their knees instead, praying to God for help and guidance, there never would have been all this blood shed and so many innocent people would never have been killed. I pray and hope the day will come when the President and his cabinet, when all the churches, and Gospel ministers in this country, will join in with the N. C. A. and break up every secret society in this land. It is secrecy which is drawing Christian America down and down.

When men bind themselves together to attain a certain objective they do not regard law and order nor do they regard the rights of men nor God. They take the law in their own hands and would as soon lynch the leader of the law as anyone else. Just as whiskey, cigarettes and dope, ruin and unfit our young men for service as soldiers, just so do secret societies ruin and unfit men to become intelligent and impartial government officials. If they are in a secret society they are bound to protect their brother lodgemen under all circumstances.

May God help us to have and maintain peace here in the Sunny South. Readers of the CYNOSURE, pray that we may have peace in this country, especially peace between the races. And let us not forget to pray for our leaders as we are urged in 1 Timothy 2:1 and 2.

Yours for Jesus,
LIZZIE WOODS ROBERSON.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

We rejoice to see this beautiful day—the first of the New Year. If it were not for the trees and grass being disrobed of their beautiful green coats, we could not tell this balmy sunshine day from Spring. It is wonderful how God, our Heavenly Father, conducts the affairs of the world.

New resolves and plans have no doubt been adopted by people for guidance this New Year, and many of these plans and resolutions will soon be forgotten and abandoned. Our Heavenly Father, however, made a resolve two thousand years ago which is still in full force and which saith "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:28 and 29.) What a blessed assurance these Scripture verses are to the children of God. His promises are sure and if men would trust His promises and obey His commands there surely would be peace on earth and good will toward all mankind. If men would only follow the golden rule, "As ye would that men should do to you, do ye also to them likewise," there would be no Bolshevism, there would be no racial discrimination, nor would there be any oathbound secret orders with oaths and death penalties to bind men and women together. It is time for the Church to rise up in the power of the Holy Spirit, dress in the love of God and contend for the faith once delivered unto the Saints of God, and separate themselves from all christless and worldly organizations and preach the pure Gospel.

With the Prohibition lid on this Yuletide Season, there was to my personal recollection, less crime of every kind in New Orleans. If the Christian Church and Gospel ministers will be as faithful in their endeavor to suppress the oathbound secret orders as they have been the last fifty years in trying to get Legislation, through Congress, to suppress the saloons, there will surely be a marked change in making the world a better place in which to live.

Since my last letter I have availed myself of many opportunities to speak against the secret lodge system. May God abundantly bless the N. C. A. and its workers this year.

A gentleman once said to a wicked man, "You don't look as if you had prospered by your wickedness." "I have not prospered at it," cried the man. "With half the time and energy I have spent I might have been a man of property and character. But I am a homeless wretch. Twice I have been in state's prison. I have made acquaintance with all sorts of miseries; but I tell you, my worst punishment is being what I am."—*Christian Age.*

The greater your wants, the greater God's goodness in supplying them. The greater your enemies, the greater the display of God's power in subduing them. The greater your unworthiness, the greater His grace in saving you. The greater your trials, the greater the comforts of His Spirit, and the greater the joy in which they shall end.—*Selected.*

Two ears to one tongue; therefore hear twice as much as you speak.—*Turkish Proverb.*

It is time that the church of God should awake to her responsibility. We have been acting as though we had an eternity in which to do the work, and the people whom we seek to reach, an eternity on earth in which to be reached. —*Pierson.*

The best Christians are often found in the most trying circumstances; their trials exercise their graces, deepen the work within them, render Christ more necessary, keep them much at the throne of grace, and wean them from the present world.—*Selected.*

If we would hear the whispers of God's love, our ears must be purged and fitted to listen to His voice.—*Spurgeon.*

It is reported of tigers, that they enter into a rage upon the scent of fragrant spices; so do ungodly men at the blessed savor of godliness.—*Jeremiah Burroughs,* 1660.

My son, be wise, and make my heart glad, that I may answer him that reproacheth me.—Prov. 27:11.

Nothing can keep a sinner out of hell, but the precious Blood of Christ; and nothing can keep a sinner out of heaven, but unbelief; we are saved by *"Faith in His Blood."—Selected.*

Those who follow God for what they get, will leave Him when persecution is stirred up, but not so the sincere believer; he will not forget his God, even though the worst come to the worst.—*Spurgeon.*

Be our troubles many in number, strange in nature, heavy in measure; yet God's mercies are more numerous, His wisdom more wondrous, His power more miraculous; He will deliver us out of all.—*Thomas Adams.*

"Pride is to the character, like the attic to the house—the highest part, and generally the most empty."

Oh, do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks.—*Phillips Brooks.*

Items of Interest from Friends

A minister located in Peoria, Illinois, writes: "No one in my church belongs to any lodge, though some did and have left them, but there are people who do belong to secret orders who attend our services. Several have also asked to become members of our church. I refused them and expect to continue doing so until they sever their relations with the lodge." This minister also orders anti-lodge literature so he may be able to help those who are now in the lodge to see the folly of a Christian holding membership in secret orders.

We hope the CYNOSURE may be just as effective on our other subscribers as it was upon our good friend Henry E. Nies, of Pennsylvania. He wrote recently when sending in his renewal: "I was almost ready to discontinue the CYNOSURE for a year, but when I read Dr. Blanchard's article on 'Be Ye Steadfast, Unmovable,' and Rev. Wenger's article 'Why I do not Join the Lodge,' in the January issue, it made me feel as though I must renew it again. I certainly wish we had more men like President Blanchard and Mr. Wenger in the United States, for the lodge evil is sapping the very life out of the Church. I pray that the good Lord will keep our eyes open and help us to remain steadfast in this much needed work."

Mr. Moses H. Clemens, who is well-known among many of our readers, wrote us recently from Kitchener, Canada: "In Mr. J. H. Hoekstra's article in the December number of the CYNOSURE, he expresses the thought that more than one-half of our Protestant churches are spiritually asleep. This reminds me of a recent sermon by a pastor of this city in which he expressed the belief that fifty per cent of his members were like the lost sheep which was 'out on the hills away.' Surely the time is ripe for a world-wide awakening, which we hope and pray God will bring about speedily. What can we do towards promoting the desired awakening? Let me answer the foregoing question in one word—co-operation. First, we need to co-operate with God. God is the infinite source of light, life, love, power and all that is good. Ours is the privilege of prayer. 'Men ought always to pray.' 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?' Then ours is the further privilege of letting God, the Holy Ghost, use us to help answer our prayers in the ministry of intercession.

"Secondly: Besides co-operating with God we need as Christians to co-operate with one another. Let there be the least possible friction among genuine earnest Christians. Let us emphasize our agreements and leave our disagreements in minor matters in the background. Then shall we more and more see the realization of the sentiments of the hymn:

"'Like a mighty army moves the Church of God;
Brothers we are treading where the saints have trod!'

"Thirdly: As the Church of God, we need to co-operate as far as possible in all that is true and right, and with those whom we desire to bring into the Kingdom. Sinners will not be driven into God's Kingdom—we must therefore endeavor to win and lead them. Christ in His beauty, who must be shown by precept and example by the aid of the Holy Spirit, is the wonderful attraction that brings souls to God. Christ reveals to men what God is like, namely the most wonderful Being that exists. When the great awakening takes places thousands will no longer be satisfied with the lodge religion, for they will realize that there is an experience vastly superior to anything and everything that the lodge affords. May God open the eyes of pastors and Christians everywhere and make them what it is their glorious privilege to become by the grace of God. Then shall they be mighty instruments in the destruction of the works of darkness and in the emancipation of souls from bondage."

We are always glad to hear from Mrs. T. C. Goodknecht, of Harvard, Illinois, who has been a reader of the CYNOSURE for several years. She sends us these encouraging words when renewing her subscription: "We thoroughly enjoy your paper in our home. The fight against the secret society is a hard and long fight, but our Leader will surely bring us the victory, just as we had the victory over the saloon. But we must be faithful and courageous. It is hard to understand why more well meaning Christian people are not in the fight. We pray often for the National Christian Association."

The following letter from Rev. A. J. Heisel of Wisconsin speaks for itself. If we had more ministers like Rev. Mr. Heisel we are sure many lodge people would "come out from among them." He writes: "Greetings in the name of our King Jesus. Please find enclosed a contribution for the Cause and Work. I could not do without the dear old Cynosure—if it were $5 per year. Would do without dinner first. Surely the Devil is doing his best to thwart God's plans, and Oh, the souls he is trapping with 'his' lodge. How I thank God that I got my eyes opened over fifteen years ago and came out of the Woodmen Lodge. I know what it is to serve the Devil while in his trap for nine years. I am out and out to stay. May God help me to rescue souls and lead them to Jesus. May God abundantly bless you all."

Among the many good and noble resolutions adopted by the Free Methodist Church at their Conference held in Pittsburgh, Pennsylvania, last month, we take the following:

"Secret Societies. If all the money, time, social energy and life expended to sustain and perpetuate the almost numberless oathbound secret societies of our day were contributed to the family, state and church, every purpose for which the lodge purports to exist could be much more effectually accomplished and the whole human family would be wiser, happier and more prosperous. The whole system of organized, oathbound secrecy is, therefore, a useless parasite, sapping its sustenance from the life of the vines which God hath planted to supply all human need. Selfishness is the tap root of this parasitic weed. Eliminate this element and the plant will wither and die. The brightest lights of the Christian church, such as Wesley, Clark, Fletcher, Finney, Moody, Spurgeon, Torrey, Roberts and many others, have denounced secret fraternities as detrimental to the best interests of society and destructive to spirituality. Practically all the most respectable religious denominations either now have or have had a testimony against organized secrecy. The majority of them have, however, compromised this principle. This is no time for the Free Methodist Church to weaken her opposition to this evil or silence her testimony in favor of this most unpopular reform."

That the post-war prosperity of colleges is not confined to academic institutions is shown by the rapid expansion of The Moody Bible Institute of Chicago, which has been forced into the real estate market to rent additional apartments to house its growing student body. The thirteen buildings owned by the institute have proved wholly inadequate to care for the increased enrolment, and half a dozen other buildings are under lease for dormitories and classrooms. The combined enrolment of the day and evening classes in the school year of 1918-19 was 2,183. The Correspondence Department in the same period supplied instruction by mail to 6,548 persons, bringing the total number of enrolments in this department since its organization above 17,000. Sixty-two students of the fall term class of 1919 were graduated December 18, 1919. Many of these will go to foreign mission fields.

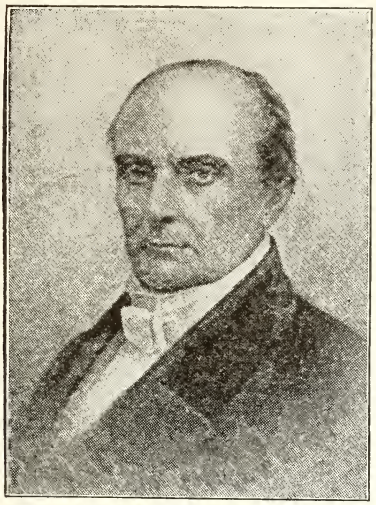
Faith knows that whenever she gets a black envelope from the heavenly post office, there is treasure in it.—*Spurgeon.*

There are many definitions of forgiveness, but a very good illustration of it was given by a little boy who, on being asked what forgiveness of injuries was, gave the answer: "It is the scent that flowers give when they are trampled on!"

TESTIMONIES OF STATESMEN

DANIEL WEBSTER

American Statesman and Jurist



DANIEL WEBSTER

"I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."—Letter dated Boston, November 20, 1835.

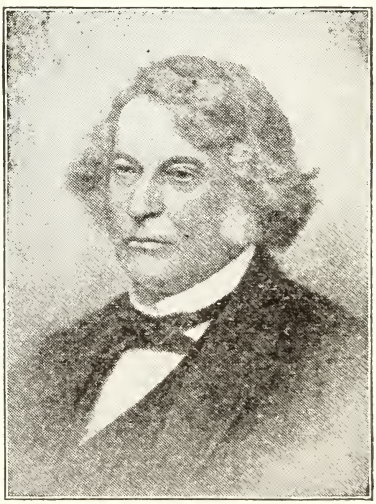
GENERAL U. S. GRANT

"All secret, oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."—In his autobiography.

CHARLES SUMNER

Eminent American Statesman, Senator and Orator

"I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery, and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."—Letter to Samuel D. Greene, Chelsea, Mass.



CHARLES SUMNER

CHARLES FRANCIS ADAMS

"Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God.

"A more perfect agent for the devising and execution of conspiracies against Church and State could scarcely have been conceived."

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CHRISTIAN CYNOSURE

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"Ah, passing few are they who speak,
Wild, stormy month! in praise of thee,
Yet though thy winds are loud and bleak,
Thou art a welcome month to me."

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CONTENTS

The American Legion 323
The Private Soldiers' and Sailors' Legion 323
Secret Society Cancers, by Dr. Francis Lieber 323
The Music that God Hears 323
A Murderer Shot 324
A Catholic Defense of the Elks 324
Giving the Lodge Preference 325
Improvised "Ferris Wheel" Goat 326
Courage Test, or Meat Test 327
"Throne of Honor" 328
A Doctor's Experience, Rev. Dr. Goodwin 328
"Billy" Sunday and Balaam 330
Comments on Bible View of Balaam, by Rev. Adam Murrmann 330
A Patriotic Address, by Joseph Cook, Lecturer, Boston 332
I Shall Be Persecuted if I Become a Christian, by Moses H. Gitlin, a Russian Jew 339
The Duty of Separation, by Rev. Boyd A. White 340
Catholics and the Eastern Star—*The Masonic Chronicler* 341
Brotherly Treatment of a Seceder, by Edmond Ronayne 342
News of Our Work:
Rev. William Dillon, D. D. 346
Iowa State Convention 346
Eastern Secretary's Report, by Rev. W. B. Stoddard 346
Lizzie Woods' Letter, by Mrs. L. W. Roberson 348
Contributions 350
Southern Agent's Report, by Rev. F. J. Davidson 351
King Alcohol Is Dead! By Rev. Edwin T. Preston 351

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

THE AMERICAN LEGION.

It is said to number now 2,225,000 members. It should be a mighty force for good.

It is a cause for gratitude to God that The American Legion did not follow in the footsteps of the G. A. R. in its method of organization. It is open and free for all honorably discharged soldiers of the war of 1917-18. There is no obligation of secrecy, nor any religious ritual or burial service in the national or state organizations. Local Posts make their own By-Laws but they must not be out of harmony with the Constitution of the national organization.

The Private Soldiers' and Sailors' Legion.

This organization is entirely distinct from the foregoing and is an attempt to form a secret society composed of the ex-soldiers and sailors of the late war. It is meeting with but little success, we are thankful to say, and does not have the sympathy or approval of the American Legion in any degree.

We published the obligation and other requirements of this Order in December last on page 235. The Constitution of the American Legion was published in November, 1919, page 211.

SECRET SOCIETY CANCERS.

DR. FRANCIS LIEBER.

The Eminent Author of "Civil Liberty and Self-Government."

"Publicity begets confidence, and confidence is indispensable for the government of free countries; it is the soul of loyalty in jealous freemen.

"This necessary influence is two-fold —confidence in the government and confidence of society in itself.

"It is with reference to the latter that secret political societies in free countries are essentially injurious to all liberty, in addition to their preventng the growth and development of manly character, and promoting vanity; that they are, *as all secret societies must inherently be,* submissive to secret superior will and decision, a great danger in politics, and unjust to the rest of the citizens, by deciding on public measures and men without the trial of public discussion, and by bringing the influence of a secretly united body to bear on the decision or election.

"Secret societies in free countries are cancers against which history teaches us that men who value freedom ought to guard themselves most attentively."

THE MUSIC THAT GOD HEARS.

And they sang one to another in praising and giving thanks unto Jehovah (Ezra 3:11). The Brothers in a monastery were beloved for their loving sympathy and kind deeds, but not one of them could sing; the music in their services was a great failure and this was a great grief for them. One day a traveling monk asked for entertainment, and to their great joy he proved to be a wonderful singer. High and sweet and clear his voice soared over all the other voices. And one by one the rest of the monks stopped singing to listen until finally the visiting Brother sang alone. That night an angel came to the abbot in a dream. "Why was there no music in your chapel tonight?" he asked. "Up in heaven we always listen for the beautiful

music that rises from your services; and tonight we were sadly disappointed." "Oh, you must be mistaken," said the abbot, "we had a trained singer with a wonderful voice. For the first time in all these years our music was beautiful." "And yet up in heaven," said the angel, "we heard nothing."—*From The Youth's Companion.*

Every Mason should take a lively interest in politics, declares the Texas Freemason. But his politics should not necessarily be partisan politics, which is adherence to a party, right or wrong. His politics should consist in an active participation in everything affecting the public welfare. Masons everywhere are waking up to a realization of their duty towards mankind as well as towards each other.—*The Masonic Chronicler.*

Do not worry. The Masons have realized their duty to each other for many years. Though a minority of the voters, the County offices in the country have a majority of Masons as incumbents. That is what they join for—political preferment.

A MURDERER SHOT.

One of the notorious union labor gunmen and sluggers, "Moss" Enright, was himself murdered last month. That he in his lifetime could slug and murder without being hung for his crime, or even suffering the penalty of ordinary criminals, was abundantly shown. The reason for it is the fact that radical union leaders are in the saddle here in Chicago and politicians fear them. What a spectacle was the Enright funeral to which Judges, Aldermen and other officials went to show their respect or make themselves solid with the Unions. It was said that there were three hundred automobiles in line of those in attendance.

The man who keeps silent and refuses to condemn the autocratic demands of a small minority of laborers, who would freeze the people into acceding to their demands, who will not arbitrate, but threaten to stop travel and the moving of freight—men who keep silent at such a time as this, are slackers and forging the chains of their future slavery.

THE SUBSCRIPTION PRICE.

It was with much hesitancy and after several conferences over the inevitable necessity of such action that the annual subscription price of the CHRISTIAN CYNOSURE was raised to $1.50. We are gratified with the responses that have come in. One woman wrote that the CYNOSURE was worth $2.00 per year to her, and generally the action of our Board has been commended.

Let us all work together heartily for another year. Will you not see that the pastor and leading woman worker in your church has the CYNOSURE for 1920. Write for sample copies. "Be of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

A CATHOLIC DEFENSE OF THE ELKS.

In view of the fact that the Elk spirit is invading the Knights of Columbus, it is not surprising to find a Catholic contemporary defending Catholic participation in the "memorial services" of the Elks and similar organizations. The contemporary (we don't know its name) is quoted by the *Sacred Heart Review* (Vol. 54, No. 20) as follows says the *Fornightly Review* (Catholic):

"We think that the Catholic members of the Elks look upon the annual memorial services merely as a tribute of honor to the memory of their departed brothers and a consolation to the bereaved. No ill-effects are seen among Catholics. Often Catholics are the chief actors of the occasion. The subject very often chosen for the memorial service is the immortality of the soul. As far as we can see, the best influence coming from the Elks is charity. They do take care of a sick brother and his dependents as no other organization does. We never felt that the Elks have any very pronounced ill-effect on its Catholic membership—the fault generally is with the man himself—Elk or no Elk."

The Sacred Heart Review comments on this utterance as follows (l. c.):

"We cannot help feeling that the foregoing 'defense' is itself one of the most striking evidences of the ill-effects of the annual 'memorial services' of the

Elks. When they thus succeed in muddling the mind of a Catholic editor, what shall be said of their effect upon the man in the street?"

To die "in Christ" is not to die;
In Christ death met its doom;
It is to pass to those bright scenes
Where death can never come.

To die "in Christ" is just to pass
From darkness into light:
To say farewell to all but bliss,
A last "adieu" tonight.

To die "in Christ," the risen Lord,
Is not to sink, but rise—
A blessed moment of release,
A joy, a glad surprise.

To die "in Christ," so let me pass,
Should Jesus tarry long;
At perfect rest with Him, before
Heaven's rapturous burst of song.

A. MIDLANE.

Whosoever liveth and believeth in Me shall never die. Believest thou this? *John 11:26*

GIVING THE LODGE PREFERENCE.

Bishop Berry, in the *Northwestern Christian Advocate,* speaks thus of the lodge:

Said a gentleman not long ago: "I went to the city of N——, and the first thing I did was to present my church letter. After being formally received by the pastor I passed down the aisle to my seat. I noticed in one of the pews a fine-looking man. Many members of the church came to me at the close of the service and welcomed me, but this man passed out without so much as noticing me. The next week I entered the ——lodge. The day after a gentleman came running across the street through the mud to meet me. Introducing himself, he said: 'I saw you at lodge last night; I want to welcome you.' It was the same man whom I had noticed in the church, of which he was a prominent member. He never thought of giving me a welcome *as a member of the church,* but as a member of the lodge he was prompt and profuse in his recognition."

Mrs. H. B. Hastings, in *The Christian,* Boston, declares that:

"The anti-church influence exerted by the "lodge" is shared to even a larger extent by the "federations" and "unions" and "knights" of this and "knights" of that among the laboring men. To a perfectly alarming extent is the fraternal organization against the Church of Christ. I was entertained at the home of a man who boasted that he belonged to six lodges. He was nominally in the church, but the church took seventh place in his affections.

"With many who wear the name of Christ the lodge is evidently preferred to the church. If a choice is to be made between going to the lodge or prayer-meeting, the former is usually chosen. It would not be so if people were deeply spiritual.

"A Boston minister recently declared in his pulpit that the lodge would do more for its members than the church would. Perhaps this is true if by a lodge is meant a body of men sworn to stand by each other, right or wrong, on penalty of having their throats cut from ear to ear—and if by a church is meant a body of men chiefly interested in such lodges and 'fed' by such a 'pastor.' But the real test of worth is not so much what a church or a lodge will do for its own members, but what it will do for others."

We are creditably informed that Bishop Berry is a Mason. We heard him refuse to answer the question asked in an Epworth League Convention. "Ought members of the Epworth League to join secret societies"? And yet the poor man criticises a Mason for not being as fervent a church member as a lodge man. The Lodge is of the world. Bishop Berry knows that. The lodge and the Church are antagonistic. "Ye cannot serve two masters." The man criticised by the Bishop acted naturally. He is of the world, and probably less a hypocrite than the Bishop.

As I was thus in a muse, I saw myself within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet, now I cried, Let me die! Now death was lovely and beautiful in my sight, for I saw we shall never live indeed till we be gone to the

other world. Oh! me thought this life is but a slumber in comparison with that above. At this time also I saw more in these words, "Heirs of God," than ever I shall be able to express while I live in this world. "Heirs of God!" God Himself is the portion of the saints.

JOHN BUNYAN....

We are the children of God: . . . heirs of God, and joint-heirs with Christ. *Rom. 8:16, 17*

"Side Degrees" are used quite extensively by the Orders in general to hold the interest of members and to keep them from abandoning the lodge. These "Side Degrees" are not peculiar to any one Order and there are quite a variety of them, and some are very coarse and vulgar. The "Oriental Order of Humility" is a good example of the latter. Satan seems to hate men's bodies.

We publish in this number the "Improved 'Ferris Wheel' Goat."

IMPROVISED "FERRIS WHEEL GOAT."

This wheel is like a vest pocket edition when compared in size to the World's Fair Wheel, but the unlucky candidate that takes a spin in it, although blindfolded, sees plenty of sights—or imagines he does; he also sees stars and sometimes he thinks he sees his finish. Around the world in one, two, three—sometimes traveling on his ear, other times right side up with care; but try as he will he can't budge an inch from the back of the fuzzy little billie goat, as he is shackled hand and foot.

Improved Ferris Wheel Goat; strong, requires little space, quickly put together without tools; body fastened securely in the center of two oval-shaped steel wheels, a great improvement over the old round wheel in the sensation produced. The improved harness and handcuffs which are put on the candidate hold him securely, so that it is impossible for him to slip off or get injured.

There are many tricks about this Goat. It can be turned as if supported on a pivot or rocked like a hobby horse. It can be made to revolve half way round so that the candidate will be "upside

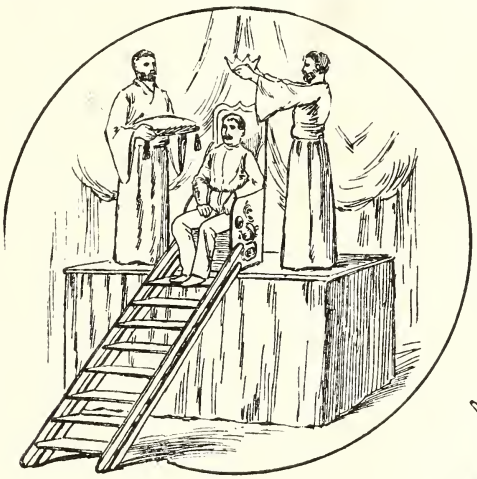
down," or it can be turned completely around as often as desired.

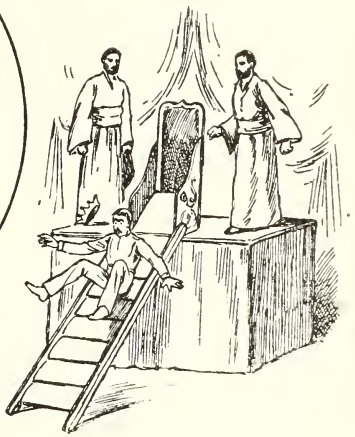
Goat, including chest with hinged cover, lock and key (weight about 325 pounds), $19.00.

COURAGE TEST, OR MEAT TEST.

(Candidate is hoodwinked and presented to officer.)

Officer:—My friend, every lodge of this organization has in its possession a portion of the embalmed body of the patriots of our country. Each person becoming a member of this Order must partake of this body, so that the blood which flowed through the veins of those grand men, who gave up their lives for their country, may be instilled into your veins, giving you that courage and patriotism which every good loyal citizen should have, if called upon to shoulder a gun and defend our country.





If you eat of this body, you will have that courage. Every member of this Order has partaken of it. Now, sir, are you ready to take this test?"

(Candidate consents.)

(Have some fresh raw meat or an oyster and a de-stink atomizer containing a few drops of de-stink liquid. An attendant will blow the fumes of this chemical towards candidate's nose and at the same time Officer will have him open his mouth so he can place the meat or oyster into it for him to eat. The scent from the atomizer, which smells like spoiled meat, will gag him.)

(If candidate eats the meat, applaud him and tell him that his courage certainly makes him worthy of becoming a member of the Order, that you want him to step upon the throne of honor to receive the grand honors that he deserves. Here have the candidate ascend the stairs to throne of honor or step upon judgment stand. Then announce to the lodge that Mr. ..... has shown his faith in the Order by taking a test which had been refused by hundreds of men that you will crown him with the crown of honor that he has so nobly won. At the same moment squash the crown having wet sponge down on his head, and at the same time, spring the trap letting him slide down the stairs.)

(If candidate refuses to eat, call him a coward and request him to ascend the throne of judgment (throne of honor) or the judgment stand while the lodge disposes of his case. When in proper place, members may discuss his case and make threats of different kinds, suggesting punishment to be administered for his cowardly conduct, then allow or request him to explain to the Lodge why he refused to eat of the body of our hero. If he is on the throne of honor, accept his excuse and announce to Lodge that you are going to crown him for his good judgment in refusing this horrible test, which should

be refused by any sane man. Then spring the trap when crown is applied.)

(If candidate is placed on the judgment stand, spring it just as he finishes telling the Lodge why he refused.)

THRONE OF HONOR.

The throne may be introduced as the last part of any initiation by telling candidate that he has now finished his work, and may ascend to the throne of honor, where he will be crowned with the crown he has won. To assure him he will not be molested during the remainder of the evening, a slab of steel (rubber) spikes is placed at bottom of stairs. After taking his seat and he seems to think that all is well, the Officer says, "Crown him," and he is crowned with a crown which has a wet sponge in the top. At the same time, attendant touches a trigger and he starts his downward course from a celestial Arcadia to a lamentable Abyss. On arriving at the bottom (if lodge has one of our wagons) he is surprised to find a cab (?) in readiness, and as soon as he secures his equilibrium two attendants proceed to give him a ride around the world in three minutes. Our spikey block can also be arranged on the wagon so he will have a most comfortable (?) seat. Candidate must be blindfolded when wagon is used

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A DOCTOR'S EXPERIENCE.

The whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity.

Why, the very claims, which if they are to be granted, putting Masonry back into antiquity, only proves it of heathenish origin. The worship and culture of the olden time was full of mysteries whether Egyptian, Phoenician, Assyrian or Grecian; every temple had its circle of priests and priestesses; and every school had its circle of leaders, or teachers, or philosophers, whose rites and ceremonies were secret and kept from the knowledge of the people. Now that proves to me that secrecy was born of paganism.

The Tomb of Hiram.

When I was traveling in Palestine we came one day, upon the hills east of Tyre, to the famous tomb of Hiram. It is a curious burial place, and the trustworthy tradition seems to be that it is the tomb where the old King of Tyre was laid away to rest. It is made up of huge blocks of stone and is ten or twelve feet high and six or eight feet wide and twelve or fourteen feet long, and on top of it is a huge sarcophagus hollowed out of a solid block, with a lid over it of a prodigiously heavy slab of limestone.

The end of this sarcophagus had been broken open, so it was possible to creep in there, and I was quite surprised to hear one of our party say, "I am going to get inside." I wondered what he wanted to find inside of that old sarcophagus, but we all set out to help him, and with considerable trouble we built up a sort of platform and boosted him up and in he went.

When he came out the mystery was solved. He said: "I am a Mason, and I tell you it did me lots of good to go in there where one of the greatest of all Masons of antiquity was laid away." He smelled a little like it and looked a great deal like it. Our companion was a Christian man, thoroughly so, and a good fellow and I said to him, "Do you know who Hiram was?"

"Why, he was King of Tyre."

"Whom did he worship?"

He didn't make answer, and I said, "You know those old Phoenicians were the most outrageous worshipers of Baal the world ever saw, and you know it was out of that King's domain that Jezebel came, the worst of all leaders in that ancient day. She had more ability and more malignity and diabolism than a dozen kings, and she brought in the worship of Baal. And because of that do you remember what terrific judgments fell on the children of Israel

in that drought of three years and six months, and the famine it caused? If you like that sort of Masonry, why, keep it. I never could belong to a lodge with that sort of fellowship." My friend shook off the dust and smell of Hiram, and we heard no more glorifications of secrecy, ancient or modern.

The Christian Movement.

The whole movement of Christianity, what is it? It is light against darkness. It is as the shining of the sun. It doesn't have lodges, and it doesn't have little dark rooms into which it disburses its beams. The business of the church of Christ is to scatter the light of the Sun of Righteousness. He is to be the light of the world everywere. He says, "In secret have I said nothing." Everything was open. There was never any little cabal, any little gathering with its secret passes and grips. The mere attempt to couple such a thing with the work of the Lord Jesus shows its folly. Just so of Paul and his fellow apostles. They were always asking, "What concord hath Christ with Belial, what communion hath light with darkness?" More than that, they said, "Have no fellowship with the unfruitful works of darkness; "Come out from among them and be ye separate."

What the Apostles Saw and Felt.

They had undoubtedly in mind those secret circles of the priests and priestesses where these heathen works were all the while being performed and *the influence of them coming back upon the Christian church.* It seems to me that any man who is looking along the line of the development of Christianity will see that never in the early history of it anywhere was there anything that could give any coloring to this going from the light into dark rooms and cellars, and getting a rope around a poor fellow and letting him down into a vault, or putting him over some rough "road to Jericho" blind-folded.

I once went into a lodge that was being built, and I remember a secret passage way of which they said, "This is the road to Jericho," and a very rough road it was, up and down here and there. It had not been fited up with everything that was to be there; but it was a long, narrow passageway, which was to be used in their initiative ceremonies.

Present Day Experiences.

You may be sure there was not anything of that sort in the early church, and there never was in the history of the church from that time on, anything that falls into line with it. President Charles G. Finney of Oberlin College found it so. He was converted while a member of a Masonic lodge, and at once he found he could not stay there; and, without making any ado about it, he came out. How could he help it? He was moved to pray and to pray often and earnestly; but as a Christian he had to pray in the name of Jesus Christ, but that is not allowed in the lodge; so he had to come out to be honest.

Another man just converted was set to read a burial service, and when he came to the prayer, he prayed fervently in the name of Christ. The question was put to some high authority: "Was this man's prayer for Christ's sake a proper Masonic prayer?" "No," says the high authority. No. That would offend the Jew and the Mohammedan, and a great many members of the lodge.

I should think that would answer the question pretty thoroughly as to whether Christians can stay in lodges.

The whole drift of secret societies, so far as I have observed, is selfish. If that is true, then it is in antagonism with the teaching of the Word of God.

College Secret Societies.

What did I learn in college as to secret societies? This: That when we

came to college elections secret society men were invariably put forward, and that irrespective of their ability or character. They were the men the "frats" proposed to push; and not only would that particular society of which they were members push them, but in order to beat the outside fellows, all the college secret societies would combine together. Three years of that sort of thing made me a pretty thorough anti-secrecy man, and ever since I have been moving along on these lines, insisting that *merit* should be put forward in the forum, in the church, in the State, everywhere as the test of men and not membership in some lodge or secret club or political ring.

DR. E. P. GOODWIN,
For many years pastor of First Congregational Church, Chicago, Ill.

"BILLY" SUNDAY AND BALAAM.

The *Pittsburgh Post* of Friday morning, February 13, 1914, contained this item:

"'I am disappointed with the Masons of Pittsburgh,' Evangelist William A. Sunday said from the tabernacle pulpit last night, as he watched the troop of penitents down the sawdust trail and exhorted others in the great audience to follow their example. 'If there is any set of men upon whom I ought to be able to count for help, if there is any set of men I have a right to expect to come here and line up for Christ it is the Masons, whose Order is founded on the Bible. I am sorry they are not here.'"

COMMENTS ON BIBLE VIEW OF BALAAM.

BY REV. ADAM MURRMAN.

"They ran greedily after the error of Balaam for reward." What was the error of Balaam? There are three words used in the warnings against Balaam, namely: the "error," the "way," and the "doctrine" of Balaam. The Scofield Bible gives the following definitions of these terms: "The 'error' of Balaam was that, reasoning from natural morality, and seeing the evil in Israel, he supposed a righteous God must curse them. He was blind to the higher morality of the Cross, through which God maintains and enforces the authority and awful sanctions of His law, so that he can be just and the justifier of the believing sinner." In this he was much like Cain, and is just like the average lodge leader of today; but as we have already dwelt on this same error in Cain we pass it here.

The "way" of Balaam is referred to in 2 Peter 2:15, and is as follows: "Which have forsaken the right way and are gone astray, following the way of Balaam, who loved the wages of unrighteousness, but was rebuked for his iniquity." This "way" of Balaam refers chiefly to his mercenary motives, for, as Dr. Scofield points out: "Balaam was the typical hireling prophet, who was anxious only to make a market of his gift." In this respect also, Balaam's way is the way of the lodges, it is the mercenary way, the cloak of religion being used merely to cover up the selfish design; the "way" by which selfishness is christened "benevolence," and "charity" is dispensed only to those who are in the sworn circle, and on the principle "I'll tickle you if you'll tickle me"; where "benefits" are pledged only to those who are least likely to need anything, and where men quite generally join for some business, social, or political advantage, after solemnly swearing that they had no such ulterior motive. But we pass that also and inquire into the meaning of the third word used, the "doctrine" of Balaam, for in this we find the evil fruitage of all that Balaam did to Israel; his *"error"* did not result in cursing Israel, and his *"way"* resulted only in his own rebuke, but it was the *"doctrine"* that he taught them which corrupted the people whom he could not curse.

What Balaam Did.

Rev. 2:14 states it thus: "But I have a few things against thee because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the Children of Israel, to eat things sacrificed to idols, and to commit fornication."

What, then, was the "doctrine" of Balaam? "It was his teaching Balak to

corrupt the people whom he could not *curse,* by tempting them to marry the women of Moab, defile their separation, and abandon their pilgrim character. * * * *"It is that union of the world and the Church which is spiritual unchastity."* (Scofield.)

According to Num. 31:16 the Children of Israel were thus caused to commit trespass against the Lord in the matter of Peor; and it was done "through the counsel of Balaam." Failing to *curse* them because God would not let him, Balaam *corrupted* them by leading them to make such alliances with Moab as God had forbidden. Is it difficult to make the application here? Even a blind man can see how well it fits the Christians in the lodges. If Indictment Number One charges the secret orders with following the bloodless way, in their approach to God, then Indictment Number Two charges them with following the compromised walk in their relations with the world.

Christians Stultify Themselves.

Every child of God who is an adhering member of the modern secret order is following the pernicious doctrine of Balaam by maintaining close, fraternal relations with God's enemies—by being unequally yoked together with unbelievers, a thing which is as positively forbidden the Christian of today as it was forbidden the Jew of that day to affiliate with Moab.

The Christian in the lodge is living in daily violation of 2 Cor. 6:14, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever?"

The lodges are full of such, and "how can two walk together except they be agreed?" That this chapter does not refer to marriage in any special or exclusive sense, as is held by some who seek to neutralize its force in this connection, is seen from the fact that it bids men who are thus compromised to "come out from among them and be separate," and St. Paul surely did not here, or elsewhere, ever urge the Christian wife to leave her unbelieving husband; nor did he ever advise the Christian husband to quit his unbelieving wife. "Separation, in Scripture," says Dr. Scofield, "is two-fold: *from* whatever is contrary to the mind of GOD; and *unto* GOD Himself. The underlying principle is that in a moral universe it is impossible for God to fully bless and use His children who are in compromise or complicity with evil. The unequal yoke is anything which unites a child of GOD and an unbeliever in a common purpose." "Thou shalt not plough an ox and an ass together," was the Old Testament way of putting it; "Be not unequally yoked together with unbelievers" is the New Testament way.

Balaam represents the lodges (and some Evangelists and ministers) in encouraging a forbidden union of believers with unbelievers, of GOD'S people with the world, ignoring the separation which God enjoins; "going down into Egypt for help"; seeking the honors, advantages, and emoluments of the world, he finds it convenient to live a compromised life. He sins against the brazen Laver which stood next to the Altar of Sacrifice, and which emphasized the need of a clean life, "through the washing of water by the Word."

A PATRIOTIC ADDRESS.

BY JOSEPH COOK, LECTURER, BOSTON.

In 1890 Mr. Cook gave an address in Chicago which is very timely today and from which the following are extracts.

There have happened lately three very important legal events: first, the exposure in this city of some of the secrets of the Clan na-Gael society and its allies; next, the exposure in Salt Lake City of the secrets of the Endowment House oaths; and thirdly, the justification, by the decision of the Supreme Court of the nation, of the famous Idaho Test Oaths, disfranchising Mormons. The Supreme Court has gone so far as to assert that any one who is known to have taken the Endowment House oaths should not be naturalized, and, if he has been naturalized, should be disfranchised.

As our population grows, and political prizes in America become vaster, the danger from disloyal secret oaths will increase.

This nation is very small in numbers compared with what it must be in time. We have 65,000,000 of people (1890) governed by about 13,000,000 of voters. Of the 13,000,000 about 3,000,000 fail to vote in every closely contested election. They are stay-at-homes. When the margin is narrow these absentees easily determine the result. Now, what have you left? I hold up my hand to represent the 10,000,000 voters of this country. Two millions of those are illiterates; and more than 2,000,000 are members of secret lodges of various sorts. I shut the two smaller fingers of my hand to represent the general effect of illiteracy and of the secret lodge system upon our national politics. In any closely contested Presidential election, either of these forces alone might determine the result. Here you have the great Satanic thumb of the Whiskey Ring, with its allies, the brothels and gambling dens. They clasp themselves over the illiterate classes, and have a good deal of help from various of the worst kinds of lodges, in spite of the entire freedom of some of our secret organizations from alliance with the Whiskey Ring. I do not charge them all with such alliance, but in politics some lodges form such alliances frequently. Here you have the Democratic and Republican parties, the two great fingers of this hand. Here is this powerful combination, and you notice what power that combination may have upon these two fingers. Politicians are good arithmeticians. When the margin is narrow there is nothing for those fingers but to stoop down and get votes from this combination. It is over and under, and over and under, and over and under, and things are immensely mixed. This is the grip that is on the throat of every great municipality of the country.

Public Officials Lodge Members.

Now, the solemn truth is that already three-quarters of our public officials are members of secret societies. It is supposed to be very essential to the success of a politician that he have the support of the lodges. I am asking you to look at this combination of forces in national politics in order that you may make a calculation in your thoughts of the ultimate danger of disloyal secret oaths. This topic should be discussed, not only for tonight, tomorrow, next week, next month, and the next year, but for the next century. If these are the postures of our parties and politicians in the present hour of a thin population, what will be their postures when we have a hundred and fifty and two hundred millions, and when the national grab-bag is a thousand times broader and deeper than at the present hour?

If, at this hour, it seems somewhat dangerous to a man's popularity and influence to oppose the system of lodges or disloyal oaths; if I, for instance, run considerable risk in uttering myself candidly tonight on this topic, what will be the risk if we allow the deadly upas tree to grow until it has attained its full height? In the present combination of forces and politics, so much force and power can be exercised by secret combinations that almost no politician dare oppose them. What may be the power exercised by them ultimately in a population compared with which our present masses altogether on this Continent are a mere sprinkling? If it is already impossible for any one to speak out on this topic without being shot at, or shot into by the arrow of slander in ambush, then it is high time to draw out the fire of the enemy and know where we are.

Facts Will Be Denied.

It was my fortune in Salt Lake City some years ago to speak very candidly on the mischiefs of Mormonism. I made some attempts to discover the secrets of the Endowment House. Of course, I could not enter that great Bastile. There it stood with its walls twelve and nine feet thick, with its narrow windows and its guarded doors. The building was not finished when I was first in Salt Lake City, and yet it had the appearance of a structure intended to be a fortress as well as a place of secret asylum. I was told by some judges of the United States Courts that the Mormon Endowment House oaths contained distinctly disloyal pledges. Various pamphlets had been issued on this topic. I gathered everything I could put my hand on that was in print. I cross-examined a parlor full of gentlemen one evening, some of whom were seceded Mormons, as to the character of these oaths. In short, I ob-

tained from various sources almost the information which has now come before the public as a result of judicial proceedings of the most careful kind in Salt Lake City.

Camouflaging by Interested Parties.

What could I do with that information? It was not official, it was not legal; it was information gathered by travel. I personally credited it, but you can say of a seceding Mormon that he has been embittered by his experience, and is not to be trusted. You can say, as Mormons did say, that rightly interpreted, the oaths were all loyal. You can say that the seceding Mormons have been misled, and they have not gone through the whole scale of Mormonism and do not understand it to the top, and that real loyalty abides at the summit, however much disloyalty might be in the roots of the tree. I found I could not do anything with that information, and yet I had as much information as I have now.

You cannot get a hearing for hearsay on the subject of secret societies in this country. You must have actual, legal evidence, and that is the reason why tonight I have resolved to put my foot down on nothing but absolutely legal evidence received in the courts. When I come to the topic of Masonry I mean to say nothing that has not been justified over and over by investigations conducted in legal manner in our courts of law. As to the Endowment House at Salt Lake City, we have now obtained full information through the courts, and the public is convinced that there is no longer any doubt about the disloyal character of the Mormon oaths. The very highest judicial tribunal has settled the question once and for all that a man who has taken these Mormon Endowment House oaths should not be naturalized, and that if he already calls himself a citizen he should be disfranchised.

All Secrets Shall Be Made Known.

It has been shown that the public information on this subject, gathered from the best sources, none of it likely to be authoritative to the whole public, was after all correct, and that what we heard from seceding Mormons was the truth. What we gathered from judges, who had shrewd surmises as to the character of these oaths, was correct. We ought to take a lesson from this as to some other subjects connected with secret societies where we are rebuffed by being told we know nothing about the matter. We knew something about Mormonism before this legal evidence came to us, and I maintain that we know something about the vaunted secrets of some societies amongst us. We have other good evidence to produce from sources outside the courts: nevertheless, I mean to stand on the legal evidence. Let us not allow ourselves to be intimidated by being told that we have never been members of secret societies. Some of us have been. But there has never been any great secret society in this land that has any secrets it can keep long. The reporters of this country are an omniscient class, and not under any oaths to keep secrets. I am convinced that our impression of the oaths taken in secret societies of the land is about right, and yet I will not assert that this is the case, for I wish to stand on strictly legal evidence.

Our experience with the Mormon Endowment House oaths should convince us that the shrewd surmises of our best scholars, our best legal minds, our best editors, are after all very near the truth, and that legal investigation will probably justify our position.

Seize That Serpent.

Let me take up next, this topic with which you are so familiar in Chicago, the murder of Dr. Cronin. I want you to look at the atrocity of such proceedings as were brought out in detail before your court, the atrocity of the conspiracy hatched in a hotbed of faction in a vast organization extending across the Continent. Let our population be doubled and trebled; let political prizes be increased; let the attempts to bring on a contest here between factions and a war there between sections of some secret organization be increased in virulency in proportion to the increase of the size of the prizes, and you can imagine that many a secret murder might occur, traceable to just such organizations. The death of Dr. Cronin was probably providential. The absolute infernality

which lies in the principles that led to the murder of Dr. Cronin may grow to a serpent twining around our Republic as the serpent twined around the Laocoon of old. Our duty is to seize that serpent by the throat while he is young, and unwind his coils from the body politic and social and religious, and then hurl the viper back into the chaos where he belongs.

Your Clan-na-Gael people have been proved to be dangerous to society. In view of some of their principles it is not improper to affirm that those who are loyal to them are disloyad to the Republic. I mean by a disloyal secret oath, an oath that is not authorized by the public law, or that tramples on the authority of the state or of the church, or of both together. I maintain that a secret oath of that sort ought to be illegal, and ought to be regarded by the church as reprehensible.

The Vermont Statutes.

The statutes of Vermont up to 1880—I suppose up to the present hour—made such oaths illegal. I am discussing Clan-na-Gaelism, and you will not think that Vermont is narrow or bigoted because she puts a penalty of $50 to $200 upon every secret oath not authorized by public law. Here, I say, is the red thread in the center of the cordage. Put an end to secret oaths and you put an end to all societies founded upon them. Vermont has made secret oaths, not provided for by her statutes, illegal and punishable by fine, and so has actually uprooted all societies founded upon such oaths. In the Revised Statutes of Vermont, as published here in the edition of 1880—a friend of mine very kindly obtained this law book for me this afternoon—is the following:

"A person who administers to another an oath or affirmation or obligation in the nature of an oath, which is not required or authorized by law, or a person who voluntarily suffers such oath or obligation to be administered to him, or voluntarily takes the same, shall be fined not more than $200 and not less than $50; but this section shall not prohibit an oath or affidavit for the purpose of establishing a claim, petition or application by an individual or corporation, administered without intentional secrecy (this shows that where secrecy is intentional the oath is illegal) by a person authorized to administer oaths, or an oath or affidavit for the verification of commercial papers or documents relating to property, or which may be required by a public officer or tribunal of the United States, or of any state or any other country, nor abridge the authority of a magistrate."

That is the law of Vermont, and I beg you to notice that the penalty here mentioned has been doubled since 1833.

You say the excitement at the time of the murder of Morgan naturally caused competition between politicians to catch the Anti-mason vote, and that in the swirl of public excitement Vermont was ready to pass this law. That law was originally passed in 1833, but the penalty was only $100. In 1839, six years after, Masonry had been superseded by anti-slavery as a topic of great prominence in politics. Vermont doubled the penalty, and here she has kept the penalty on her books fifty years—$200 the highest fine for taking an oath or administering an oath not provided for by the laws of the commonwealth.

Now, I maintain that in Mormonism, in Clan-na-Gaelism and in Jesuitism, it is high time that we carry the Vermont principle, of making secret oaths illegal, through all our States; and, in fact, through Freemasonry also, if you please, for the Vermont scythe would cut up Freemasonry. To use the admirable metaphor of the eloquent gentleman (Dr. Wallace) who has preceded me, Here is a scythe that mows through the whole swamp of the pestilential growth of oath-bound secret organizations. The keen blade of the Vermont Revised Statutes I wish to see in use everywhere.

I brought to the platform a legal opinion from no less a man that Daniel Webster, given when Massachusetts had passed a law like that which is now in force in Vermont. It is astonishing what weight Webster could put into a few sentences, and how a whole topic would be covered on its many sides by half a dozen of his judicious clauses.

"All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are natural sources of jealousy and just alarm to others, and especially unfavorable to harmony and mutual confidence among men living together under public institutions, and are dangerous to the general cause of civil lib-

erty and justice. Under the influence of this conviction I heartily approve the law lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

Webster, according to that opinion, would justify this Vermont law, and all I stand for here tonight is just that principle in its entire natural application. If Webster was a fanatic, if the legislators of Vermont for fifty years have been fanatics, then we are fanatics for justifying this central principle.

Political Romanism.

I now come to Jesuitism, and I beg leave to say that I do not wish to attack any man's religion. I would speak of Catholicism as a religion with all due respect. I am not here to discuss that topic tonight. But Romanism as a polity is another matter. Political Romanism is under the management of an oath-bound secret organization called the Jesuit body. Now, as cool an authority as the *Encyclopedia Britannica* says, in its last edition, that Jesuitism at the present hour, as a secret oath-bound organization, is a naked sword with its hilt at Rome and its point everywhere. That sword has been drawn of late for the destruction of the American common-school system. Our Republic rests its chief weight on a tripod, of which the three supports are a free church, a free school, a free state. The tripod is of such a nature that when you break either of the supports the whole tumbles. It is beyond controversy that the arm of the most powerful ecclesiastical organization known to history is lifted with that Jesuit sword in its hand for the purpose of cutting to pieces the historic, absolutely priceless American common-school system. I say, paralyzed be the arm that is lifted for such a purpose!

The power of Jesuitism is in its secret oaths. It is said that ten men with an understanding with each other can manage a hundred men in almost any assembly. Jesuitism in this country is like the ten men who have an understanding among the hundred who have not. You say it is not very powerful in this Republic. It is supposed at the present time that the majority of the Jesuits are here. They have been driven out of France, out of England, out of Germany. Of course they have tried to return and recover their supremacy, but they are here in larger numbers because they have been expelled from other countries. They have been driven out of large parts of South America. Near my blessed summer home in the Adirondacks, at Lake George, there was an immense fire last summer and rattlesnakes and other inhabitants of the woods were driven into a ravine. So much territory was burned that all the wild things in that region were frightened away to a certain quarter to which they naturally fled as the flames followed. Now, Europe has been burned over again and again; many South American states have been burned over again and again by flames of indignation against the political intrigues of the Jesuits, and the exiled serpents have come to the United States. Their power is in their secret organization.

You are told that it is dangerous to discuss this topic. It is dangerous not to discuss it. Many newspapers have Catholic editors and reporters. I thank God that the great dailies here in your noble city of Chicago, however, have lately been telling much truth about Jesuits, and have been defending our public school system in a manner for which I make my best bow to the public press. I have been known to criticise the press, but I praise your Chicago *Inter-Ocean* and your Chicago *Tribune* for discussing the relations of political Romanism to our common schools, and for defending distinctively American ideas in that connection. But the Jesuits are not disheartened; they know the power of secret organization.

What have we done in Boston? We have gone back to Daniel Webster's principle. We have gone back to the underlying thought of the Vermont law. We have gone back to the old doctrine of Massachusetts, that every official shall take an oath that he renounces all allegiance to every foreign prince, prelate, state or potentate. We want every Jesuit in the land to take an oath of such renunciation, and any Jesuit or any citizen who will not take an oath affirming that the civil law is in his opinion superior in authority to any ecclesiastical law or to the mandates of any secret or-

ganization, shall be disfranchised or shall never be naturalized. In this way we may disencumber ourselves of real aliens. We think there is reason for returning to the view of our forefathers. The Massachusetts people are beginning to see that their fathers were none too cautious.

There is a Boston Committee of One Hundred that has been doing highly valuable work in connection with the defense of the common school system. I hold in my hand a pamphlet which they have just issued and of which the Secretary of the Association, Dr. Dunn, a very scholarly gentleman, is the author, in which the doctrine is published with the full concurrence of the Boston Committee of One Hundred, embracing many distinguished names, that a man who cannot take such an oath as that should never be admitted to the right of suffrage. We stand here on the principle that disloyal oaths should disfranchise the taker. The judge who gave the decision concerning these Endowment House oaths would give, I believe, a similar decision as to the famous —I might have said infamous—oaths of Jesuitism. No man can be a good Jesuit and also honest and take the oath once in use in Massachusetts to renounce allegiance to foreign potentates and prelates. I fear, however, the Jesuits will take that oath and violate it as often as the interests of their order require.

There was issued, not many months ago, an encyclical by the Pope of Rome in which he says that it is the duty of every good Catholic to be guided by the political wisdom of the Vatican. I have the language here before me. When the church has spoken on any matter of faith and morals, the church members obey; but Cardinal Manning says that "morals" include the field of education and politics. Jerome Bonaparte, a relative of Napoleon Bonaparte, married in Baltimore. A descendant of his, Charles Jerome Bonaparte, made a speech at the recent convention of Roman Catholic laymen in that city. In it occurred this sentence: "The Pope of Rome may be a prisoner or an exile, but he can never be a subject." That Baltimore convention of Roman Catholic laymen adopted a platform of principles, and in the last paragraph asserted that any government which passes any law affecting the interests of the Pope acts without authority, and that convention denied the right of any government to pass any such law without the Pope's full previous consent.

What has all this to do with secret societies? The Jesuit order at this moment is supreme in Rome. The Jesuit order is an oath-bound organization, and its oaths are actually disloyal in substance and form. I make myself responsible for that statement, without making myself responsible for asserting, that this or that pretended text of the Jesuit oath is the actual text; there is great debate about what the text is. But I maintain that no Jesuit can honestly take the oaths required of him by the clerical party and remain loyal in the American sense to our institutions. I maintain that Jesuitism does divide the allegiance of the Jesuit who takes those oaths honestly.

The proverb in Rome is that there are a Black Pope and a White Pope. The Black Pope is the head of the Jesuit order, the White Pope the head of the Roman church. Whenever they disagree the Black Pope has his way, and whenever they agree they rule the world. The Black Pope is the more important pope, and the Black Pope is the head of an oath-bound secret order. I am for applying the Vermont statute to that organization. I am for applying that principle of Webster and of the Boston Committee of One Hundred to the whole range of the pestilential, disloyal oaths. Vicar-General Preston said, in New York City, not many months ago, "The Catholic who will take his religion from Rome, but not his politics, is not a good Catholic." There are a multitude of good Catholics who resent this. I am not bringing this as an imputation of disloyalty against good Catholics, but I will not vouch for the loyalty of the clerical party as a class.

Enlightened Catholic parents know very well that our schools are better than parochial schools, and that the attack upon our schools is organized chiefly by this Jesuit society. The

Roman Catholic laymen themselves will be grateful to us for leading in an onset which will deliver them at last from bondage. South American Catholics have shaken off the Jesuit yoke. In Chili there is a fine for sending a child to a Jesuit school for instruction. In the Argentine Republic the parochial schools are put under close supervision. That republic is so filled with the modern spirit that it will not submit to Jesuitism for a moment. In all the republics of South America the yoke of political Romanism has been shaken off, although the Catholic faith of the people has remained. Many of our Roman Catholics, devoutly attached to their faith, are still ill at ease under the power of this secret society in clerical form; and if we raise a huge wave of popular indignation, I have no doubt will take advantage of it to assert their own liberties in the United States as they have in South America and in Mexico. Parochial schools are abolished in Mexico. In this foreign attack on your common schools you have an exhibition of disloyal secret oaths setting up a power within a power and introducing here actual alien authority. Cardinal Manning, of London, himself well understanding the power of the secret organization of the Roman Catholic church, says—and he said this in public to Roman Catholic ecclesiastics—"It is your mission, Holy Fathers, to bend and to break the will of an imperial race." I say from Chicago here, the city of the Great Lakes, to Cardinal Manning, that we have now, thank God, no slave and no king on this continent, and that we shall never go into bondage to any king or prelate on the other side of the sea. But you are in danger of having a struggle on that matter, because you underrate the power of the Jesuit oath-bound secret organization.

Political Freemasonry.

What shall I say of Freemasonry? It is an oath-bound secret organization. There are many good men in it. It was asserted at the time of the Morgan excitement that the skirts of Freemasonry were dipped in blood. I think we know pretty well what Freemasonry is. I am not a bit curious about its secrets that are said not to be discovered. There is a certain childishness about the pretense of secrecy in Freemasonry that amuses us. We understand thoroughly well what Freemasonry is, and many of us who have friends in the organization dislike to hear the full mischief of secret oaths discussed. But where does our Vermont scythe swing? Vermont repealed the charter of one of these grand lodges. She took away from each chapter of that State all power to hold property. The law was aimed at Freemasonry as well as at other organizations; and aimed chiefly at Freemasonry in 1833. That law, if carried out everywhere, would sweep Freemasonry out of this country.

Well, you would say a good deal of good would thus be struck off. It is a benevolent society. It takes care of a good many people. Freemasonry confines its benefactions to its own members, and unless you pay up your dues and take three degrees you do not get a handsome burial; and it is not certain that your widow will get much attention. On the whole, the benefactions of Freemasonry do not amount to a third part of the fees paid in by the different members. It is said that the Oddfellowship is a more expensive institution than Freemasonry. I think, on the whole, that each of these organizations can afford to be tolerably benevolent to its own members. They take in so large an amount that they may well give out a small amount. I do most solemnly believe that all the good that Freemasons and Oddfellows do might be better accomplished without any secrecy at all. I have no objection to their benevolent purposes. I have no objection to several of their minor principles. But hear the facts ascertained on legal evidence. One of the Masonic authorities—a leading member and sometimes called the Poet Laureate—is quoted by Prof. King as having said that, in 1830, 45,000 out of 50,000 Masons then in the land abandoned their lodges, and by so doing substantially confessed that Morgan's account of the oaths and ceremonies was correct. Think of forty-five out of every fifty abandoning the lodges after that exposure! That was one of the most stupendous pieces

of testimony ever given concerning the oaths of Freemasonry. I do not care what the special phraseology is—there may be dispute about that. Here are actions that speak louder than words—honest men going out of Freemasonry because it has been practically admitted that certain revelations concerning it were correct. We have had adhering Masons three or four times give testimony in the courts as to the character of their oaths. We have had seceding Masons do this again and again, so that there is in existence good legal evidence as to these oaths. It is uncontroverted and incontrovertible that the Masonic oaths are such as the law does not call for. They would be all forbidden by the Vermont test. Swing that scythe and you cut down all these oaths, because they are secret and illegal.

Certain Masonic Standards Disloyal.

You now and then obtain very frank expressions from some Masonic official. You find, for instance, an official of a Grand Lodge in Missouri saying in his report of 1867:

"Not only do we know no North, no South, no East, no West, but we know no government save our own. To every government, save that of Masonry, and to each and all alike, we are foreigners. We are a nation of men bound to each other only by Masonic ties, as citizens of the world, and that world the world of Masonry; brethren to each other all the world over; foreigners to all the world besides."

Now, if that is not buncombe and braggadocio, it is treason. Perhaps it is both. It would not mean much if an ill-balanced man, some unauthorized writer, were to utter sentiments of that sort; but every now and then sentiments of that kind crop out and they are not repudiated. They are adopted and printed and scattered all over the land. The time has come when we must notice such threats as these. If disloyalty of this sort is anything but mere brass, it might lead to blood.

What I maintain emphatically is that Masonry in itself thus sets up certain standards which cannot safely be recognized by loyal men. I do not say the Masons are disloyal. A great many of them take the first oaths without knowing what comes with the other oaths. The idea of that double kind of humiliation! Taking an oath that you do not quite understand, and taking an oath not to reveal secrets that have not been revealed to you! That is tying a noose around your own neck with your own hands. It is a degree of humiliation that I cannot conceive of a person of manliness submitting to. How men do it I do not know; but they do it.

Experience of Generations Justifies Opposition.

If Euripides, who was once nearly torn in pieces by an Athenian audience because supposed to ridicule certain mysteries of ancient secret societies, were here, he would advise those who are outside of secret societies to stay out. If Socrates were here, he would advise you to stay out. If the Apostles were here, they would say: "Be not unequally yoked together with unbelievers." "Give no offense, that the ministry be not blamed." If Christ, our Lord, were here, he would say: "I spake ever openly. In secret I have said nothing." The experience of many generations justifies those churches which oppose secret oaths, and those commonwealths that have made them illegal, and the scores of eminent statesmen, preachers and reformers who have warned the world against them. As Wendell Phillips used to say, a secret society under our free government is not needed for any good purpose and can be used for any bad purpose.

Let those who are outside of oath-bound secret societies stay out. I exhort you to stay out in the name of personal independence; stay out in the name of patriotism; stay out in the name of Christianity. And to you who are inside oath-bound organizations, I say, Come out as patriots; come out as Christians; come out as unmanacled men.

"To trust God when our warehouses and bags are full, and our tables are spread, is no hard thing; but to trust Him when our purses are empty, but a handful of meal and cruse of oil left, and all the ways of relief stopped—herein lies wisdom of a Christian's grace."—Selected.

I Shall Be Persecuted If I Become a Christian

BY MOSES H. GITLIN, A RUSSIAN JEW.

[If you think the days of persecution are past try to circulate among your neighbors our tract: "The Worship of Secret Societies Offered to Satan," and urge men in the name of the Lord Jesus Christ to come out and live the separated life according to the Scriptures. Editor *Christian Cynosure.*]

The Inevitability of Persecution.

1. Persecution is begotten by hatred. The world hates God, men of God, and all the things of God; therefore they persecute the followers of Christ. "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19).

2. All men of God had to suffer persecution; the prophets (Acts 7:52); Christ (John 5:16); the disciples of Christ (Acts 8:1). In spite of this they stood fast on their convictions, "Many are my persecutors and mine enemies; yet do I not decline from thy testimonies" (Ps. 119:157).

3. Christ predicted persecution. "If they persecuted me, they will also persecute you" (John 15:20; Matt. 10:22).

4. The Holy Spirit, through the apostles, witnesses to the same effect. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

The Necessity of Enduring Persecution.

1. In order to be obedient to Christ's principles and conditions for true discipleship. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:24).

2. In order to prove our love to Christ. "If ye love me, keep my commandments" (John 14:15).

3. In order to bear effectual testimony. "Behold, I send you forth as sheep in the midst of wolves. . . . But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles" (Matt. 10:16-18).

God's Promises for Those Who Endure Persecution.

1. He will not forsake you. "When my father and my mother forsake me, then the Lord will take me up" (Ps. 27:10). "Persecuted, but not forsaken" (2 Cor. 4:9).

2. He will shelter you. "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock" (Ps. 27:5).

3. He will supply you with strength. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

4. He will deliver you. "But thou hast fully known. . . . what persecutions I endured: but out of them all the Lord delivered me" (2 Tim. 3:11).*

The Graces of Enduring Persecution.

1. Blessing. "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven" (Matt. 5:10).

2. Privilege. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

3. Honor. "And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:40, 41).

4. Pleasure. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distresses for Christ's sake" (2 Cor. 12:10).

5. Happiness. ". . . If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled" (1 Pet. 3:14).

6. Glory. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

The Results of Enduring Persecution.

1. Strengthens the faith and trust in God. "It is good for me that I have been afflicted; that I might learn thy statutes" (Ps. 119:71).

2. Wins back the sympathy and love of the persecutors. "Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned" (Luke 23:47, 48).

3. Conversion of the persecutors. The case of Stephen and Saul. Acts, Chaps. 7-9. "And I was unknown by face unto the church of Judea which were in Christ: But they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed" (Gal. 1:23).

The Reward for Enduring Persecution.

1. God will reward us in heaven. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven" (Matt. 5:12).

2. Reign with Christ. "If we suffer, we shall also reign with him, if we deny him, he also will deny us" (2 Tim. 2:12).

"No Cross—No Crown."

Consequence of a Man Rejecting Christ for the Fear of Persecution.

1. He cannot be a disciple of Christ. "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).

2. He is not worthy of Christ. "And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:38).

3. He will be rejected by Christ in the last day. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he comes in the glory of his Father with the holy angels" (Mark 8:38).

4. He will be punished with everlasting destruction. ". . . When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9).

5. He will be sorely punished. "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:29).

Probable Temporary Persecution—Certain Eternal Safety! Probable Temporary Safety—Certain Eternal Persecution! Which Will You Choose?

The Christian Workers Magazine.

*[In certain cases God may grant a supernatural deliverance from the power of the enemy at every point. In other cases God may withhold such deliverance, but such know that they will "obtain a better resurrection." See Hebrew 11:33-38. Editor *Christian Cynosure.*]

THE DUTY OF SEPARATION.

BY REV. BOYD A. WHITE.

Two sons of Texas—rather, sons of a Traveling Evangelist and lacking in true Texan qualities—entered a Missouri College and underwent a bogus set of initiations to gain entrance to a "frat" society that didn't exist. Had these brothers been taught, "The duty of separation from oath-bound secrecy" they would not have been parading the College Campus on balmy days carrying over their heads the "Family Umbrella," nor would it have been necessary for them to dry their clothes at a window because of the soaking those clothes received when their blind-folded owners were pushed into the gymnasium swimming pool.

The initiations these Texas brothers received were mild compared with the ridiculous, shameful, utterly wicked initiations imposed by oath-bound secret organizations. But the great sin of these organizations lies back of the initiations; it is the sin of binding men by oath to keep secret that which has not yet been revealed, with horrible penalties attached if the oath is violated. In the words of Dr. Sloane, "An oath is a divine institution of ordinance. . . . No organization that is not a divine institution, and has not authority from God to make him a party to its formation, has any right to use his name, or employ an oath as the bond of existence." If it is a sin to make it, it is a sin to take it. If it is a sin to keep it, it is *not* a sin to break it.

Certain oath-bound secret organizations claim to be religous institutions. Mackey's Manuel makes this statement: "Masonry is a religious institution." But, Masonry is a religious institution without a Saviour. Jesus Christ is rejected in name, spirit and in teaching. This lodge has its prayers and its "modified" scripture selections, but the name of Jesus is left out; and yet "No man cometh to the Father but by me," and "Whatsoever ye shall ask the Father *in my name,* he will give it to you," also "There is no other name under heaven given among men whereby we must be saved," and the words of the Saviour himself. The spirit of the Savior was unselfish. He went about being good. Especially did he show kindness to aged and infirmed women, to the poor, to lame, to blind, to deaf and dumb, to those possessed of evil spirits, and to the little children. This is directly opposed to the spirit of oath-bound secret organizations which reject such classes from membership, and whose first duty is to those in good standing in the lodge. The teaching of the Saviour is against secretism. He spoke openly, and in secret he said nothing. The Church, of which he is the Head, is an *open society.* Then think of men, and even ministers of the gospel, congregating in secret, binding themselves by the wickedest of oaths to keep the secrets of their lodges, being "unequally yoked" with unbelievers and trusting in other means of salvation than the one Door of entrance into the Heavenly Fold!

Surely it is the duty of Christians especially, to heed the injunction of the Spirit: "Come out from among them and be ye separate." Oath-bound secrecy in her membership is sapping the vitality of the Church of Jesus Christ today just at the time when the greatest amount of energy is needed in the battle for the Kingdom. As good soldiers of the Eternal King let us separate from all that hinders in this battle and share the certain victory.—Walton, N. Y.

You cannot buy off the devil. You cannot escape the conflict. There can be no compromise. The Christian life is bound to be a life of conflict. Virtue can never flourish by the consent of the powers of evil. The rock does not stand in the sea by the permission of the waves. When the storm comes the waves hurl themselves against it, but the rock stands foursquare, unmoved, unshaken, not by permission of the waves, but because it is firmly established in mother earth. You cannot escape the conflict; do not think you can. Every step on the way to Heaven is bound to be a bit of the battle.

PREB. F. S. WEBSTER.

So fight I, not as one that beateth the air. *1 Cor. 9, 26*

CATHOLICS AND THE EASTERN STAR.

The Grand Matron of North Dakota was asked this question: "Can a lady who is a member of the Catholic church, whose husband is a Protestant and a member of the lodge of A. F. & A. M. in good standing, petition for and receive the degrees of the O. E. S., if elected?"

To this the Grand Matron replied:

"Yes, as Masonry does not bar anyone on account of religious views who can honestly declare a belief in God."

She, however, qualified her answer by expressing as a personal opinion that for the good of the order members of the Catholic church should be prevailed upon not to put in her or his petition, and if insisted upon to use the proper means to keep them out, for these reasons: "In

the first place a member of the Catholic church who joins the Masonic order is excommunicated from the church, as according to an edict of the Pope, it is a crime against the church for them to do so.

"Second, experience has proven that they do not make faithful and conscientious members. If they will so lightly set aside the vows and obligations assumed as members of the church we must expect them to do likewise with the obligations taken in our order."—*The Masonic Chronicler.*

BROTHERLY TREATMENT OF A SECEDER.

BIOGRAPHICAL SKETCH OF EDMOND RONAYNE. PAST MASTER OF KEYSTONE LODGE NO. 639 A. F. & A. M., CHICAGO, ILL.

On renouncing Masonry I had formed no definite purpose beyond writing and publishing my "Hand Book of Freemasonry," but some of my Masonic friends kept urging from time to time that I work the degrees openly. Knowing that to be the surest way to convince the public of the real character of the system I consented after mature thought, though with much reluctance, as I naturally shrank from antagonizing such a powerful and vindictive institution as Freemasonry.

I engaged the Temperance Hall on Huron street, Chicago, for my first meeting, and had notices to that effect inserted in all the papers. But when I went to pay for the hall I was politely informed that as the trustees were afraid of Masonic violence I could not have it. Seeing now that the war was on I became more determined, and so called my first meeting in my own school room, engaging a man named Trainor for my candidate. With the assistance of the Tyler and the ex-Secretary of Keystone I opened my lodge in due form, had Mr. Trainor "duly and truly prepared," and conferred upon him the Entered Apprentice degree. My candidate was next prepared for the Fellow Craft degree, then for the sublime degree of Master Mason, and these degrees were conferred precisely as he would have received them in Keystone Lodge behind tyled doors. It was two o'clock in the morning when the meeting closed, but not one had left the room, all evidently being determined "to see it out." Many Masons were present, looking on with apparent astonishment, wondering, no doubt, how one man could work the degrees which it takes at least five men to confer in the regular lodge. There was perfect order and although as a precautionary measure, because of Masonic threats, I had secured the attendance of six or seven police officers, their only duty was to look on and listen like the others.

Such an exposition of Masonry as was made that night was a thing unheard of in the history of the craft, and the effect on those who saw and heard was to fill them with astonishment, if not with doubt. They could hardly bring themselves to believe that gentlemen, much less ministers of the Gospel could go through such degrading ceremonies, take such horrible oaths, and then not only remain members of the Masonic institution but actually glory in their shame.

My next public exposition was in the Temperance Hall on West Harrison street, for which handbills had been freely circulated, and where the first degree was conferred; Trainor, "Ronayne's goat", as the Masons dubbed him, again being the candidate. Previous to that meeting a prominent Mason whom I met on the street one day said to me, "Ronayne, the people won't believe you; they'll never believe that the ceremonies you put your candidate through are really Freemasonry. When they think of the men—preachers and others, who belong to the society—they'll never believe that those 'good men' would go through such ceremonies." And that is really the salvation of the system—it lives on deception and falsehood, those who are members of it "making lies their refuge" (Isa. 28:15).

Linus Chittenden, an old and respected resident of Crystal Lake, Ill., and a seceding Master Mason, was my Senior Warden at my second meeting in the school room, and at his request I went to Crystal Lake and worked the Entered Apprentice degree before a large and attentive audience. Following is the report of the meeting by a correspondent

for the Chicago Tribune of May 22, 1875:

"For some weeks past every convenient fence and barn has been placarded with announcements that a Mr. Edmond Ronayne of your city, Past Master of Keystone Lodge, No. 639, would deliver a lecture on Freemasonry, its oaths and sanguinary death penalties. Notwithstanding the uncertainty of the weather Thompson's Hall was filled last night with a selected audience. The lecturer appeared in full regalia, wearing the insignia of office and jewels of a Past Master, and for three hours kept his audience spell-bound, eloquently and earnestly dilating on the 'diabolical system of this most outlandish farce,' as he termed it. What effect this will have on Masonry I know not, but certain it is, it has struck an inquiring chord here, both among the fraternity and the uninitiated. He was requested to appear again, when he promised to work the second and third degrees."

After my second visit to Crystal Lake according to promise, my next appointment was at Woodstock, Ill., by request of Mr. Chittenden. At the latter place the first disturbance occurred. In the forenoon of the day after my lecture, as friend Chittenden and myself were on our way to the depot, I was attacked by the sheriff in company with other Masons, who used the foulest language, threatening tar and feathers, rotten eggs, etc. A large crowd was soon gathered, and to convince Mr. Sheriff that neither threats nor violence would avail I stood upon the steps leading to the Masonic Hall, and for two hours gave an open-air lecture on Masonry, telling the Mah-hah-bones in plain terms that they may as well accept the inevitable, for though Masonry might rule in the sheriff's office, corrupt the bench, silence the pulpit, muzzle the press, and, in obedience to its oaths clog the wheels of justice, yet there was one man in the country whom it could neither frighten nor silence, and, possessing both the knowledge and the courage, he was determined with God's help to make Freemasonry so common in the United States that it would become a bye-word and a hissing in the mouths of all intelligent right-thinking men. The crowd cheered their approval, while the doughty sheriff and his Masonic blustering friends walked away discomfited and crestfallen.

At Geneva Lake, about eight or ten days afterward, the "passions" of the Masons were still less "subdued." The meeting was held in a hall adjoining one of the hotels, and seeing that the first degree was worked despite all the display of their rage and ruffianism, they hurriedly held what they believed was a secret meeting, at which it was determined to stop the public exposition of Masonry then and there if possible. The night was pitch dark, I was to be captured on my way from the hall to my boarding place, when a boat and the lake would do the rest of the business. The landlord's wife was providentially enabled to hear what was plotted, and she hastily informing my friends, I was led by private passageway to a room upstairs, and a report circulated that I had left some time before. In about an hour one of my friends came with a carriage and conveyed me safely to where I was stopping. Matters were by this time becoming quite interesting, and so to give the Masons an opportunity to effectually stop any further expositions and to silence me forever on the subject of Masonry I made a deposition, before a notary public, which with a subjoined challenge was published and has been before the Masonic fraternity of the world for more than a quarter of a century without any attempt at a reply.

Of course I was obliged to close my school, it being impossible for me to continue my school work and meet my engagements in different parts of the country to unfold the great Masonic secret. It may be as well to say in this connection that my chief object in those days was to let the public see what their preachers in particular "do in the dark" and thus by shaming the ministers into leaving the institution take from it the only real foundation on which it rests. But I soon had my eyes opened to the true character of the Masonic preachers, and hence from that day to this I could not join a denomination to which they belonged, nor even knowingly hear one of them preach. A certain grade of Anti-masons, however, do both, but then I suppose they can give a plausible reason for their conduct.

One day in the early part of the spring of 1877 I received a letter from a friend in Plattsville, Ontario, to go over there at once and work the Masonic degrees.

While at Plattsville a telegram came to me from Chicago saying that I was wanted at Crestline, Ohio, to join with the Mayor of that town in discussing Freemasonry and Odd-Fellowship with a Knight Templar and an Odd-Fellow. Arriving at Crestline I stayed at the mayor's house, where his brother also lived, a great admirer of Ingersoll, having all his lectures up to date. One morning he brought me the "Mistakes of Moses," suggesting that I ought to read that pamphlet as it contained many excellent points. Turning it over in my hand I began repeating the title—"Mistakes of Moses!" "Mistakes of Moses!" and then inquired mentally, "Did Moses really make mistakes?" Answering my own question at once with the further thought, "Well, if Moses made mistakes then Jesus made the greatest mistake of all, for he endorses Moses in the very strongest terms:" and opening my Bible at John 5:46, I read the words, "For had ye believed Moses ye would have believed me, for he wrote of me." "He wrote of me," I thought—I wonder what Moses did write about Jesus, and turning right away to the first verse of the first chapter of Genesis I began to read God's Book with the view of finding out what Moses said about Jesus. That was the key which opened up the Bible to me—reading the Book itself, to see what God has said about his Son—and sure enough I have found Him spoken of and referred to in picture, prophecy and promise throughout not only the book of Moses but in all the Old Testament Scriptures. From that time forward I had no use for a commentary of any kind, and if there is any one thing that I have to thank God for it is for the knowledge he has given me of himself and the Lord Jesus Christ through his Word alone.

But what of our discussion? The Knight Templar, as might be expected, instead of discussing Masonry, began to discuss me. The audience would not have that, however, and hissed him off the platform during the first meeting, and then unanimously requested me to work the degrees there during the three following evenings

I have very pleasant memories of Crestline, but was it not strange how I was led to study God's Word? Was it mere chance, or accident or haphazard, or must we not again conclude that "all things are of God," and that he "moves in a mysterious way his wonders to perform?" And then, too, how wonderful that I should be brought to know and trust the Lord Jesus just at the very beginning of my public testimony against Masonry, at least at the very time when I would most need His sustaining power because of the terrible rage and recklessness of desperate Freemasons.

During 1876 I worked the degrees of Masonry a great many times in Chicago. In the summer of that year, on the occasion of the eighth annual convention of the National Christian Association, Farwell Hall was crowded from gallery to platform, hundreds of Masons were present and applauded as heartily as any while I exposed the Masonic Board of Relief for their miserable treatment of their poor suffering brother Masons.

But though the Chicago Masons could thus show appreciation of my exposure of the Executive Committee of the Masonic Board of Relief, many of them hated me most heartily for "a perjured villain," as they called me, and lost no opportunity in an underhand way to kill my reputation if they could not kill me. My treatment of Policeman Cronin and the effort I made in Grand Lodge to have Past Grand Master Reynolds expelled, will be recalled, and now came Cronin's opportunity to be avenged. Reynolds, it will be remembered, having pocketed $800 of the relief money, Cronin and his friends very quickly substituted the name Ronayne for that of Reynolds, circulated the calumny that it was Past Master Ronayne who stole the funds, and other ignorant Masons just as malicious eagerly catching up the falsehood, they have kept that Masonic lie floating about ever since. It made no difference that Keystone Lodge had honored me as few Masons in Chicago had ever been honored by their Lodge—those who did not know me believed or wanted to believe Cronin's slander.

The notorious "Brick" Pomeroy was

then publishing a paper in this city (Chicago), and very gladly circulated the defamation, thus sending it out through the country, though he subsequently declared that the Ronayne who was Past Master of Keystone Lodge was a clever, fellow, a bright Mason and all that, but I was not the man. "That Ronayne," he said, "is dead." I was "personating him, and was therefore simply a fraud and ought to be arrested." Here is another specimen of Masonic truth from one of the "good men" and a church elder.

In the book published by Dr. Robert Morris, Past Grand Master of Kentucky (1883) giving the Masonic version of the Morgan abduction, I am spoken of by the author, who in a single paragraph tells five malignant and slanderous falsehoods, with purpose to destroy my influence. It is as follows:

"Leader among these (Antimasons) is a Jesuit priest, who, commencing life in Ireland, renounced Catholicism, under instruction from the Jesuit General, and took orders in the Protestant Episcopal Church. This gave him a status to enter the Masonic order, and he became a Master of a lodge. The Episcopalians, finding him more than they had bargained for, he next became a Congregational preacher, and under the tuition of the now official candidate for President of the United States renounced Freemasonry, and is now employed by the association aforesaid to give dramatic representations."

Now the facts are that I was never a Jesuit priest, or a priest of any sort; never renounced Catholicism, under instructions from the Jesuit General; never took orders in the Protestant Episcopal church; never became a Congregational preacher, and never was employed by any association to give dramatic representations. All this is a sheer fabrication, invented for a purpose, and it is a singular evidence of the terrible power of Masonic perversion, that the man who could write this mean and malicious falsehood was at the time he wrote it an officer in his church and had been president of a college.

(To be continued.)

As acid upon lime and an aching tooth at a feast, so is envy in the heart of man.

News of Our Work

Secretary Phillips returned to his labors at the National Christian Association's headquarters on February 7th ult. He was not, however, out of touch with the work any of the time, but the respite from the burden of the daily grind was a physical blessing. He feels a special debt of gratitude to Miss Johnson, his assistant, who carried through successfully an almost too heavy a load during his absence. Neither does he forget what he owes to Rev. A. H. Leaman, who as Acting Editor of the CYNOSURE made Mr. Phillips' absence possible.

We also thank the friends for their patience when not hearing from the office as promptly as they desired, and if some were not so patient they were excusable. Efficient help is very difficult to get when extra help is needed. It takes weeks to break in a new hand and is also a wearisome task. We need wisdom, grace and physical strength and "thanks be unto God who giveth liberally and upbraideth not." And thanks be to all of our friends and co-workers. Let us exalt the name of our God—the Lord Jesus Christ—with all our strength of mind and heart during the year to come. Let us renew the good fight of faith for "even now there arises many anti-Christs; whereby we know that it is the last hour." "Abide in Him: that we may have boldness, and not be ashamed before Him at His coming."

In Seattle, Washington, the Editor had the very great pleasure of meeting Rev. B. E. Bergesen, formerly a member of the N. C. A. Board of Directors. Pastor Bergesen is a very busy man, since he is not only pastor of a large church but his hand is upon many of the Christian activities of Seattle. We had to "catch him on the run" as he was at a Conference of ministers. We were introduced and spoke a few words and answered questions. The hearty and sincere commendation of the CYNOSURE by Brother Bergesen as he urged the ministers to subscribe was very gratifying to the Editor.

I would rather stand alone for God
Then creep and crawl with the crowd.
I would rather stand alone with God
Than moping, move with the multitude.

REV. WILLIAM DILLON, D. D.

Upon our return last month to editorial duties we learned that a former President of the National Christian Association had "gone to the Father." Rev. Dr. Dillon was a staunch friend and helper of the Association from the beginning of its existence. He was second to no member of his denomination in preserving the standard and purity of the church. He was constant in warning the United Brethren in Christ of the disintegrating power of the Lodge.

The *Christian Conservator* of January 14, 1920, contains an excellent memorial article from which we quote:

"Rev. William Dillon, D. D., one of our aged, well-known, able scholarly church fathers; a former minister of the gospel, teacher, editor and bishop, has lately bid farewell to all earthly scenes, associations and activities, and has gone to be at rest in the 'heaven of his hopes,' of which he so often spoke. At the age of seventy-eight years Rev. William Dillon passed away at his home in Springfield, Ohio, on December 15, 1919, after a brief illness followed by pneumonia. His body was laid to rest in the beautiful cemetery at Dayton, Ohio. He served the church as editor of the *Christian Conservator* in all seventeen years; was elected bishop of the Pacific Coast conferences in 1893, and served for a term of four years and while there was president of Philomath College. He received the title of Doctor of Divinity from Hartsville College in 1888, and taught Hebrew and Greek in Central, now Huntington College, later. May his mantle fall on another."

"If thou cans't plan a noble deed
And never flag till it succeed,
Though in the strife thy heart should bleed,
Whatever obstacle control, go on true soul
Thou'lt win the prize, thou'lt reach the goal."

IOWA STATE CONVENTION.

President M. A. Malcolm, of the Iowa State Christian Association calls upon Iowa friends of the Cause to rally for their Annual Meeting at Des Moines in The Friends Church, 615 East 13th Street, on Tuesday evening, April 13th, and continuing through the next day.

We have not received a program but presume that the pastor of the church in which we meet, Rev. William Kirby, will give the address of welcome, and that President Malcolm will respond. Secretary Phillips expects to be present if health and strength permits. Undoubtedly a full program will be mailed to the friends in Iowa so far as possible.

Are there any facts which you wish to give about the "American Legion" or the "Private Soldiers and Sailors Legion" or any other Order, or do you desire information? Then send an accredited delegate or come yourself. All will be welcome.

For information address, Rev. M. A. Malcolm, Albia, Iowa.

What are Christians put into the world for except to do the impossible in the strength of God?—General S. C. Armstrong.

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

This sixteenth day of February finds me on a plateau of the Allegheny mountains five miles above Johnstown, Pennsylvania, on "Rachael Hill." It is below zero, and the howling wind is piling the drifting snow in heaps. Yesterday fifty-five people came through the blizzard to the "Weaver" Mennonite Church to hear my message. Four dollars and forty-four cents was found on the plate passed in aid of the Cause. The lodges seem to be loosing in this section. At Martinsburg, the Eagles were not able to pay for their roost—it was sold to an anti-secrecy man. At Davidsville, the "Junior Order" attracted some attention for a time, and through their cry of patriotism and insurance, secured some members, but like the measles they have had their run, and have gone the way of all the earth. The Grangers have been able to organize, and catch a few. If they initiate as usual

their following here is not likely to be large. The farmers are too serious and sensible to want to be blindfolded and run over the "plowed ground" or engage in the dances so common to this Lodge. The lodges are very active in Johnstown. A "progressive" pastor, who forgot to pay his subscription to the CYNOSURE, told me he was sorry he could not help me along, as he had every lodge from the Owls to the Masons represented in his church; he could do nothing. When the general conference of his church was proposing to take action against the lodges he was told by his people if such action was taken they would be counted out. He was in the midst of preparation for the building of a big church. He did not see much ahead for himself in his own denomination, but there were other denominations with churches paying larger salaries to which he was invited.

A young lady of the Roxbury Church of the Brethren told of an experience while under the Johnstown "Owl's Nest" one night. Her employment required her to be there until a late hour The drinking, swearing, thumping, etc., in the "Owls Nest" on the floor above caused her to fear for her life. She locked the doors and was glad when she got away.

On a Lancaster, Pennsylvania, street car among the advertisements a nicely printed card read as follows: "Who knows the toughest thing that runs the streets of Lancaster?" I said to the conductor of the car, "Who pays for that sign?" He replied, "Search me!" Could that be a lodge advertisement? Where would one be more likely to find some "tough thing" than in a darkness loving society? On entering a factory I noticed a wall motto placed where all the hands would be likely to see it, that read, "Don't try to make people good, try to make them happy," and I wondered if the creator of that motto was not a lodge man. Try to make people happy who are not good! As well try to make people fly without anything to fly with. Yet that seems to be the idea of some.

Prevailing sickness together with weather conditions have diminished attendance at some of my meetings. God has given health and strength and your representative has kept pushing ahead. The Bible Conferences at Elizabethtown College and Messiah's Bible Training School, Grantham, Pennsylvania, were largely attended. I was not on the program at either place, but the management kindly arranged to give me a hearing as they have done in other years. These Conferences are increasingly interesting and helpful as many gospel truths are there applied to every day life. My address at the revival meeting at "Zions Children" at Ephrata, Pennsylvania, was well received. There was a full house. The friends who gathered in the Church of the Brethren some two hundred in number at East Petersburg, Pennsylvania, received the message gladly and asked for more. The lodge people of the Church of God, Landisville, Pennsylvania, who had heard me before, did not wish to hear me again, as did some of the anti-lodge people in that church. The Mennonites there gave a kindly hearing. The weather was unfavorable and attendance not up to the usual. Enroute home I made arrangements for meetings held at the Union Church, Maugansville, Maryland, February first. The house was well filled at the evening meeting and eleven dollars was found on the plate.

A joint meeting of the Ladies Aid Society and the Brethren Workers of the King Street Radical U. B. Church at Chambersburg, Pennsylvania, crowded the parsonage to get their assignments for work in the revival efforts in progress. They gave a unanimous vote of thanks (by arising) for the little address presented them by your agent. They have a Pastor who speaks right out on the lodge question. On the Sabbath before my visit he had spoken to the congregation regarding the way the children of Israel mixed with the Caananitesh religions and pointed out kindred religions found in lodges in our time. There were shouts of joy and scarcely a dry eye in the congregation, I was told.

Running into a man on a motorcycle, and taking him to the hospital for repairs, so hindered the train I was on that we did not reach Tyrone, Pennsylvania, until in the night—too late to get to the revival meeting in progress

there. Brethren were preaching the truth with power, and sinners were being converted from lodges, and other evils at that place. Some thought that an address, such as I might make, would be needed. Friends were kind and helpful at the Altoona Mission, and at Martinsburg where I was all but snowed in. It seemed as if there were more kinds of sickness than kinds of lodges to hinder attendance at the churches. Funerals seemed to be the order of the day. Some got out to hear me in the Mennonite church in the morning and in the Church of the Brethren in the evening. One said he had read my name in connection with an article that appeared in a recent issue of a Philadelphia paper. The author of the article claimed I was not well posted regarding the "Ground Hog Lodges." Perhaps he was right but I am learning about the weather.

The brother with whom I am stopping just came in and remarked, "It is twenty degrees below zero." It looks better by the fire than outside. The butterfly lodges would not thrive very well out here now? But "such is life!" The saints and sinners are badly mixed in this old world! We press forward with hope to the future!

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

This letter leaves me still witnessing for my Lord and Saviour. I lectured three evenings in Poplar Bluff, Missouri, after the burial of my brother. Many white people came out to hear the Word of God and I did not fail to tell them of the great sin of Christians holding membership in the secret lodge. I showed them how foolish and inconsistent it is for wise men to take part in the idol worship of the Lodge. I told the white folks that everything the black man knows he has learned from them. You say the Negro is a Night-Rider—well, who taught him to be a Night-Rider but you. Here we are, black and white people living side by side—whose fault is this but the white peoples! We are all tangled up in oath-bound secret societies and who taught the black man of these things?

In First Corinthians 1: first and second verses we read that the people in the church of God are sanctified and are called to be saints. Now whoever heard of saints swearing to have their throats cut from ear to ear, or to have their tongues torn out by their roots? And what would you think of a saint who was a Night-Rider or a Ku Klux Klaner? Yet men who call themselves Christians are taking such oaths every day. And that is because the white preachers and the black preachers, too, are so wrapped up in the secret works of the Devil that they dare not open their mouths against the evil lodge system. Oh, I pray that God will give us preachers who will tell men of their sins and of the great sin of cheating, of swearing, of killing, and who will teach men, white and black, to do their work according to God's plan as put forth in Ephesians 6:5 to 8. Let the master or employer also take heed of the ninth verse in the same chapter. Read Deut. 24:14-15, also James 5:1-6. Don't you see we need spirit filled preachers to explain heavenly things and teach the rich and poor alike so that men will deal justly and fairly with each other? Yes, we need true ministers of the Gospel to preach the Word of God "for he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:34). In Jeremiah 5:1-9 we read of the judgment of God upon men for their perverseness. When I got through telling the people this they said, "If God's Word is the seed (Luke 8:11) then that is just what we need today to make us better men and women."

I lectured seven nights at Brinkley, Arkansas. One evening an old man stood up and said that when he belonged to a lodge, they wanted him to do things which were unlawful, and so he quit them at once. I said, "That was right, brother. Don't you let any set of men drag your soul to hell for the sake of a few dollars to be left for your kin-folks to fuss over after you are dead." The people at Brinkley used to be very bitter towards me and even tried to kill me at times, but they do not fight me any longer. One party said, "that woman knows what she is talking about and is right about these old lodges."

I left Brinkley for Little Rock, Arkansas, and when the people there heard I was in town they came out by the hundreds, white and black alike. I had nothing to tell them but the same old story of Jesus and His love. Many came to the altar and confessed their sins, crying out to God for mercy and pardon.

My next step was at Hot Springs, Arkansas, where I had a crowded house the three evenings I preached in that town. There are many white folks at the Springs this season of the year, and they too came out to our services until we were unable to accommodate the crowds. One night I told them that "Jesus said we should teach all nations and so I am glad to see both black and white folks out to our services tonight. God wants peace to reign among us, but the only way to get that peace is to get Jesus into our hearts and lives and then we will have good will toward all men. Now some of you white folks and Negroes have no peace because you haven't Jesus. You don't have to go to heaven or roam here on earth to seek for this peace. It tells us plainly in Romans 10:6-15 how we can attain this peace and it makes no difference what our color, or race, or nationality, for when Christ says *whosoever* he means you and me and the other fellow too. Yes, 'Whosoever shall call upon the name of the Lord shall be saved.' And to reach the people we need spirit-filled preachers who will proclaim the good tidings 'for how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!' And we read in John 17:16-20 how the true preacher is sent out. Now, my friends, was Jesus an Eagle, or an Elk, or a Red Man or any other kind of a lodge member? Why, man, don't you see the Devil has made a fool out of you white folks calling yourself an Elk, or an Owl or some other animal's name, and then you all make a fool out of the Negro by teaching him to ape after you. Why, just think what fools the Devil has made of the black and white people!"

At one of the services a colored girl said, "I don't want these Southern white folks to call me 'Aunty.'" I said, "Well, I have no objection in their claiming kinship with me." The Devil made a fool of her by making her think it a dishonor to us because we are not addressed Mister or Madam and then Satan made a bigger fool of her for getting angry because she was being called "Aunty." Both the white and colored folks laughed and said, "Well, we never thought because we say 'Aunty' that you think we claim kinship!"

The above experience afforded a good opportunity to speak for better conditions for our colored Southern people, so I said, "Now, we black folks are going to stay right down here in the South with you white folks, for I know some of us is sure kin with you—in a spiritual sense. If you will look around in the audience tonight you will see there are just as many white people as black people. What we want you white folks in the South, who employ us, to do is to build good houses on your plantations for your help who gather in the cotton. Let us come to a settlement and give the Negro what rightfully belongs to him. Stop lynching and burning our people—if one should go wrong let the law decide his fate. Just give the poor Negro in the South a chance and he will stay with you. He enjoys farming better than anything else but you can't expect him to work for hardly nothing. That's why so many of my people go North because they receive better wages." Then I said, "Pull off your little old short train and your little old nasty short smoking car and give us a clean coach to ride in. We pay the same railroad fare as you do. If black folks and white folks do not do what is right here in the present world (Titus 2:11 and 12) you may be sure the Devil will put the whole bunch into a smoker when they get to hell. Then some who now call themselves Christians will be smoked blacker than hell itself. Oh, let us not forget to put the golden rule into practice by doing unto others as we should like to have them do unto us." Well, no one became angry because I told them these things—if they had I would have just kept on telling them the truth.

Then I told them how in a certain degree of Masonry the candidate is required to drink wine from a cup made of a human skull. My people as you know are naturally afraid of spirits of the dead, so when the white man got him to drink from a human skull he surely made a big fool of the colored man, and I believe would have to bewitch a colored candidate to do such a thing.

Well, our meetings at Hot Springs proved to be very good. The white folks and the black people got along fine together and both came out to our services and helped us, not only in testimony and song, but in a financial way also.

Let us all begin to be better men and women and mend our old way of living. Let us stop this bloodshed among the races, for it is written "all they that take the sword shall perish with the sword." If we white and colored folks cannot get along together, then it is better that the government send the black people to Africa and let them live separated from the white folks, for that is indeed better than to endure all this lynching and burning to the stake.

May God bless every true Christian in this country, and may He adjust matters according to His own will. Let us pray for our President that God may give him health and strength to endure the present crisis. And may God richly bless the readers of the CYNOSURE, and Brothers Phillips, Blanchard, Stoddard, and all the workers of the National Christian Association.

Yours for Jesus,
LIZZIE W. ROBERSON.

CONTRIBUTIONS.

The National Christian Association wishes to convey to its patrons, through the columns of the CYNOSURE, its appreciation and gratitude for the offerings received for the work. While not large, nor as great as the Board of Directors would be glad to see, yet much has been accomplished by them. Testimony against the worship of Satan at the Lodge Altar has been unremitting and helpful to thousands. We have also called attention to the struggle for political power by the Lodge. Without an antisecret political party we do not see what anyone can do except to constantly witness against the folly of electing men to administer laws for the whole people, who are under special obligations to lodge members. Such a protest will have at least a restraining influence, and the morals of the nation and of communities will be kept from sinking as fast as will otherwise be true.

Thanking our contributors again, we publish below amounts received since the acknowledgment in the December number:

B. D. Holt, $5; W. B. Stoddard, $20; Mrs. Lizzie W. Roberson, $4; W. I. Phillips, $25; Thos. Bell, $16; Jas. E. Peck, $1; A. E. Miller, $1; F. A. Wood, 60c; P. T. Woodward, $3; R. C. Hartman, $2; T. J. Saufley, $5; J. B. Barnes & Son, $5; J. W. R. Stevenson, $1; C. L. Salsbury, $2; S. R. Faris, $3.50; Oskar Bittner, $1; J. J. Tubbins, $4; A. J. Heisel, $1; L. L. Heath, $10; Deborah C. Leeds, $1; "A friend," $20; C. A. Kellogg, 50c; J. Thomson, $5; From Christian Reformed Churches—Classis, Illinois, $20.70; La Grove Ave., Michigan, $25; Prospect Park, New Jersey, $10; Parkersburg, Iowa, $10; Third Muskegon, Mich., $15; Prosper, Mich., $5; Vogel Center, Mich., $10; Classis Pacific, $49.49; Neland Ave., Mich., $3.80; Sherman St., Mich., $19.10; Classis Pella, Iowa, $57.96; College Church (Congl.), Wheaton, Ill., $68.75; Collections by Field Lecturer Rev. J. B. Van den Hoek, $100; From Estate of Hugh Matthews, $682.32; from estate of the youngest son of Mr. S. Dekker, Chicago, $25. The son from whose Estate this contribution is received was one of our soldiers in France, where he made the supreme sacrifice. We know that the hearts of many will be touched with sympathy for the family and will you not also pray that this gift may be especially blessed in service for young men?

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

Myself and family have not been well since I wrote my last letter to the CYNOSURE, each of us having had a taste of a mild form of the flu. Thank God

we are now better and I am again about my Father's business.

During the past month I have been privileged to attend the Executive Board of the Louisiana Freedmen's Baptist Association, and have also conducted two Ministers Institutes. Our topics at the Institute were "True Discipleship" and "The Divinity of Christ." Both of these topics afforded an excellent opportunity to warn the hearers of the evils of oath-bound secret societies and other forms of Baal worship. Every meeting was well attended and those present were much interested in the truth as set forth. I have not been able to do very much this past month in the way of lectures, sermons or personal visits, but I thank God that wherever I was given an opportunity to testify for my Master, there were manifestations of approval.

Through much sacrifice and hard labor by the few faithful members of the Central Baptist Church of this city, we have erected our new house of worship. It is not completed as yet but we are in hopes of being able to hold services in it some time in March. We ask the prayers of our faithful CYNOSURE friends.

Tuesday, February 17th, marks the resurrection of the New Orleans Mardi Gras, which was abandoned while our country was engaged in the World War. There will doubtless be, as of yore, thousands of strangers present from various parts of the United States and Canada. I have decided to distribute anti-secrecy tracts on the streets that day. The secret lodges in New Orleans are still flourishing and seem to be growing stronger at the expense of the church and everything which is just and pure. But they shall eventually be rooted up, for our Lord, Jesus Christ, himself said "Every plant, which my heavenly Father hath not planted, shall be rooted up." It is an evident fact that God has not planted the secret lodge system, therefore it shall be "rooted up" some day.

Let us press the battle to the gate and God will give us the victory in His own good time.

"Are you in earnest! Seize this very minute.
What you can do, or think you can—begin it."

Engaged persons have their own table at Dascomb cottage, one of the Oberlin College boarding houses. Six girls and one man eat at the table.—*Cleveland Plain Dealer.*

Oh, well, Solomon had 300.—Springfield, Mass., *Union.*

Oh, well; Solomon married them, didn't he? And, yet, some try to believe that Solomon was a Freemason.

KING ALCOHOL IS DEAD!

Columbia's sons arise and cheer!
Lift a hymn of praise to God;
Send the tidings far and near;
Answer echoes loud and clear:
"King Alcohol is dead!"

A sovereign people saw him die,
They struck the blow that caused his death
They heard the edict from on high:
"This foe of all that's good must die!"
King Alcohol is dead!

From ocean shore to ocean shore;
From Gulf to frozen Arctic Sea;
His blighting, deadly reign is o'er,
He shall debauch, destroy no more.
King Alcohol is dead!

The thrifty temperance tree,
Which heroes planted years ago,
Its branches stretch from sea to sea,
Its leaves in healing* make men free.
King Alcohol is dead!

So raise our flag a little higher,
Until its stars with heaven's stars blend!
Eyes bedimmed with tears are drier,
The glorious reign of Christ is nigher.
King Alcohol is dead!

Other evil reigns shall end,
Since right must triumph over all;
The Lord to others help will send:
A strong deliverer is that Friend.
King Alcohol is dead!

Columbia's sons arise and cheer!
Lift a hymn of praise to God;
Tell the tidings far and near,
Answer echoes loud and clear,
King Alcohol is dead!

---

*Rev. 22:2.

Written by Rev. Edwin T. Preston, pastor of the Union Church of Cupertina, Cal., in commemoration of the 18th Amendment to the United States Constitution.

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—*Augustine.*

STANDARD WORKS

—ON—

SECRET SOCIETIES

FOR SALE BY THE

National Christian Association,

WOODMEN OF THE WORLD

By BENJAMIN M. HOLT

The author, Mr. B. M. Holt, was for many years a lodge member. He resigned his lodge-connection in all due form on account of scruples of conscience; he was not dropped on account of delinquency, but voluntarily resigned and received his regular "letter of dimission."

The present treatise, which concerns itself with the Woodmen of the World in particular, shows almost exclusively from quotations of prominent Woodmen, official publications, supply houses, and others, what the Woodmen teach and do, and points out wherein their teachings and practises disagree with Christian principles. The little booklet is sure to be of inestimable value in the hands of pastors and others that have occasion to warn a Christian brother against joining a lodge, and should be available also in persuading those who have already taken this step, to leave the lodge.

The little paper-covered book comprises 72 pages, size 5x7½. It contains four illustrations of secret society paraphernalia. The list price is **25 cents, postpaid.**

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STATE CONVENTION

OF THE

Iowa Christian Association

IN THE

First Friends Church

REV. WM. KIRBY, *Pastor*

Cor. Lyons and Thirteenth Streets

Des Moines, April 13th and 14th, 1920

This Convention is for the purpose of discussing the subject of the Secret Orders of our day, and the best Methods of Work by the Association. The public is cordially invited to all sessions.

If in sympathy, you will attend, if possible; and, if you cannot, then write to Pres. A. M. Malcolm, Albia, Iowa. Write now.

OFFICIAL ORGAN, NATIONAL CHRISTIAN ASSOCIATION
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BUSINESS LETTERS should be addressed to Wm. I. Phillips, Gen. Secy., at the above address.

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CONTENTS

United Brethren Church Testimony..... 355
Religion at Mooseheart—"Loyal Order of Moose." 355
Stealing Hens—Lambda Chi Alpha..... 356
Berean Band Movement..... 356
Poetry—"One Thing I Know" by Dr. R. A. Torrey 356
International League of Masons..... 356
American Bolsheviki—Debism, Eugene V. 357
Student Faces Guns—"Frat" Initiation.. 357
Compact of Prayer—Intercession..... 357
Bishops and Lodges, by Charles A. Blanchard, D. D..... 358
Photograph, President C. A. Blanchard... 358
Theses on Secret Societies, by Rev. C. B. Schuchard 362
Blue Lodge Membership in U. S. by States 363
"A Very Luke-Warm One"—Washington 364
Exhibition of Lodge Spirit Toward Free Speech—By E. Ronayne..... 366
Illustration, Preparation of Candidate.... 367
Illustration, Prayer by Candidate..... 368
Illustration, Murder of Candidate..... 372
Illustration, Resurrection of Candidate... 373
News of Our Work:
Rev. J. B. Van den Hoek..... 374
Southern Agent's Report, Rev. F. J. Davidson 374
"Lizzie Woods'" Letter, Mrs. L. W. Roberson 375
Eastern Secretary's Report, Rev. W. B. Stoddard 376
A Notable Convention (In N. H.).... 378
Kind Words from Friends..... 378
Index, 1919-1920..... 380

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Those desiring lectures or addresses may write to any of the speakers named below:

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

U. B. CHURCH TESTIMONY.

Whereas the United Brethren church is opposed to secret orders and unlawful combinations: Therefore be it resolved, that if any member of our church is found in fellowship with any secret league or confederation holding principles, or governed by such laws as are not in harmony with the Word of God, and infringing on the social or religious rights of those not of their fraternity, such shall be considered as unworthy of membership in our church and shall be dealt with as provided in our church discipline—*The Christian Conservator.*

RELIGION AT MOOSEHEART.

BY DR. J. A. RONDTHALER, DEAN OF MOOSEHEART.

God is in the Loyal Order of Moose. Its Supreme Convention has solely declared its faith in Him. The ritual teems with God's thoughts from the Bible. The Bible holds the high place of honor on the altar in the center of the lodge. Worship of God swathes the ceremonies of the initiation of every Moose. Under the most impressive conditions he takes his obligation upon the great religious book of Jew and Gentile, of Protestant and Catholic.

Mooseheart is therefore the result of Moose religion.

Mark this, the Loyal Order of Moose is the most composite association of people in the world. It embraces in its membership men of all and every complexion of religious thought, creed, profession and expression.

Its religious faith is "The Fatherhood of God and the Brotherhood of Man." Its religious practice is "The Conservation of Childhood." Its religious devotion is to the father and mother of the child; to train him according to the highest thoughts, *best hopes and spiritual ideals of his parents.*

Therefore, when Mooseheart receives a child from a local lodge it binds itself to culture that child in the religion of his ancestry.

Consequently ample provision is made for the tutoring of the child in the religious definitions, details and characteristics according to the faith and practice of the parents.—*Chicago Tribune,* Feb. 13, 1920.

STEALING HENS.

(From the Indianapolis *News* of March 11th, 1920.)

Fred Amsden, a bicycle policeman, was called to Bonna avenue and South Audubon road on a report that two men were lurking in the neighborhood, and on arriving met two colored youths emerging from the side of a drug store. On searching them he found that each had a live chicken under his coat.

Explanation in Vain.

The two young men tried to explain but under the circumstances both were taken to police headquarters. Upperclassmen of the fraternity soon heard of the fate that had befallen the two candidates and a short time later appeared in a body in the office of Captain Franklin.

The explanations were to the effect that after applying a few coats of shellac to the faces of the neophytes they had sent them out to accomplish the almost impossible task of capturing a black cat. Unable to find a cat of that color, the two candidates sought to satisfy the wishes of the upperclassmen by presenting them with the poultry.

Part of Degree Abandoned.

After listening to their pleas, Capt. Franklin released the two uninitiated ones on their own recognizance and

ordered them to appear in city court. Other features of the "second degree," as the initiation was called, were abandoned for the night, it was said.

The initiation was conducted by members of Lambda Chi Alpha fraternity of Butler College.

WHY JOIN THE LODGE?

An Appeal to Ministers and Christian Believers.

The world in its fairest form is contrary to God, and the fairer it appears the more dangerous it is. Moreover, Satan can pose as an angel of light, and suggest to a child of God that by becoming more prominent in the affairs of the world he may exercise an influence towards its improvement. Such a position is attractive to the natural heart, and may soon be a snare to a believer whose ear has become dull so that he ceases to listen to Him who speaks from Heaven, and calls us with a heavenly calling to press on to the blessed rest of God.—*W. H. Bennett.*

Love not the world, neither the things that are in the world.—1 *John* 2:15.

BEREAN BAND MOVEMENT.

Fifteen years ago Mr. Charles J. G. Hensman of London, England, founded an international and interdenominational movement to encourage the habit of memorizing Scripture and named it The Berean Band Movement. Gradually the Movement spread over England and in America. Berean Bands are numerous in Great Britain with membership running from six or more to many hundreds. That of the Metropolitan Tabernacle, London, has 800 members. The sole obligation of membership is to learn one Bible verse every week, with the suggestion that this be called to mind at least once every day until the first Lord's day of the month following. The membership fee is only five cents annually and a List of Verses for the year is furnished without charge. These are carefully chosen, with a definite subject each month and as far as possible a completeness of subjects in each year. The Moody Bible Institute of Chicago is now the American representative of the Movement and supplies literature without charge except for postage.

ONE THING I KNOW.

You ask me why I came to Christ?
I can reply
It is a wondrous story; listen while
I tell you why.
My heart was drawn at length to seek His face.
I was alone; I had no resting place
I heard how He had loved me with a love
Of depth so great—of height so far above
The human ken; I longed such love to share,
And sought it then upon my knees in prayer.

You ask me why I thought this loving Christ
Would heed my prayer?
I know He died upon the cross for me,—
I nailed Him there.
I heard His dying cry, "Father, forgive!"
I saw Him drain death's cup that I might live;
My head was bowed upon my breast in shame!
He called me, and in penitence I came,
I came. I can not tell you when or where or how;
I only know He is my Saviour now.

—Dr. R. A. Torrey, *King's Business.*

AN INTERNATIONAL LEAGUE OF MASONS.

The *Westminster Gazette,* of July 22, (No. 7827) reproduces from the British *Freemason* an address by V. W. Bro. Sir Alfred Robbins, P. G. D., President of the Board of General Purposes, United Grand Lodge of England, proposing an International League of British and American Masons. After referring to the past and present relations between the English and American jurisdiction of the Ancient Accepted Scottish Rite, Sir Alfred says:

"It is given to us of today to dissipate the belief of the bygone that 'Masonry has been always injured by war, bloodshed, and confusion.'

"The nominal official relationship long established between the majority of the Grand Lodges of the United States and the United Grand Lodges of England should be extended to all, and in every case made more real.

"While statesmen strive to establish a League of Nations, let us set up, for ourselves and the Brethren with whom we always in principle and practice have been allied, a *League of Masons.*

"Reverent recognition of the Eternal, resolute renouncement of the political—these are the foundation and cornerstone of our Masonic system. On so sure a base, a superstructure can be raised embracing, as in a house of many

mansions, the vast Masonic family, independent as units, united as a whole. The far-flung battle-line shall give place to the far-flung Brother-line; and, great though be our labor, our reward will be sure."

The Fortnightly Review well says:

There is more behind this call than appears on the face of "Bro." Robbins' address, and it will be well for the Catholic press to keep a watchful eye on this and other Masonic movements which aim at the internationalization of the craft.

AMERICAN BOLSHEVIKI.

Chicago, March 9.—The Socialist party will hold its first Presidential nominating convention since 1912 in New York City May 8, the national executive committee decided here today.

Eugene V. Debs, now a prisoner in Atlanta penitentiary for violation of the espionage law, is the only candidate in the field for the nomination. National committeemen report a "widespread and insistent demand" for his nomination.

An attempt to free Debs and to obtain amnesty for all political offenders will be made April 13 in Washington, members of the committee announced. The plan will include a large parade and an effort to get an interview with the President. Debs is serving a ten-year sentence.

If Debs is nominated and he is still in prison the vice-presidential and other candidates will make the campaign for him. Scott Nearing and Jean Longuet, former Socialist Deputy of France, editor of "Le Populaire" and a grandson of Karl Marx, have been engaged in the world-wide movement of which Russia now happens to be the head, for the purpose of enabling the proletariat, of which they claim to be the leaders, to enjoy all the good of the earth to the exclusion of everybody who does not join them. And it is this feature of the case that renders it such a serious matter.—*New York Tribune,* March 10, 1920.

ERIN A. VESUVIUS.

Calls Situation Dangerous.

Ian MacPherson, chief secretary for Ireland, defending the Irish administration in the house of common, said:

"It is obvious we are up against a tremendously dangerous situation in Ireland." He added that the Sinn Fein had at least 200,000 men "prepared to commit murder at any hour of the day or night."

STUDENT FACES GUNS.

(Special to The Indianapolis News.)

Lafayette, Ind., March 10.—Residents of the Highland Park neighborhood, the exclusive residence district of the city, were awakened early yesterday when two citizens living in South Ninth street saw a man in a tree overhanging the front porch of Peter Duffy's home. Mrs. Duffy was first aroused and she called her husband, who ran outside the house to catch the supposed burglar.

Dr. D. C. Barnhill, who served in the overseas forces as a dental surgeon, lives next door and he, too, was aroused. Mr. Duffy and Dr. Barnhill pointed shotguns at the man who descended and said that he was a student from Purdue University and that he had climbed the tree to dislodge an old bird nest, that being part of his fraternity initiation. He was dressed in old clothes and did not look like a student.

Just as the young man was about to be turned over to the police several other students appeared and explained that they all belonged to a fraternity which was initiating its pledged men prior to the formal initiatory exercises the first of April. The man who was found in the tree had been told to go to the scene and, armed with a long pole, get possession of a bird nest that hung from the end of a limb. It was his ordeal to find the nest in the darkness and dislodge it.

"COMPACT OF PRAYER."

THOUSANDS ARE PRAYING! Which means that either *REVIVAL* or *RAPTURE* must come *SOON.*

IF RAPTURE, is there not ALL THE MORE NEED of the immediate world-wide sowing of the ONLY SEED (the Word) which, through Israel and otherwise, can result in a MIGHTY POST-RAPTURE HARVEST OF SOULS?

Are not Church-of-God revival and Jew-and-Gentile evangelization necessary, not alone for the present, but for the sake of the tribulation period which lies ahead?

It was just ten years ago this month (that is, in February, 1910) that the first leaflet bearing the name of the Great Commission Prayer League was issued; and through all these years the Holy Spirit (to God's glory be it said) has been using the League as one of His lesser agencies to plead for more intercession for world-wide revival in the body of Christ. One of the first "large" answers was the multitude of responses to the recent Watch-Night and Week-of-Prayer appeals. Another is the street car and bill-board campaigns. (See the accompanying bulletin.) The League had nothing to do with the starting of the latter, except by prayer. God used one *REVIVED* woman (who had formerly met with us in our weekly meetings for prayer) to start these campaigns. Think what will happen when *THOUSANDS* are similarly revived, and when they get the VISION and the *BURDEN* of perishing millions!

Dear brother, PRAY! OH, IF YOU HAVE *EVER* PRAYED, *PRAY NOW! TREMENDOUS ISSUES* ARE AT STAKE!

Yours in utter dependence UPON HIM, to whom be *ALL GLORY AND DOMINION AND POWER.*

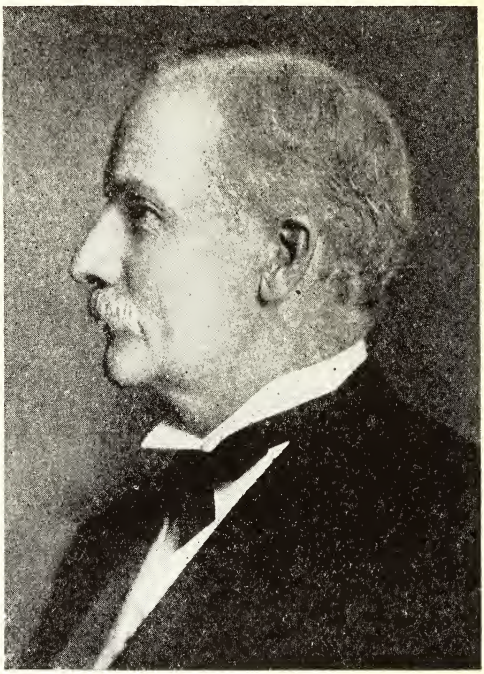
GREAT COMMISSION PRAYER LEAGUE.

"Some time when convenient would you please print again the cut of President C. A. Blanchard given about the time of his 70th year anniversary?" This request is from an old time friend in Kansas and we are complying in this number of the CYNOSURE.

BISHOPS AND LODGES.

PRES. CHARLES A. BLANCHARD, WHEATON COLLEGE.

A bishop of the Methodist Episcopal church was recently answering questions before an Epworth League Convention. Naturally in a company of young people some of the questions had to do with practical duty; for example the bishop was asked whether or not young people ought to attend dancing parties and they asked whether or not the members of the League should attend secret societies. He, as I am informed answered the questions except the one on the lodge, that he neglected to answer. Of course he is a confessed christian man and is charged with the responsibility of a bishop. It is his duty to guide the young



people in the churches of which they are members, regarding questions of practical duty. His position is the more important because of the fact that for some time he was the editor of the publications of the Epworth League so that he would naturally have a wider influence than the one who had not occupied that position. He is reported to be himself a Freemason. I do not know whether this is true or not, I presume that it is at least one half true, perhaps it is altogether true.

Last night I was talking with a gentleman who told me that he had become a member of three lodges: the Masons, the Oddfellows, and the Knights of Pythias. He told me that he did not attend one of them for six years but he did not say that they were wrong or that he intended to sever his connection with

them. Probably this bishop is in very much the same condition. It is not common in our day for men occupying this exalted position in the church to be active members of lodges. We do find ministers occasionally who attend lodge meetings and publicly urge young men into such fellowship; the stronger men of such organizations do not often do this. It is a fair question to ask why the Bishop, expressing himself freely on the other questions should decline to give his views respecting lodge membership. He knows of course that lodges promote dancing, if not he should.

"They Sat Down to Eat and Rose Up to Play."

This statement was made respecting the Israelites at the time Moses came down from the mountains and the context says that they were dancing. "They sat down to eat" that is they had a banquet; "and they rose up to play" that is, they had a dance. All persons who have studied lodges with any degree of care know that they are idolatrous just as this calf worship that Aaron was responsible for was an idolatrous worship. The Israelites worshiping the calf sat down to eat and rose up to dance. Lodges have been doing the same thing ever since I have known anything about them. I am not prepared to say how far in the past this custom extends but I believe it to be a great antiquity. Why should ministers tell people that dancing is wrong and then by example or precept or both, tell them that lodges which live by dancing are all right? I do not mean to say that men join lodges solely because of the dancing but that is one of the worldly pleasures secured by lodge people. It is fair to presume that it is one of the things which draws in the members. This is particularly true of the higher degrees. The Knights Templars' dances in most cities are great occasions. These dances are held in very costly halls, the music, the decorations, all are costly and they are beyond question one of the inducements of the lodges offered to those who are thinking of becoming members. One would think that a desire for outward consistency would prevent the Bishop from condemning dancing and refusing to take any position on the question of lodges. The fact that he did so and that he did not openly advocate lodge membership gives us reason to hope that his conscience is not at ease and that he may be led in time to do his duty toward the lodge question as he has been led to do against the other evils.

Another Minister and the Lodge.

A man who has been pastor in the state of Iowa told me that he was recently in a meeting where a superintendent of the Home missionary churches of the Congregational Denomination was present. This Congregational superintendent told my friend that he was recently present at a great lodge meeting in an Iowa city, I think in Des Moines. Of course this missionary superintendent is supported by the gifts of Congregational people of Congregational churches and if those missionary funds of these church are raised as they used to be, they are very largely drawn from poor people who believe in home missions and wish to promote the cause of Christ. This Masonic Congregational preacher, Supt. of Home missions, told my friend that at this Masonic meeting there were more than three hundred, I think he said three hundred and twenty-five, who took the consistory degrees, that is these men were made Sublime Princes of the Royal Secret. He told my friend that it cost each one of them $125 to take these degrees and he spoke of the whole transaction as a most beautiful occasion, and that it was a very great thing to belong to the Masons. I do not know whether we shall ever get to a place where the lodges are willing to pay their own bills or not. The whisky business never did this, they always wished men who did not make, sell, or drink it to support the jails, alms houses, police forces and judges who are made to take care of the whisky burden. If the whisky business had been required to pay its own bills it would never have required any law to put that business out of commission but as long as they were able to make a little money for themselves and put the expenses of their business onto other people, they were glad to do it. I think it is so regarding lodges. If this preacher in the home missionary society in Iowa wishes to act as an agent for the Masonic lodge, why should he not draw his salary from

them? Why should Christian men and women be asked to economize and contribute and support him while he is using his influence to build up an idolatrous religion which directly antagonizes the churches which furnish him his daily bread? He would, no doubt, say that he was earning his money for the churches by going about preaching from time to time assisting in organizations, raising money for buildings, etc. My observation, however, leads me to believe that men with this divided allegiance always put their effective work in for the organizations which they think will afford them a little notoriety and do not exert themselves for the organizations which keep them alive. Our missionary boards have no right to install men of this type in positions in the church. If it be said that they did not know that their representatives belonged to these various satanic organizations, the answer is, that it is obviously their duty to know.

As I have studied the activities of these lodge workers who are secretaries of Christian organizations, I am fully convinced that Christian people should insist that these missionary organizations find out who they are employing and pay men who are heart and soul in the work of the Christian people. I was talking the other day to a man in Boston, a generous man who likes to give and do good in other ways. He said of his denomination, "We have just raised one hundred and ten millions of dollars to build up the church and if we have one spirit-filled man to send out for the work, I do not know his name." The man who told me this was a generous man but he wanted the church to do its duty as a saving, sanctifying organization, and if the church could not do this, he did not see why it should be supported, and I confess I was as ignorant as he.

Rotten at Top and Bottom.

I do not remember who it is that says that society is always rotten at top and bottom; that the saving element of human society is always the middle class, not the rich and powerful, not the miserably poor and degraded, but the great mass of men and women who work hard, live economically, and really care for the Christian faith which they profess. One of our evangelists who was in England during the Moody Campaign said that in London there were five millions of people—two millions on top, the aristocracy, so called, the lazy, worthless folk who live upon the industry of the poor and industrious; two millions he said were at the bottom, they were patrons of drink shops and other immoral agents. Between these two are one million of persons and they were the ones whom we reached in the Lord's campaign. Of course there were occasional members from the upper class who drifted into meetings and were saved and so also it was with the lower class, but speaking generally only the one million of the middle class were helped by the campaign.

Lodge Easter Services.

Our secretary recently handed to me a program for the Easter services of the Knight Templars in Wichita, Kansas. These services were held in the First Presbyterian church. The hymn which they sang as they were coming into the church was "Onward Christian Soldiers." They sang the first verse, and the verse which goes:

Like a mighty army moves the church of God,
Brothers, we are treading where the saints have trod;
We are not divided, all one body we,
One in hope and doctrine, one in charity.

Then there were responsive readings from the Scriptures, a general confession made by the prelate of the commandery. By and by the prelate said: "Let us pray." When he said this the Captain general said, "On the right knee, kneel." Then the prelate led them in responsive prayer, followed by a prayer of his own. Then the offering was given and after a time the Knights Templars went out from the church while a recessional was sung, "The Son of God Goes Forth to War, a Kingly Crown to Gain." In addition to the sermon, which was quite fully set forth, we have a list of the officers, twelve in number, a list of the past commanders, four in number, and a list of the members, two hundred and thirty-four in number. This of course was intended to produce a religious impression upon the citizens of that community and to show how many men were Knights Templars. A public occasion of this kind undoubtedly has great value as an

advertisement. The church furnishes the building, the minister furnishes the speech, and the lodge gets the benefit. Of course all people who are even partially informed respecting lodgism know that lodges are disintegrating the churches about as rapidly as it can possibly be done. A friend of ours, years ago one of the grand officers of the grand lodge of Ohio, said to my father, "We do not complain that you men of the clergy are opposed to the Masons, for you must be aware of the fact that Masonry is disintegrating the churches." We *are* aware of this fact, at least some of us are, and it is a reason for seeking to disintegrate the lodges. If the Church does not destroy the Lodge, the Lodge will destroy the Church.

And the Nation as Well.

It is now about fifty years since I began to teach that lodgism would destroy both church and country unless the consciences of people were quickened so that young men might be warned to keep out of lodge organizations. Many individuals have been delivered, some by prevention and others by receiving courage to come out from among them. But speaking broadly, the churches have never borne a courageous and consistent testimony on this subject. Many of them do not seem to know anything about the lodges at all, though lodges are taking their members every day and robbing the church of their time, their interest and their money. I do not know whether the ministry as a whole will waken and do its duty or not, but it is obvious that both church and state are suffering.

The passage of the Adamson Bill by Congress was, I think, as dishonorable a transaction as has occurred in the history of our nation. The failure of two great strikes this year is due to the fact that our government seems to be partially straightening up in regard to that matter but the real struggle has not yet come. It will come or the lodges will get possession of the nation as they already have possession very largely of the churches. This is a good time for Christians to pray and work and work and pray.

How Explain the Bishop's Refusal.

Speaking of the bishop's refusal to answer the questions of the young people respecting secret societies; our informant tells me what a beautiful sermon he preached, how he said that there must be absolute conformity to the Bible, that the Deity of Christ must be insisted upon, the atonement must be emphasized and so on. How can we account for such a man's adhering to Freemasonry? The answer of course is that we cannot account for it any more than we can explain why the same kind of men testified for slavery for scores of years. This was what brought on the war, the fact that so many Christian leaders were untrue to their obligations as Christian men. We cannot explain it any more than we can explain why so many of the same type were not willing to take up a position against human slavery and the liquor trade. They disliked them but practically they served them. Now they would count it a great wrong for any one to tell them plainly and even in a kindly way what they have been doing. It is just so about the lodges. They are destroying the three divine institutions: the family, the church, and the state. If they are not checked in their work, they will continue until we have in this country the same kind of people there are now in Mexico and in the South American states. There are very many intelligent, agreeable, pleasant looking and speaking people in these countries but the countries as a whole are destroyed, their only hope is in their establishing the Christian faith. They have had a corrupt religion for 400 years. When the Puritan faith in this country is four hundred years away and we have had the sort of thing that many of our religions are trying to give us now, we shall be like them; even more so, for we are more responsible than they, for our beginnings were right and we must fall farther than they did to reach the level where they are.

What Is the Use?

Continually this question is put to me by one and another, "What is the use? We can accomplish nothing, why not get what you can and let the world go to the dogs, where it seems determined to end." The answer is that we cannot keep ourselves free from responsibility. If the world insists upon being ruined we can insist that this should occur without our consent. Still further, those of us who

have lived through the two great struggles against slavery and the liquor trade know that our labors have not been in vain. The Abolitionists as a party never accomplished anything in particular, the Prohibitionists as a party never accomplished any great thing, but both of these witnesses did form and control the public opinion of our country; they control it now. The little band who were rotten egged and hooted out of meetings one hundred years ago established the convictions of the American people respecting human slavery on their present foundations. The self-seekers and time-servers who refused to co-operate are glad to reap from the fields which that little band sowed. It is just so respecting the traffic of strong drink. It is only a few years since ministers and church members told me that the liquor business was here to stay, that the profits in it were so great that the trade could never be abolished. Yet now it is abolished and under God we owe the debt to a comparatively few who bore their testimony in poverty and reproach until the nation was saved.

We do not expect that the self-seekers and time-servers will acknowledge their fault, that is not characteristic of them, but they will enjoy the labors of other people and will help to hold the ground that other people gained. In this respect and in respect to the lodge it will be true, as some one has said, that the selfishness of man will complete what the fear of God begins. By and by Jesus will reign and all enemies will be under His feet.

THESES ON SECRET SOCIETIES.

BY REV. C. B. SCHUCHARD, BROOKLYN, N. Y.

1.—It is an undeniable fact that the lodge question is agitating the mind of not a few conscientious men in our time. The union movement, the coming together of Lutheran bodies who heretofore have maintained a separate existence has very naturally attracted attention to it.

2.—The principles of conservative Lutheranism demands that this question be not ignored, but that it be faced squarely and honestly. The hope of a united Lutheran Church, not simply in, but of America can never be realized, unless this question be settled and rightly settled.

3.—The formal as well as the material principles of the Reformation demand unrelenting opposition to and unqualified rejection of the lodge. There can be no compromise between the church and the lodge. The fundamental principles of the two are diametrically opposed to each other.

4.—We do not object to the lodge as a social organization nor yet primarily, because it is a secret society.

5.—We object to the lodge in the first place, because of its untenable claims as to its origin and its antiquity. These well known claims are amusing, to say the least. Strange to say they are accepted in good faith by innumerable adherents of lodgism.

6.—We object to the secret society on account of its blasphemous use of the oath.

7.—We object to Masonry and all related forms of lodgism, because they are a false religion. The claim of lodge members that the oath bound society is not a religious organization is not according to fact.

8.—The god worshipped in the lodge is a false god. We are commanded to worship but one God. He is the Father of our Lord Jesus. This God of the Scripture is not the god who is worshipped by the devotees of lodgism.

9.—The God-Man Christ Jesus who has redeemed us by His sufferings and death has no place in the lodge.

10.—The prayers of the Masonic system are Christless. They are in no sense of the word Christian prayers. Not being that they are not only worthless but an abomination unto God.

11.—The way of salvation taught in the lodge is a way of works and not of faith. Justification by faith, the very central doctrine of God's holy word, is an abomination unto adherents of Masonry.

12.—It is not true that lodgism does not interfere with a man's religion. It interferes so seriously with it that most men, when they are confronted with the alternative of leaving either the church

or the lodge, will almost always decide in favor of the lodge.

13.—Membership in the lodge, if the principles for which it stands are properly understood, involves very evidently a denial of Christ. The Christian who after proper instructions and understanding of what he must profess as a member of the secret lodge persists in this ungodly and pagan connection is undoubtedly endangering his soul's salvation.

14.—The membership of Christian ministers in the lodge is a sin which cries out to Heaven. It should under no circumstances be tolerated by any Lutheran body in the land. The duty of all such misguided souls is clear. "Come ye out from amongst them and be ye separate, says the Lord."—2 Cor. 6, 14, 15 and 17.

15.—It is an altogether mistaken notion that the Lutheran Church is the only Protestant body which testifies against the paganism of the lodge. There are more than ten thousand Protestant ministers outside of our church who are unalterably opposed to lodgism.

16.—Lodge membership on part of our laymen calls not so much for drastic measures, but above all things for a faithful preaching of the Gospel and private instruction as to the false religion of the lodge.

BLUE LODGE MEMBERSHIP.

There has been so much uncertainty in the minds of many of the members of the Fraternity as to the actual number of members in the United States that I have taken the matter up with the Grand Secretaries of the Grand Lodges in an endeavor to compile a correct statistical table, and the following is the result:

STATE	MEMBERS
Alabama	32,538
Arizona	3,366
Arkansas	24,000
California	68,095
Colorado	20,239
Connecticut	29,417
Delaware	4,169
District of Columbia	11,857
Florida	14,749
Georgia	49,190
Idaho	5,681
Illinois	176,286
Indiana	90,000
Iowa	62,472
Kansas	48,157
Kentucky	49,071
Louisiana	20,588
Maine	33,386
Maryland	20,638
Massachusetts	78,282
Michigan	96,403
Minnesota	35,377
Mississippi	21,000
Missouri	74,201
Montana	12,463
Nebraska	28,136
Nevada	2,079
New Hampshire	11,520
New Jersey	49,788
New Mexico	4,338
New York	220,777
North Carolina	28,500
North Dakota	11,612
Ohio	122,343
Oklahoma	29,520
Oregon	16,607
Pennsylvania	141,693
Rhode Island	9,832
South Carolina	19,636
South Dakota	13,526
Tennessee	31,434
Texas	83,600
Utah	2,727
Vermont	15,246
Virginia	28,467
Washington	25,536
West Virginia	21,650
Wisconsin	36,386
Wyoming	4,081
Total	2,040,659

—Frank B. Ladd, California, in *The Builder,* October, 1919.

"Hit or miss" never led to bliss,
Nor "go as you please" to comfort and ease.
"Pell mell" ends not well. Neither can
"Off and on" safely be depended upon.
"Hither and thither," "This way and that"
Finally leads to failure flat.
So, then, get ready! Aim!—Steady,
Send the shot to the vital spot.
If you fire in vain—fire again.
Success is sure, if you only endure.

"A VERY LUKE-WARM ONE."

"After the meal my father shewed the comp'y the Massonic Hall over the shopp for Mr. Washington is a Mason, but says my Father, a very luke-warm one thro' Pollicy."—*Extract from a letter dated November 7th, 1789, written by Miss Sally Monroe, Lexington, Mass. The letter is found in The Journal of American History, First Quarter 1917, page 48.*

The above interesting item was sent us some two years ago by Rev. Frank D. Frazer, of Portland, Oregon. A recent inquiry for the article leads us to reprint Mr. Frazer's letter.

An interesting bit of evidence as to the real attitude of George Washington toward Masonry is to be found in *The Journal of American History*, first Quarter, 1917, page 48. It occurs in the midst of a vivacious "episle" dated November 7, 1789, and written by Miss "Sally" Monroe of Lexington, Massachusetts, to her dear friend, Miss Mary Mason, who was at that time in New York.

There is no question as to the date and authenticity of the letter.

It describes President Washington's recent visit to Lexington, the already historic town—"the birthplace of American freedom." Every word of the letter is full of interest, telling in a spirited girl's bright, homey language of the exciting preparation; then of the arrival and entertainment of the honored guest; and enlarging on the great dinner at the Monroe home and tavern. Then there occurs this sentence:

"After the meal my father shewed the comp'y the Massonic Hall over the shopp for Mr. Washington is a Mason, but says my Father, a very luke-warm one thro' Pollicy."

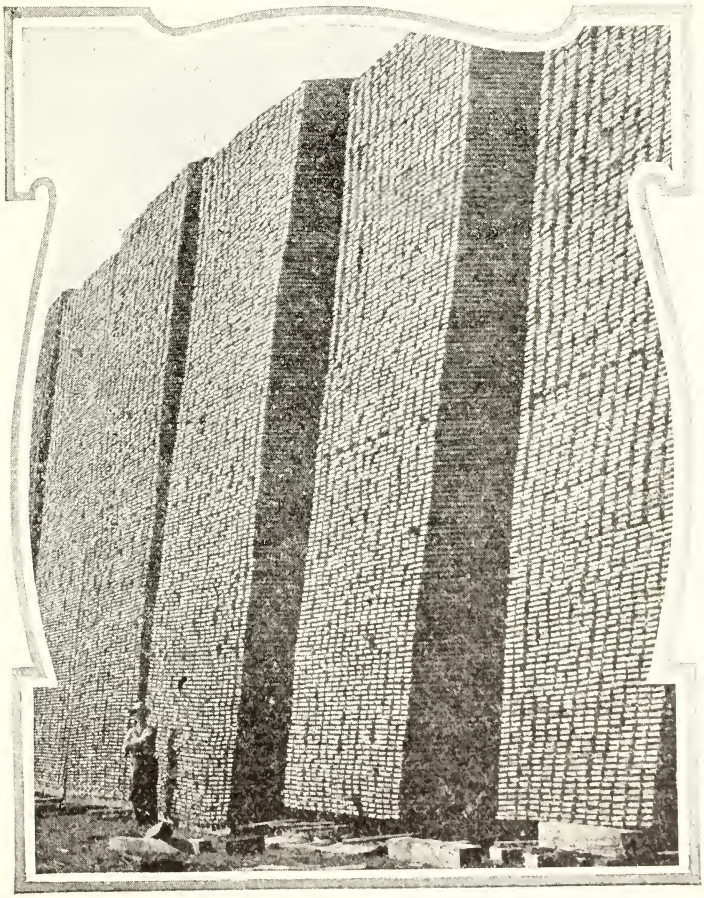
When one reads the *whole letter* it is perfectly evident that nothing was farther from the writer's intention than to give light on a matter which Masons have since attempted to confuse and misrepresent for the benefit of their own cause. It is on this account all the more valuable as evidence. It is fair inference from this letter, without other evidence at hand, that Sally's father, who was Colonel William Monroe, was himself a Mason, else he never would have shown his company through the "Mas-

sonic Hall." Had he not been a Mason, and a much more ardent one than was his distinguished visitor, he never would have thought of such tiresome entertainment as climbing the stairs to the darkly shaded lodge room "over the shopp," where his guest could see nothing but what he was known to have *very little* interest in.

As this letter was written following the memorable visit, and as it characterized Washington's attitude toward Masonry as "very luke-warm," that is, indifferent or apathetic, it is also fair to infer that he expressed no special appreciation of this part of his entertainment and gave no eulogy of Masonry for the delectation of his Masonic host. Evidently he was *not* a "Pollicy" man.

Now it may be that Sally's father used the word "Pollicy" in the sense of prudence or wisdom, and that when he said he was "Luke-warm thro' Pollicy," she frankly expressed Washington's real conviction on Masonry. If, however, the word was used in the sense of political cunning or strategy, the insinuation is worthy of a Masonic source. No American who is familiar with the character of Washington and honors his memory will believe this of him. We recall his own words spoken but a few months before this episode in his First Inaugural Address, when the "man of steel" whose "great heart strengthened the heart of the continent" through the revolutionary struggle for freedom, said:

"There is no truth more thoroughly established than that there exists an indissoluble union between virtue and happiness, between duty and advantage,



between the genuine maxims of an honest and magnanimous policy and the solid rewards of public prosperity and felicity."

Hence we believe that Washington's "Pollicy" was born of honest conviction of the right and was carried out with unchanging purpose.

In further support of this view the letter before us does not indicate an exceptional instance but a habitual "Pollicy" of indifference toward Masonry on the part of Washington, which was so unsatisfactory to contemporary Masons that at this time at least it provoked comment even in the home.

This then is a fresh bit of contemporary evidence (1789), undesigned as such, but of a very high order indicating that the habitual attitude of Washington toward Masonry was one of indifference.

REV. FRANK D. FRAZER.

February 8, 1920.

National Christian Association,
Chicago, Illinois.

Dear Brethren:

This country and the entire world are in great spiritual danger, while there is the greatest activity the world ever saw. Romanism, Mormonism, Christian Science, Spiritualism, Russellism, and many others are a menace to be reckoned with.

But the worst enemy is not any of these. The worst is the enemy that has the Church within its power, and this foe is sapping the life of the only hope of the world by which these great evils ought to be corrected. The great motive Power, the Holy Ghost, is scarcely known experimentally, while the secret orders are extolled publicly and privately by the professed followers of Christ in pulpit and out.

REV. H. D. TODD,
Frewsburg, N. Y.

Exhibitions of Lodge Spirit Toward Free Speech

BY EDWARD RONAYNE, PAST MASTER, KEYSTONE LODGE, NO. 639, A. F. & A. M.

From the beginning of 1877 onward there was better motive added for publicly exposing Masonry. I began now to hold up Christ as man's only Savior and to prove that the system is absolutely anti-Christian through and through—it being simply Hiram Abiff against the Lord Jesus Christ. That phase of my discussion seemed to enrage the Masons more than ever, the devil, no doubt, being angry that the "glad tidings" was preached. I append here a few instances out of many where Masonic ruffianism was displayed and the spirit of its father and founder clearly manifested.

In Streator, Illinois.

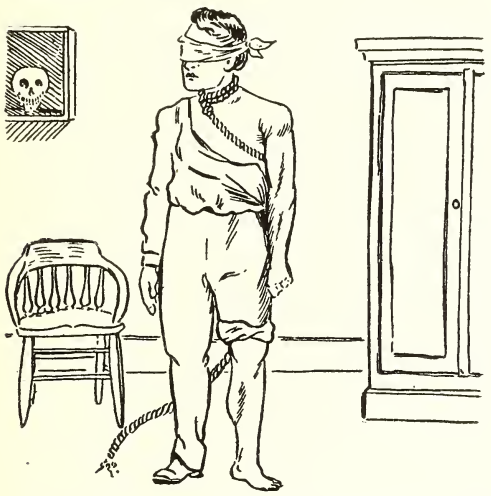
The friends in Streator, Ill., having decided to open a lodge and work the three degrees in that thriving town, I was invited; a hall was hired and paid for in advance, and the protection of the authorities invoked. During the exposition of the first degree the crowded assembly was constantly annoyed by a howling mob—of hoodlems?—no; but by a howling mob of "good Masons," all on their way to the "grand lodge above," who made it impossible that anything could be heard, and who hurled several showers of decayed eggs from the gallery at the rear of the hall to the platform, greatly damaging the building and fixtures. When the officers of the law were called on to arrest the rioters, *they* arrested those who made the complaint and protected the violators of law. After the meeting some of the leading Masons in Streator held a consultation in one of the back rooms of a saloon, at which it was decided that on the next evening the gas should be suddenly turned off, a rush made to the platform, and I be hustled away—to what, I believe, was not definitely ascertained; but from reliable information brought to our friends it was decided to abandon the other two meetings.

At Marshalltown, Iowa.

At Marshalltown, Iowa, the State Christian Association, opposed to secret societies, held a convention on Septem-

ber 10, 11, and 12, 1877, and requested me to work the three degrees of Symbolic Masonry. On the first evening we had a large and attentive audience, and the Entered Apprentice degree was exemplified with no interruption, but on the evening of the eleventh, when the Fellow Craft degree was to be worked, the Masons, determining that I should neither be heard nor the degree conferred, hired a brass band, which took a position at the foot of the stairs, directly under the windows, and the contest began. A correspondent of a Chicago paper thus describes what occurred:

"On one side was a single individual leaning upon the Strong Arm with the Sword of the Spirit in his hand, and on the other ten or a dozen musicians armed with fife, drum and brass horns, who had been hired and paid with lodge money to break up the meeting. The



contest was spirited, and as the speaker rose in the fervor and resistless might with which he was girded it became apparent that he was more than a match for his opponents. But the devil (or his disciples) had staked heavily on the game, and as defeat seemed imminent, other expedients must be tried."

Just opposite the hall windows across a ten-foot alley was a billiard room, with large windows facing the hall, and in these a part of the hirelings took up a position. And now, while from front and rear came a perfect cyclone of clashing music hurled with that desperation which seizes men bent on "victory or death," accomplices were rattling at the doors and crying "Fire! Fire!" until it was utterly impossible to distinguish aught amid the confusion of sounds. It was therefore thought best to postpone the work of the degrees until 2 o'clock the following afternoon, and the meeting was adjourned amid great confusion. Next day the mayor issued the following proclamation, which of course only increased the excitement and attracted more attention to Masonry and its methods. On almost every such occasion the Masons themselves helped to corroborate the exposure, for while I was illustrating its degrees and explaining its origin and anti-Christian character they by their insane recklessness were revealing its practical workings and demonstrating how directly opposite it is to the spirit and genius of American institutions, and by their ungovernable rage they bore testimony that what I said and did was true. Such was the effect of the following:

PROCLAMATION!

"To the citizens of Marshalltown: The right of all persons to assemble peaceably together for any meeting not dangerous to public quiet must be maintained. These are, therefore, to command all persons not to disturb any assemblage within the city by an unusual noise or by any playing of instruments for the express purpose of annoying any such assemblage. However, SILLY, ABSURD or INSANE a public speaker may be, so long as he keeps within scope of the law he must be protected by the law.

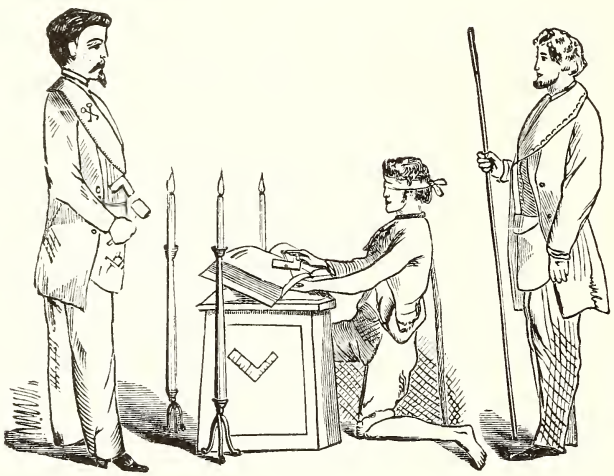
"In witness whereof I have hereunto affixed my hand and seal this twelfth day of September, 1877.

R. HOWE TAYLOR, MAYOR."

The expressions, "silly," "absurd," "insane," in the above are decidedly good, but if when working the Masonic degrees publicly they could be referred to as silly, absurd, and insane, why, it may be questioned, was it not equally silly, absurd and insane for me to work them behind closed doors when I was Worshipful Master of Keystone Lodge I fully agree with our Marshalltown Masonic mayor that the degrees of Masonry *are* silly, absurd and insane under any circumstances, but I fail to see how they become more so in a public hall than in the cockloft of some building amid pretended mystery and conscious deception.

At 2 p. m. the Fellow Craft degree was illustrated without interruption before a crowded house. In the evening,

when the Master Mason's degree was being worked, came the climax to all the foolish ruffianism yet displayed by the Freemasons. As was customary, the meeting was opened with prayer. Arranging my lodge in the usual Masonic manner, and the candidate being "duly and truly prepared," the first section of the degree proceeded to the point where the candidate takes the Master Mason's oath, when suddenly and without the slightest intimation the gas went out, enveloping the large audience in total darkness, except for the faint glimmer of light proceeding from the three candles burning beside my improvised altar. A few words of caution and encouragement kept the people in their seats, and after a short time lamps were brought in and the remainder of the degree work went on without further interruption. The intention was to stampede the audience, when doubtless many would be crushed and trampled upon, possibly killed outright. But what cared the Marshalltown Masons so long as they could prevent the people from hearing or seeing what Masonry really is?



The Restraining Providence of God.

What extinguished the gas? Next morning an examination revealed the fact that some party unknown had crawled in at a cellar window, dug down some two feet or more to the main gas pipe, and, removing the plug, had allowed the gas to escape as rapidly as it would rush out of a hole an inch in diameter. No man could do that but the one who put the plug in, and none was interested in having it removed but the Marshalltown Masons. The cellar was soon filled with the escaping gas, and had any one entered it with a light to search for the difficulty, or had a lighted match or the stump of a cigar been thrown carelessly in through that cellar window by a passerby a fearful explosion and the loss of hundreds of lives would assuredly have resulted. The restraining providence of God, however, intervened between the wrath of Freemasons and such great destruction of life and property in Marshalltown.

Boston (Massachusetts) Mob.

At Boston, Mass., the National Christian Association held its twelfth annual meeting on March 25-27, 1880, and invited me to illustrate the three degrees of Symbolic Masonry in that center of liberty and refinement. The first meeting was held in Music Hall, one of the finest halls in the country. Owing to the reports so industriously circulated for some days previous, that Masonic mobs would surely create a disturbance, not more than six hundred people turned out, at least one-half of whom were Masons. From the beginning it was seen that an uproar was intended. I had hardly uttered the first sentence when "You lie!" was yelled from the right hand gallery, and soon a hot-blooded young fellow on the floor at the left repeated the shout with a perfect Indian whoop, while a German Jew behind him begged in a squeaking voice for five min-

utes to reply. If a Mason attempted to speak the police could pick him out and suppress him; but clapping, stamping and ejaculations they made no effort to check, unless an individual was singularly uproarious. The crowds in the galleries made most disturbance, throwing handfuls of peas and exploding torpedoes with a loud report upon the platform. And under these circumstances the First degree was concluded. Such was the conduct of the "good men" that first evening in Boston.

But who could accurately picture the tumult and confusion of the following evening when I came to work the Master Mason's degree? The city authorities had required the association to hire the services of twenty-one policemen, the owner of the hall compelled the taking of an entrance fee to exclude the rabble, and yet there was utter disorder and manifestly a prearranged determination to prevent the speakers from being heard. As a precautionary measure I insisted that no one be allowed in the gallery at night, but the body of the hall was well filled, and no fewer than four hundred Masons—the elite of "the Hub," the aristocracy of Beacon street, the "good men" of whom the Masons so often boast, were in attendance. Prof. C. A. Blanchard, of Wheaton College, made a twenty-minute speech at the opening, but as soon as I appeared on the platform to begin the ceremony of opening the lodge, pandemonium was let loose. There were clapping of hands and stamping of feet, which continued without any cessation to the close of the meeting. Being careful to omit no part of the "secret work" of both sections of the degree, and putting my candidate through each ceremony with slow deliberation, sometimes pausing to gaze at my excited auditors, it took me at least two hours to work the degree, but during all that time scarcely a man on the platform heard what I said. They could see what was done, and at times I did not even hear myself. At last when the candidate was *raised* on the "five points of fellowship" and Mah-hah-bone was whispered in his ear, they immediately ceased from their clamor, being thoroughly tired out and knowing the degree was finished. Thanking them sincerely for their *assistance* in exposing Masonry, and reminding them that they had done more that night to reveal the true spirit of the institution than I could do in any number of lectures, I sincerely made them good night, being truly thankful that it was all over.

At Delavan, Wisconsin.

At Delavan, Wis., a large meeting in a hired hall was interrupted by showers of eggs, Cayenne pepper was sprinkled over the platform on which my lodge was opened, and while working the Third degree a large billet of wood was thrown through the window, striking the platform where I had stood a few seconds before. When we got outside we were assaulted with stones and eggs, and the fusillade kept up along the street till our stopping place was reached. I wore a linen duster, which was literally covered with egg marks, and down at the depot next day I took special pains to have it noticed by all in the waiting room and on the platform. Asked a few times what was the matter with my coat, I replied, "Masonic arguments; the Masonic fraternity, it seems, does not know of any better way to defend the ancient 'handmaid' than by throwing rotten eggs, the argument doubtless being in harmony with the institution they are employed to defend."

Work in Canada.

In 1877 I spent four weeks successively in the Province of Ontario, working the Masonic degrees in Berlin, Preston, Waterloo, Paris, Hawksville, Plattsville, Tilsonburg, etc., during which time I addressed at least 40,000 people, many coming from a distance of ten to fifteen miles to see and hear, and everywhere there was good order except at Tilsonburg, because the spirit of Christianity ruled, the United Brethren and Free Methodists scattering the gospel of peace and love. But how can the desperate lawlessness of Tilsonburg Masons be described? It is quite a flourishing town of two or three thousand inhabitants on the Great Western railroad, and is named after John Tilson, a large property owner and one of its oldest residents. In May, 1877, a number of its best business men formed themselves into a committee of arrangements,

and being at that time in Canada they invited me, through Mr. August Soper, to call there on my way to the New York State Convention at Ellington, and exemplify and explain the degrees of Masonry. Arriving there on the afternoon of Friday, May 11, I put up at the American House, kept at that time by Mr. Philip Hall. The Son's Hall had been secured and handbills numerously circulated, announcing that the Masonic degrees would be publicly worked on Monday, Tuesday and Wednesday evenings of the following week. The Masons also took pains to spread the report that if it were an actual fact that the three degrees of Ancient Masonry were really exposed they would prevent the meetings from being held, resorting to violence, if necessary, to carry out their purpose. On Monday evening, May 14, when we reached the hall we found standing room at a premium, some having come a distance of twelve miles. The Masons were in a perfect fury, though the First degree was worked and explained without any interruption. The following day some of the oldest residents assured me that they never before saw that town so excited from any cause whatever.

About half an hour before the evening meeting on Tuesday the high constable of the town called to see me at the hotel, and, introducing himself, inquired, "Are you the gentleman who is holding those meetings in the hall?"

"Yes, sir," I replied, "I am. What can I do for you?"

"Have you taken out a license to hold your meetings?"

"No, sir, I have not; why should I need license?"

"According to a city ordinance every one having a *theatrical* performance or any kind of an *idle show* must take out a license before he can be allowed to hold any meeting here!"

"That is no more than right, I should judge, but as I have neither a theatrical performance nor an idle show, I do not require a license, and hence have not secured any; and, what is more, I don't intend to."

"Then, sir, I'll have to arrest you if you attempt to hold any more meetings without a license."

"All right, Mr. Constable, I'm ready to be arrested, nothing would please me better. If the Masons of Tilsonburg will only bring Freemasonry into court my work in Canada will be more than half finished. Then Masons themselves will expose Freemasonry under oath or do time in Kingston penitentiary."

"How is that? Please explain yourself. I don't understand."

"Well, you arrest me in the hall by-any-by. In half an hour or less I'll be bailed out. Then when my case is called in court we'll put you and the Master and Wardens of Tilsonburg Masonic lodge on the stand. You will have to swear that what I'm giving in Sons' Hall is not Masonry but some idle fiction gotten up by myself or prepared for me by someone else. This you must do in order to prove your case. But if so, you'll go to Kingston for perjury. I'm working the degrees of Masonry just as I worked them in Keystone Lodge, Chicago, and just as you see them worked here in Tilsonburg (for I understand you're a Mason), and hence, instead of having an idle show, as you call it, I am simply doing in public what you people do behind closed doors, and you know it! But please excuse me now, I see it is meeting time, and if you don't mind sitting in a clandestine lodge, I should be glad to have you see me work the Fellow Craft degree."

I was not arrested, of course, but notice what happened.

Arriving at the hall, we found it more crowded even than on the previous evening, if that were possible, and a number of people standing about the door outside. The exercises went on as usual until when the oath and death penalty of the Fellow Craft were about to be repeated, and then, without warning, crash went the windows—eggs, stones, pieces of cordwood and chunks of hard mud flying toward the platform from every direction. The hall was on the ground floor, and hence the volleys of eggs and stones came from both sides of the building. But the windows were so situated that the missiles went over our heads, and therefore no great damage was done, except that a few were bespattered with eggs, a beautiful cloak of Mrs. Tilson's being entirely ruined.

On our way to the hotel more volleys

of eggs were thrown, but because of the darkness and the uncertainty of aim, I believe no one was struck. Thus Masonry was again discussed and exposed in Tilsonburg.

Next day the Masons seemed to be very still, but, as on other occasions, it was only the calm before a storm, for that night (Wednesday), when the Third degree was being conferred, the Masonic cyclone broke loose with such terrific fury as caused many of us to wish we were on the other side of the meeting. The degree was worked amid great turbulence, and even after the meeting closed the friends decided to let the crowd disperse before venturing on the street. It was half-past one o'clock in the morning before we reached the hotel, and even then we deemed it prudent to keep watch during the balance of the night, as from certain sanguinary threats made by some of the "good men" we expected another attack before morning. It came about 3 o'clock. A crowd of half-drunken, excited Mah-hah-bones rushing into the hotel office; but we slipped quietly out the back way, thus again escaping the lion's paw and possibly a mauling from Masonic ruffians.

Soon after dinner on the day following (Thursday), as a friend named Harding and myself were returning from the express office, we were set upon in genuine Masonic fashion, with some variations as to the positions of the attacking party. We were on the main street, and on the roofs and at the upper windows of the houses, and along the sidewalk on both sides of the street, swarmed men and women, who stormed us with eggs, stones and other missiles. Mr. Harding ran, and I thought he had deserted me, but he only hastened to get his revolvers. I walked slower, however, than before, determined to show them that I cared nothing for their rage, and reached my hotel without any physical injury. Shortly before train time Mr. Tilson drove up and conveyed me in his carriage to the depot, where I took the train for Buffalo, on my way to Elington, N. Y., glad to get away from the "good men" of Tilsonburg, whom I found as ruffianly, brutal and insanely mad as any Romanist in Ireland or any Molly Maguire in the Pennsylvania coal regions.

Work in New York State.

The New York State Association, opposed to secret societies, held its annual convention in Albion, N. Y., in March, 1878. Brother S. K. J. Chesbro, the publisher of the Free Methodist, was at that time pastor of the church of Albion, and through him I was invited exemplify the Masonic degrees before the convention. The Masons at Tilsonburg gave me an exhibition of rage which I presume will never be forgotten by any who witnessed it, but to my notion the Masons at Albion were as angry and turbulent a lot of men as I ever met. Adequate description of their conduct would be impossible, and I shall simply add that during all the time occupied in working the Master's degree they raved and roared and swore and threatened. L. N. Strattan, then editor of the Wesleyan, and myself descended the stairs together, and just as we got on the sidewalk a shower of eggs came down upon us. Strattan's best coat was almost covered. Next morning the excitement was still greater, and I confess I was glad enough to get out of Albion, while pitying the little band of Free Methodists and a few other friends left behind to meet the hatred and secret revenge of men who, but for Masonic oaths, would be as good neighbors and as law-abiding citizens as any.

Return to Wisconsin.

At East Fulton, in Rock county, Wisconsin, about two months after the Albion meetings, I had perhaps the most novel experience of all, at least so far as I was individually concerned. At the request of the committee, through Miss Mattie M. Harvey, afterwards the beloved wife of the late Elder Nathan Wardner, of Milton Junction, I was giving a series of three lectures in the U. B. church at East Fulton in May, 1878. Following is the substance of the report furnished by a correspondent of a Chicago paper, as to how the Masons in the town and villages around East Fulton behaved on that occasion:

"The ancient and honorable institution of Freemasonry has been divested of its apparel, and its divinity clearly shown to the people of East Fulton by Mr. E. Ronayne,

of Chicago. The lectures were well attended, and were listened to with deep interest, the first two meetings especially passing off very quietly. But on the third evening Cayenne pepper and salt, mixed with an unmentionable liquor, were thrown directly into the speaker's face by means of a large syringe put through a window broken for the purpose. Kerosene was next thrown as near the candles by the altar as possible. The steps were torn away from the front of the church, so that, had the audience became frightened and stampeded, many would have been seriously injured if not crushed to death. And then next day the only explanation vouchsafed by the Jack Masons was that 'You might have expected it.'"

Space forbids the mention of various other localities where Masonic violence was displayed, but, after all, the great majority of our meetings were peaceable and enthusiastic, and without question much good was accomplished. At Waverly, Iowa, for instance, on the occasion of my second visit, the opera house was dedicated by having Masonry exemplified on its stage when first opened to the public, and the young men of the town were preparing to meet me at the depot with a band of music, until I refused to go there if that were carried out.

In Iowa, Indiana, Ohio, New York and Pennsylvania.

At Birmingham, Iowa, the enthusiasm was so great that I was obliged to work the Master Mason's degree on the pavilion in the park, the place being lighted by hundreds of Chinese lanterns, etc. No hall in town was large enough to hold more than one-half the people.

At Morning Sun, Iowa, the Masonic lodge was entirely broken up, but then Covenanters and Masonic lodges can never get along in harmony.

At Lima, Indiana, it was the same, and I was subsequently informed that after I left "they threw all the lodge things out the window, and the boys kicked the setting-maul through the streets for a football."

At Oberlin, Ohio, the First church was filled to overflowing on the occasion of my lectures, the success of the meetings being largely due to Rev. E. P. Hart and his excellent wife, who were engaged in revival work in that town previous to my arrival, Brother Hart publicly testifying against Masonry and recommending my work.

At Ellington, N. Y., assisted by Rev. W. T. Hogg, the editor of the Free Methodist, and other members of that denomination, large and enthusiastic meetings were held in 1877 under the auspices of the New York State Association. It was the same at Senecaville, Ohio, Sycamore and Peccatonica, Illinois; Syracuse and Rochester, N. Y., at all of which places both the Wesleyan and Free Methodist churches gave most hearty and financial support.

At Batavia, N. Y., the old home of Captain Morgan, who was murdered by the Masons of western New York in 1826, I worked the symbolic degrees on two different occasions, assisted by Woodruff Post and others, the opera house being crowded at each meeting by sympathetic listeners.

At Scranton, Pa., the home of the Mollie Maguires, the Masons showed a disposition to be noisy, but a few sentences in the Irish language addressed to the sons of the Emerald Isle gained me enough friends to compel them to keep their jewel.

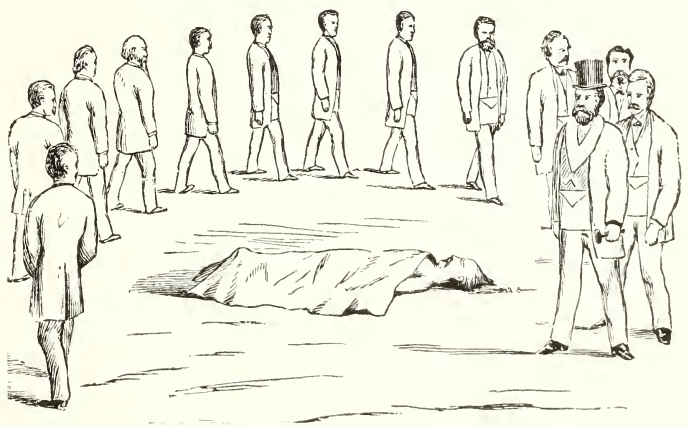
At Muskingum and Geneva Colleges, at Hartsville University and at several other institutions of learning the degrees were worked and the absolute pagan identity of the Masonic system clearly demonstrated before the students, to the great delight and satisfaction of all. In every place where the spirit of Christianity was dominant in the community the meetings were always characterized by a sense of horror and shame at the thought of ministers being mixed up with such ungodly doings, but where Masonry was in the ascendant and "the prince of the power of the air" had full control, lawlessness, disorder and outrage were sure to be manifested.

But whether the sea and waves roared or calm prevoiled, I have a most tender recollection of those bygone years. Many warm friends were met and made, whose words of sympathy and encouragement are very dear to me today; and did space permit nothing could afford me greater pleasure than to mention them by name in these Reminiscences, but the Lord Jesus, who qualified and called me to bear that testimony against Baal, knows them all, and he will assuredly reward each one according to his faithfulness and devotion to his truth.

And now, in connection with that Antimasonic testimony, I have this last word to say: the public expositions went steadily on for a number of years, despite any opposition from overzealous Masons. Churches having a rule against secret societies were greatly encouraged and stimulated. Christians were awakened to greater zeal and faithfulness, while the sublime doctrine of separation from every unfruitful work of darkness was better understood, appreciated and determined upon than ever before. Calls kept constantly coming in for public expositions from various churches and organizations, so that in time the degrees of Masonry were exemplified before mighty gatherings in nearly all the large cities and towns of Illinois, Wisconsin, Iowa, Michigan, Indiana, Ohio, Pennsylvania, Missouri, Minnesota, New York, Connecticut, Massachusetts, Vermont, New Hampshire and Canada West. Thousands of tracts, pamphlets and books, all bearing upon the revived Baal worship, were scattered broadcast all over the country, and a mighty wave of testimony against all form of secrecy swept over North America, the like of which was never known before and possibly never will be again. Thousands of young men were kept away from "the high places," hundreds more carried the message of anti-Masonry from the various colleges and seminaries where the degrees were worked, to their respective homes, while a large number of professing Christians, realizing as never before the thoroughly anti-Christian character of the Masonic institution and its countless brood of secret lodges, and yielding to the power of truth, broke away from their false obligations and renounced forever all connection with the baneful system of secrecy.

Bound Into Bundles.

"But illustrating the Masonic degrees publicly," someone will say, "did not root out Fremasonry." No, that is true, it did not; and neither did that wonderful public illustration given by Elijah on Carmel root out the same system of Baal worship in the kingdom of Israel. The servant's business is to bear faithful testimony, the Lord's business is to destroy, and that he will assuredly accomplish in his own due time, according to his promise, "Every plant which my heavenly Father hath not planted shall be rooted up" (Matt. 15:13). Those around the grave of Lazarus could "roll away the stone," but the Lord alone could destroy death in the person of the one buried. Then, again, not only has Masonry not been destroyed, but secret societies of every kind have multiplied almost be-



yond counting since my testimony against Freemasonry was first delivered, and the reason of that also, I think, is equally plain. "In the time of harvest," at the close of this gospel age, the tares were to be "bound into bundles," according to the Lord's prophecy in Matt. 13:13, and its fulfillment has been verified beyond question, so that we can now see not merely the "bundles" of men and women, but we can also tell with unmistakable accuracy in what part of the age we are at present living. While Masonry was not rooted out, as already said, the Lord's purpose in sending forth the public testimony in 1874—the separation of the *wheat* from the *tares*—was in a great measure accomplished, more fully, no doubt, than we have any knowledge of. And while we have not yet seen the "wheat" class "gathered together unto himself" (2 Thess. 2:1), we *have seen* the "tare" class gathered into the human bundles (the various secret lodges) and that work being done "in tht time of harvest," or at the close of the church age in which we are now living, we have every reason to believe that I Thess. 4:13-18 will soon be fulfilled, and that therefore "the coming of the Lord draweth nigh" (James 5:8).

From *"Ronayne's Reminiscences,"* by permission Free Methodist Publishing House, Chicago.

News of Our Work

WANTED.

The demand for our March number of the CYNOSURE has exceeded the supply. Any having read their copy and wishing to have it passed along may return it to this office. We thank you in advance.

Rev. J. B. Van den Hoek, late of Volga, South Dakota, but now of Hillis, Minnesota, where he has taken a pastorate, has given in the past months valuable service in several states to the Cause for which the National Christian Association stands.

His relations with the N. C. A. have been very agreeable and while we wish that his services might have been Providentially wholly given to our work as a General Agent, we know him as a Spirit guided servant of God and shall pray for him often in his new field of service.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

After a very mild and pleasant winter, February has let it be known that she can bring forth both summer and winter weather. We have felt a few days of real winter away down in Dixie Land. Many churches were very poorly attended and some had no services at all on account of the cold.

The very latest infant of secrecy is an organized lodge known as the "True Sons and Daughters of the Ancient and Most Worshipful Lodge of Monrovians and the Children of Israel."

The longshoremen and workmen at the New Orleans and American Sugar Refining Company are on strike. As a result, one negro man who would not join the strikers and help prevent others from laboring at the plant is dead. It seems impossible for high prices of real necessities to come down while these labor unions are continually on strike for higher wages. When the wage earner's salary advances 25 to 50 per cent, necessities also increase in price from 50 to 150 per cent. However, as long as secret societies men frame the laws and secret society judges sit in the judgment seats, just so long will the H. C. L. advance and the lodges keep step and wax stronger and stronger.

Since my last letter, although not very well, I have taught the Bible and lectured at two Ministers' Institutes and delivered several sermons to deeply interested audiences and received several small donations. The Orleans Parish Grand Jury has indicted thirty-one election law violators and several keepers of immoral resorts and scored the New Orleans police force for failure to properly enforce law and for refusing information to the inquisitors, but as long as these men are adherents to secret lodge teaching, we cannot expect justice to reign.

One young preacher who has been reading the *Cynosure* for several months said to me. "Brother Davidson, I am convinced of the wickedness of secret

societies and I have decided that I cannot be a true Christian and a true Mason. Their covenants are too vastly different for a man to obey both." Brethren, let us try to hold an anti-secrecy convention in New Orleans next summer in a centrally located place. Several men of influence have promised their co-operation, provided two or three good N. C. A. speakers can be secured. I am of the opinion that such a meeting here would bring forth fruit. Let me hear from the interested brethren. I am yours for righteousness.

"LIZZIE WOODS' LETTER."

Dear Cynosure: My letter for March finds me once again in Omaha, Nebr. The Lord has greatly blessed my work, as I have traveled from place to place, and many eyes have been opened to the truth and many souls saved from sin and the secret snares of the Devil.

One day a man came to our home in Omaha and said to my daughter, "I have been told you have a Knights of Pythias ritual, but I cannot believe that a person outside the Order can get ahold of our secrets, and so I've come to find out for myself." I said to my daughter: "Ida, get the ritual, so that he may see it." When she had found it and handed it to him, he at once acknowledged that it was their secret work, and said, "Well, well, I'd like to buy this book from you." My daughter said, "All right, it is yours if you pay the price." He did not have sufficient money to pay for it, but later returned to the house, paid for the book and said, "I will buy all of the Knights of Pythias rituals you can get." Mrs. Baker, my daughter, laughed and said, "Well, Mister, it will keep you buying a long time, for these books are published by the hundreds by the National Christian Association in Chicago, and you will have to buy the whole publishing outfit before you can stop the sale of these books. And then think of the men who have had their eyes opened and left the lodge for Christ's sake! You know you can never keep them from bearing their testimony against the evils of secret orders."

This man then turned to me and said, "I will dare you to go to New Orleans, Louisiana, with these rituals and tell our Supreme Grand Chancellor that you are selling the Knights of Pythias secrets to the public." I answered, "If I did I know what he'd like to do—kill me! That seems to be the principal aim of all secret societies when men and women are warning others to keep away from the religion of the lodge." He said, "Madam, you'd be put in jail and they wouldn't take long in doing it, either!" I said, "Well, my home is in the South and I have been down in Louisiana many times. I have held meetings in Shreveport, Monroe, Alexandria, and White Castle, Louisiana, and I expect to go to that state again soon. White Castle is only about seventy-five miles from New Orleans, and if the Lord wills I shall go to New Orleans also this year. He said, "I'd advise you to keep away from there," and I said, "Thank you for your kind advice and for being so considerate of me. But I shall go where the Lord wants me to go, and will say just whatever He wants me to say."

Then I said to him, "If I were talking against the church you would not say a word against me or in defense of the church." "Oh," he answered, "there is nothing to the churches. I belong to the Mount Moriah Baptist church, and all the church is after is a fellow's pocketbook. The preacher himself is no good. Why, he doesn't care what his church members do, just so he gets the money." And then he added, "I am going to stand by the Knights of Pythias, even though I do belong to a church, and I'll tell you I count myself just as good as any of those church members." "Well, Mister," I replied, "the trouble is, your preacher is in the same boat as you—he's a lodge man. He tells his members about the lodge and urges them to join it. But that is not God's way of preaching the Gospel, nor is it according to His way of salvation. He is calling for a separated people. We, as good people, must separate ourselves from the world and from sinful associations (Ezekiel 36:24-29). God wants preachers delivered from the people (Acts. 26:17-18. 2 Cor. 6:14-18), and from false brethren (I Cor. 5:9-11, 2 Thes. 3:6, 2 Tim. 3:1-5, Rev. 18:4). The true minister of God may expect persecutions, because he is separated from the world (John

15:18-19, 17:13-16). Yes, to be successful in God's work we must be separated from the world, and from the love of the world, (I John 2:15-16), but most churches today are like Ephraim, of whom it is written, "He is joined to idols: let him alone" (Hosea 4:17-18). A backslider by salvation is in Jesus Christ (Hosea 4:16). We have overcome the world (I John 5:4-5), we are crucified to the world (Gal. 4:6), we are dead to the world (Col. 4:1-3). Sardis is dead but God has a few faithful followers (Rev. 3:4-5.)

Let the friends and members of the National Christian Association pray much that God may separate every honest heart from the Devil's trap—the lodge (Luke 8:15). There are many honest hearts in the lodges who, when they hear the Word, from those who live according to the Word of God and who have tried the consecrated life, will come out of all sin, the secret lodge included. The secret work of the Devil has captured the old sect churches and now God is separating every honest heart from this snare of the Devil. Here and there, wherever we go, we find men binding themselves together to do any evil trick that comes to their minds, and Masonry, the mother of the secret empire, is the mother of them all.

A colored women told me recently how sad and discouraged she was when her husband joined a certain union. She said, "He boasts of the many negroes and whites that they will kill if anyone dares to work during a strike." I said, "God help my people in this country. You can get the majority of the Negroes in any movement on foot, except that which leads to God and eternal life. The white men, too, have no respect for their people, for they, too, kill each other during strikes, and the black man does just what the white man teaches him to do.

I noticed in the paper not long ago that the churches are trying to get together. They say fifty per cent of the people go to the motion picture shows, and so they are going to find a remedy for this. While I was reading the article a lady who was visiting us said: "Yes, they get about as much out of the movies as they do at some of these churches, for a sinful preacher who is in sin cannot win anyone for Christ while he is in captivity himself." I was sorry to hear this, and yet it is true. If you wish to preach a sermon warning against the evils of today, you will have to get a tent in which to preach.

God help the Christians of America to get out of the snare of the Devil. Yours for the work of the N. C. A.

MRS. L. W. ROBERSON.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

During the past month I have found opportunity, in addition to the usual work, to read three books interesting and helpful in confirmation of the faith. "Was Christ Divine?" written by Mr. Knisley, a member of the First Congregational church, Oberlin, Ohio, at the time Dr. Chas. G. Finney was its pastor, is an argument based on the nature of God's creation, presenting proofs that he must have been Divine. Nature declares its creator in its wonders and marvelous manifestations (many of which are cited) as one who loves mankind. The nature of this creator could not be without its manifestation to men. Christ is the only one who has appeared who could make this manifestation. "Who Wrote the Bible?" by President Blanchard, is written in his characteristic style, and calculated to strengthen the faith of the Christian. "Where Are the Dead?" by Dr. E. M. Millingan, of the United Presbyterian church, is a candid discussion of the hereafter. He reaches the conclusion that soul and body are to be resurrected together; a belief not common among Christians, I judge. In opposing the Lodge, the National Christian Association seeks as its first object to honor Christ. It is well that we consider the evidences of his deity that we may be thus better prepared to meet the opposition. Knisley's argument was especially interesting because new to me.

A good friend at whose home I stopped while at Leechburg, Pa., last month exclaimed, "That book of Blanchard's about 'Getting Things from God' is a wonder to me! I have never read a book, aside from the Bible, that interested me so much!"

As a March rain is pouring down, I take advantage of the opportunity to

make my report unusually early this month. My surroundings are very pleasant. I am the honored guest in Brother Lagville's delightful home at Corona, Long Island. The Lord willing, I preach tomorrow in the Free Gospel church here, where I have enjoyed much freedom in former years. New York, now the largest city on earth, is reaching out to the towns near at hand as the years go by. The multitude of subways, elevated and other railways bring many places close to hand that were formerly distant. With the new elevated trains, Corona is but half an hour from the center of New York City. Formerly more than twice that time was required in such travel. Strange as it may seem with all these splendid facilities for reaching out, this great metropolis was never so crowded as now. Unheard of prices are paid for accommodations. Naturally the weary reformer seeking a place of rest concludes he does not amount to much amid the struggling masses that confront him. Thank God there are still people and places where the truth is desired. Arriving in New York in the evening, I secured a room for the night. Then hastened to my well known friend, Dr. F. M. Foster, and with him attended the prayer meeting where the faithful few had gathered in the Covenanter church. The subject was "Thine is the power and the glory forever, Amen." This church building has just been sold to the Jews, but there was no evidence that this people lacked faith in the covenant keeping God. Another building would serve them as well. Theirs is the God who has all the power, and is to have the glory through eternal ages. No lodge displays power and glory there!

Leaving the place of my last report, I reached Apollo, Pa., and I enjoyed an evening preaching in the revival meetings in progress in the Free Methodist church. At Vandergrift, Leechburg, Butler, etc., friends made me welcome, as usual. At Butler I missed our good friend, J. H. Troutman, whose sudden death brought sorrow to many. He was a man of means who contributed generously to objects which he favored. He was a reader of the CYNOSURE and a prominent member of the Ohio Synod Lutheran church. How many of the old standbys we are missing this year. Dr. Summerville, of the Convenanter church, New York, and Dr. Johnson, for years president of Geneva College, Beaver Falls, Pa., are among the highly esteemed who have joined the innumerable hosts that await on the other side. Bishop Hogue, of the Free Methodist church, will be greatly missed. The writer will not forget the joy that came to him at the kindly reception of the unpopular agent in Bishop Hogue's Buffalo, N. Y., home some thirty years ago. He was a great hearted man, who loved God and his people as only such a soul could!

On my arrival at Pittsburgh, I found the desired opportunity to preach and lecture in the Church of the Brethren. This church has a good pastor, and appeared to be in a healthy state. Though their present property holdings are good, they are planning for enlargement to meet the growing need. On my return home to East Falls Church, Virginia, I found the Presbyterians meeting in homes in different sections of the town, considering the needs of the foreign elements in our country with the view of more effectively reaching them with gospel truth. "The Doctor," as they called me, addressed them on that line. Last Sabbath I preached in a Reformed church at Lake View, N. J., in the morning. Spoke to the Start of Hope Mission Sunday school, Paterson, N. J., in the afternoon, and preached again in the Mission in the evening. That "Sunday school," as it was called, was the strangest school, I think, I ever attended. The scholars consisted of the street. Arab class and Jewish Catholic and other boys caught on the streets. It took one teacher for each four or five boys. Some had to have their ears boxed to get them to sit still long enough to hear about David and the sheep. Some would make for the door in an effort to escape, only to find the door locked. Doubtless there are "some diamonds in the rough" there that the mission workers may rescue from the general mass, or perhaps I should say mess. Wednesday evening I enjoyed a prayer meeting in the Hooper street, Brooklyn, N. Y., Free Methodist church. The pastor was called away

to minister to a sister thought to be near death. Earnest prayers were offered in her behalf, as also for your representative and his work. God willing, I am to address a Men's League in the Luthern Church East 140th St., New York (Ohio Synod) next Monday evening. Three or four meetings follow in Paterson, and Midland Park, New Jersey, if arranged as planned. I am given the most of the time at the United Presbyterian Prayer meeting, Paterson, New Jersey, Wednesday evening. Four Christian Reformed, with one Reformed Church plans to hear my chart talk, Thursday evening in a union meeting in the same city. Midland Park plans for a lecture for Friday evening if weather and roads appear favorable to attendance. Sabbath, March 21st, I expect to speak in Hope Avenue Christian Reformed Church, Passaic, New Jersey. There is no end to the need for work here. The Devil and his own parade Broadway. The Lodge doings though much under cover frequently get into the newspapers. Those who are not anchored in Christ are likely to be carried far out to sea. I almost forgot to note that I attended a Conference of our Missouri Lutheran friends meeting in St. Matthews Church, New York, and was given opportunity for N. C. A. greetings as usual.

There is joy, peace, and blessing in holding up the Christ that came to meet the needs of men. Let us go forward into the glad Springtime trusting Him to bring the victory needed.

I heard the birds sing in old Virginia. They are headed for the North.

A NOTABLE CONVENTION.

BY S. C. KIMBALL.

The CYNOSURE family has almost wholly changed since I became a subscriber, and I thought it might be a comfort to the few surviving old timers and a help to the new army of reformers to put on record a few notable events that occurred in days long since passed. President Jonathan Blanchard was the involuntary founder of the New Hampshire anti-secret Christian Association, and was invited to attend the annual meeting at Manchester. He was in the prime of his mature manhood. The hall was full of sympathizing hearers. The glory of the Lord filled the house and one Masonic professor, smitten by his conscience fled from the Divine rebuke.

I roomed with Deacon Simon Rowe, of blessed memory, and we were consulting how we could meet the unusually heavy expenses of the convention. We concluded it was the Lord's business, and He would provide. At the closing service, an offering was taken to defray the expenses. It was laid on the table and I counted it. It lacked a few dollars. Resting on the assurance of the night before, I said to myself: "Lord, it is here, if it is not here"—at that moment, Deacon Increase Leadbetter of Auburndale, came up to the desk and laid down the needed sum. In these days when every worthy enterprise receives such generous support, such an event would be scarcely noticeable, but in those times of severe conflicts and slender financial resources, it awakened special gratitude to God, and strengthened our faith in His promises.

If the new grand army of reformers will accept an exhortation from the retiring veterans, we entreat you to make sure that you have for your comrade, the Lion of the tribe of Judah, without whom "ye can do nothing" (John 15:5).

—Lakeport, N. H.

KIND WORDS FROM FRIENDS.

Rev. C. Buenger, pastor of the Ev. Lutheran Church at Kenosha, Wisconsin, writes: "I certainly need and appreciate the CHRISTIAN CYNOSURE and the monthly call to arms against the anti-Christian institution of the Lodge."

A correspondent, a Mrs. D., in sending for more literature writes that she has a call for some from Natal, South Africa. Speaking of her work here at home she says, "I have saved several young men from becoming Freemasons."

In the morning sow thy seed and in the evening withhold not thy hand. Your services shall be richly rewarded.

A friend in Canada, writes under date of February 17th:

"It seems as though things are getting worse instead of better. The war does

not seem to have taught the people any moral lesson. Our Methodist preacher in this town has lately been flirting with the Masonic Order and appears to be proud of it as his name appeared in our local paper last week in connection with some doings they had in a nearby town. I wonder how he can reconcile this with his ordination oath or vow when he promised to preach Christ and Christ only. How can a man be so blind, or is it worst than blindness?

"Are we in the last days where it says in Revelation that no man shall buy or sell unless he has the mark of the beast. It certainly looks like it when we see how labor organizations and other secret societies are trying to get control of other people's affairs."

A correspondent in Cupertino, California, writes: that every once in a while something bobs up about the lodge system that makes him feel like saying "Amen." At two different meetings in February, concerning the Near East Campaign, the Lodge was referred to. In one meeting a lodge man said the Church would have to shoulder the job as the lodges can't get enough together to do anything. It was only possible to get out about forty at a meeting in a membership of one thousand. The Chairman bawled out that he was an Elk. A person present said "Elk seem to be getting scarce." In the other meeting the poor pagan lodges came in for a good drubbing. If any of the ministers present were of the hoodwink variety none chirped.

Keep up the good fight brethren for with God's help we are sure to win."

A gentleman living in Arizona wrote us stating that he was contemplating uniting with the Masons and also the Odd-Fellows, but before doing so wished any light that we had which would assist to a right decision in the matter.

Under date of March 4, 1920, he wrote us that he was glad that he got the booklets and that now: "If I had a thousand lives to live I would not join a lodge of any kind. Thank you for your kind interest."

How fruitful is a word, a tract, a book in season handed a friend. Are you a sower supplied with the needed seed?

A valued commendation from Rev. J. E. Harwood, Presiding Elder, Northern Michigan Conference, United Brethren in Christ:

Alma, Michigan, March 1, 1920.

Mr. W. I. Phillips,

Chicago, Illinois.

Dear Brother:

Enclosed find draft for $1.50 for renewal of my subscription to the CHRISTIAN CYNOSURE.

I truly appreciate the work of the National Christian Association. Also the splendid articles and uncompromising truth as we get it in the CYNOSURE.

May you be guided by our Lord in your part of this effort to overthrow an enemy to true righteousness and Bible salvation. Your brother.

J. E. HARWOOD.

INTERNATIONAL BENEVOLENT SOCIETY.

Youngs Creek, Ky., Feb. 25, 1920.

Dear Sir:

I think it my duty to let the public know how the International Benevolent Society done me in 1904. I joined and paid the full fee and I was to pay $1 per month as dues. I sent in the second month's dues but they never sent me any receipt, nor answered me in any way to let me know whether they got it or not. I wrote them two or three times but they would not answer. Kansas City, Missouri, is the home of this order. I cannot, of course, help believing them to be a swindle. If anybody has any money which they do not want to be beat out of, don't fool with this order.

I believe that we as a people ought to petition our Government to pass a law that no charter shall be given hereafter to any secret order and to annul those that have already been given.

The lodges ruin any neighborhood where they are organized, so far as the church is concerned. Here, where I live, it has been true since the Junior Order of United American Mechanics and the Oddfellows have been set up.

Yours truly,

J. M. THOMPSON.

Christian Cynosure

INDEX TO

VOLUME LII

(For the Twelve Months Ending April, 1920.)

Note.—Articles marked thus * were printed without regular heading, but are indexed under titles showing their general bearing.

ILLUSTRATIONS.

Arnold, I. R. B..... 138
Blanchard, Pres. C. A..... 358
Bowman, A. B..... 175
Cooprider, George E..... 108
Crabtree, Allan 73, 121
Fitzwater, P. B..... 140
Gray, James M..... 41
Initiation Scenes...326, 327, 367, 368, 372, 373
Nature Scenes....316, 364, 365, March Cover
Newmark, Herman.....August Cover
Phillips, William I..... 196
Roberson, Lizzie Woods..... 92
Russell, Robert M.....September Cover
Wheaton College 10

POEMS.

Advance of Reform, The, by "Cherith".. 56
Another Year, by Frances R. Havergal... 259
Cost of Pleasure, The, by F. W. Bourdillon 35
From Labor to Refreshment..... 200
King Alcohol Is Dead! by Rev. Edwin T. Preston 351
Life That Counts, The.....February Cover
1920 260
No Time to Pray..... 227
Our Father's God, by John G. Whittier.. .....July Cover
Our Thank-offering 195
"One Thing I Know," by Dr. R. A. Torrey. 356
"There Is No Unbelief".....October Cover
This Is My Task..... 227
To Die "in Christ," by A. Midlane..... 325
Tomorrow.....November Cover
When Christ Is Born, by Phillips Brooks .....December Cover

CONTRIBUTORS.

Augspurger, Rev. A..... 227
Blanchard, Pres. C. A. 38, 100, 132, 138, 198, 261, 358
Barnes, O. N..... 164
Bowman, Rev. A. B..... 174
Brown, William Leon..... 135
Brumbaugh, Martin G..... 243
Crooks, Mrs. Ella..... 243
"Cherith" 56
Chandler, Mrs. Hannah..... 60
Crabtree, Rev. Allan.....73, 121
Cooprider, Rev. George E..... 107
Coleman, Rev. J. M..... 139
Coleman, Paul 185
Davidson, Rev. F. J.....59, 84, 91, 124, 156, 186, 222, 254, 285, 315, 350, 374
Engelbrecht, O. F..... 251
Eigsti, Mildred 307
Ferris, Rev. W. L..... 67
Fitzwater, Rev. P. B..... 140
Fischer, Herman A., Jr..... 196
Hacault, Dr. Louis..... 51
Hospers, Rev. G. H..... 85
Haney, Rev. M. L..... 230
Hoekstra, J. H..... 233
Hoekenga, Rev. P..... 235
Holt, B. M..... 310
Jackson, Moses Henry..... 286
Kaye, Dr. J. R.....104, 153, 172
Kimball, Rev. S. C.....25, 159
Longhuyzen, Rev. J. van..... 75
Leaman, Rev. A. H.....231, 266, 311
Mokma, Rev. J. H..... 68
McKnight, Rev. Thomas C..... 198
Midlane, A. 325
Murrman, Rev. Adam..... 330
Newmark, Herman 69, 117
Overholt, A. M..... 189
Phillips, W. I.....79, 216, 250
Pegram, Rev. G. A..... 299
Reed, George C..... 295
Roberson, Mrs. Lizzie Woods..... .....29, 60, 77, 84, 92, 125, 155, 187, 220, 252, 284, 314, 348, 375
Schuchard, Rev. C. B..... 362
States, George O..... 20
Stoddard, Rev. W. B.....28, 58, 82, 94, 123, 154, 184, 217, 250, 281, 313, 346, 376
Van den Hoek, Rev. J. B..... .....90, 137, 153, 187, 219, 283, 374
Weston, Rev. Clarence..... 19
Wagner, Rev. M. L.....43, 264
Weins, Rev. A. F..... 77
Warner, Rev. David S..... 201
Wenger, A. D..... 267
White, Rev. Boyd A..... 340

INDEX OF LODGES.

American Legion:
American Legion.....36, 104, 182, 211, 323
New Soldier Organization..... 99
600,000 American Legion..... 163
Warning American Legion.....164, 212
Ancient Order of United Workmen:
Sheiks and Daughters..... 163
Workmen Supreme Lodge..... 164

Catholics and Catholic Orders:
*Catholic Knights and Ladies of America 163
*Columbian Circle..... 163
Catholic Church and Masonry..... 310
Catholic Defense of the Elks..... 324
Catholics and the Eastern Star..... 341
K. of C. Fraternizing with Masons.... 131
Political Romanism 335
Negro Catholics and K. of C..... 37

Clan-na-Gael:
Patriotic Address 331

Eagles:
Eagles' New Ritual..... 163
Eagles 163

Elks:
Catholic Defense of the Elks..... 324
Historical Sketch of the Elks..... 305

Fraternities and Sororities:
College Secret Societies..... 329
Lambda Chi Alpha: Stealing Hens.... 355
Sororities and Fraternities..... 135
Student Faces Guns..... 357
What I Saw of College Fraternities While in College..... 290

Fraternal Insurance:
Fraternal Insurance 6
Lift Ban on Beverage Men..... 247
Rebellion in W. O. W. Camp..... 240
Two Insurance Fraternities (Fraternal Reserve Association and Beavers National Mutual Benefit)..... 158

Freemasonry:
Adams, John Quincy, Letters on Freemasonry 12
Antiquity of Freemasonry..... 132
"Billy" Sunday and Balaam..... 330
Blue Lodge Membership in U. S. by States 363
Brotherly Treatment of a Seceder..... 342
Catholics and the Eastern Star..... 341
Catholic Church and Masonry..... 310
Camel Gets Name (Mystic Shrine).... 54
Doctor's Experience 328
Degree Factory 210
Ex-Kaiser Blames Masons..... 11
Exhibition of Lodge Spirit Toward Free Speech 366
Is Democracy Doomed?..... 17
Is Our Country Safe?..... 21
Is President Wilson a Mason?..... 35
Illinois Grand Lodge..... 49
Indian Masonry 209
Interesting Experience 233
International League of Masons..... 356
K. of C. Fraternizing with Masons.... 131
Lodge History (From Ronayne's Reminiscences).....7, 49, 342
Masonic Regeneration 37
Masonry and the League of Nations.... 51
Masonry and Wilson..... 99
Masonic Camouflage 148
Mormon History 166
My Testimony 186
Most Worshipful Master..... 213
Profitable Experience 185
Plain Words from a Mason..... 208
Political Freemasonry 337
Recognizing French Masonry..... 163
Thirty-second Degree Mason..... 61
Treatise on Secret Societies.....277, 303
Standard Masonic Authority..... 182
Sold Fake Masonic Degrees..... 203
Shriners' Celebration 210
Something New 248
Supreme Court 234
"Very Lukewarm One"—Washington.. 364
Winged Words 27
Wood, General, Initiated into Mystic Shrine 60

Initiations:
Injuries from Initiation..... 240
Courage Test, or Meat Test..... 327
Improved "Ferris Wheel Goat"..... 326
Throne of Honor..... 328

Labor Unions:
American Bolsheviki 357
*Bar-tenders' Union 63
*Brotherhood of Railway Clerks..... 165
Closed Shop 139
*Centralization of Power..... 207
Collective Bargaining 238
Essence of Americanism..... 237
Government by Minorities? No..... 169
House Passes Bill Forbidding Police in Unions 195
Issue in the Boston Strike..... 170
Is the Right to Strike an Unlimited Right? 239
Infidel Night Schools..... 247
Labor Union Leaders Jailed..... 11
Mr. Murphy, the Union, and His Porch 239
Murderer Shot 324
Patriotic Labor Union..... 173
President Wilson Hits Strike..... 173
Rebels to the Commonwealth..... 169
Right to Strike..... 173
Semi-Treason 171
Spirit of Rebellion.....153, 172
Secret Ritual of the A. F. of L..... 237
Senate Steel Strike Inquiry..... 238
Teachers Close 25 Schools..... 164
Tie Up Boston..... 169
*Unions in Eldon, Mo..... 157

Modern Woodmen of America:
Woodmen in Financial Straits..... 6

Moose:
Religion at Mooseheart..... 355

Mormons:
Mormon Effrontery 260
Mormon History 166
Patriotic Address 331

Mystic Shrine:
See under "Freemasonry."

Mystic Toilers:
Mystic Toilers 164

Odd-fellows:
Lodge History 7
Odd-fellow Celebration 3
Odd-fellow on Witness Stand..... 3
Odd-fellowship Weighed 5

Orangemen:
Is Democracy Doomed?..... 17
Pink Goats:
Order of Pink Goats..... 208
Private Soldiers' and Sailors' Legion
Private Soldiers' and Sailors' Legion 235, 323
Sheiks and Daughters of the Mosque:
Sheiks and Daughters..... 163
Sons of Hermann:
Sons of Hermann..... 306

TOPICAL INDEX.

Civil Government and Lodges:
Is Democracy Doomed?..... 17
Is Our Country Safe?..... 21
Lodge vs. Civil Government..... 262
Supreme Court 234
Conventions and State Associations:
Annual Meeting Letters.....56, 112
Davidson, Rev. F. J., Annual Report.. 84
Minutes of 1919 Annual Meeting..... 115
National Convention Report..... 67
Our June Meeting..... 3
Phillips, W. I., Annual Report..... 79
Roberson, Lizzie Woods, Annual Report 84
Stoddard, Rev. W. B., Annual Report.. 82
Crime and the Lodge:
Negro Lodge Shooting-fest..... 54
From Our Mail:
Department.....63, 157, 244, 271, 317, 378
Initiations:
Injuries from Initiation..... 240
Improved "Ferris Wheel Goat"..... 326
Throne of Honor..... 328
Courage Test, or Meat Test..... 327
In Memoriam:
Arnold, I. R. B..... 138
Dillon, Rev. William..... 346
Fait, Mrs. C. G..... 241
Foster, Mrs. Laura Louiza..... 241
Stuart, Rev. F..... 168
News of Our Work:
Department 24, 56, 90, 123, 153, 184, 216, 249, 281, 312, 345, 374
Comforting Words to Seceders..... 249
Contributions for the Work..84, 126, 254, 350
"Extremely Amusing"..... 62
Good Work in Iowa..... 25
Holiday Offering 249
Iowa Christian Association..... 312
Iowa State Convention..... 346
Important Notice: Subscription Price.. 249
Notable Convention in New Hampshire 378
On the Pacific Coast..... 25
Tennessee Work 25
Testimony in Delaware..... 31
Word of Cheer..... 25
Winged Words 27
Work in Texas..... 60
Word from New York..... 222
Work in Nebraska..... 251
Politics and Lodges:
*Masons in Politics..... 324
Political Romanism 335
Political Freemasonry 337
*Secrecy—Woodrow Wilson....June Cover
Supreme Court 234
Testimonies of Churches:
*Augustana Lutheran Synod..... 195
Associate Presbyterian 205
Church of the Brethren..... 204
Christian Reformed 205
Evangelical 204
Free Methodist.....204, 207, 247, 318
Lutheran 204
Mennonites 205
Old German Baptist..... 204
Primitive Baptist 190, 204
Plymouth Brethren 205
Reformed Presbyterian 205
United Brethren in Christ.....205, 355
*Wesleyan Methodist.....190, 204
Testimonies, Classified:
Evangelists 48, 287
Pastors 276, 223
Statesmen.....127, 255, 319
Theologians and Philosophers..... 191
Miscellaneous 55, 274
Testimonies of Seceders:
Clarke, Col. George R. (Mason)..246, 181
Crabtree, Rev. Allan.....73, 121
Finney, Pres. Charles G. (Mason)..246, 181
Haney, Rev. M. L. (Mason)...181, 230, 246
Newmark, Herman (Mason).....69, 117

GENERAL INDEX.

Adams, John Quincy, Extracts from Letters 12
"American Christian Daily".....106, 272
Attention, Workers! 247
Attitude of a Christian Towards Secret Societies 140
"Averaging Matters with the Lord"..... 270
Berean Band Movement..... 356
"Be Ye Steadfast, Unmovable"..... 261
Bible Status in Public Schools..... 180
Bible View of Balaam..... 330
Bishops and Lodges..... 358
Blanchard, Pres. C. A., Articles..... .....38, 100, 132, 198, 261, 358
Call to Consecration and Prayer..... 259
Christian and the Lodge: a Dangerous Fellowship 295
Christianity and Secret Societies..... 19
Christianity vs. Secret Societies..... 107
Christian Education: Its Relation to Modern World Life..... 149
Church Behind the Reform..... 174
"Come Out and Be Separate"..... 198
Compact of Prayer..... 357
Contributions for the Work...84, 126, 254, 350
Convictions 195
Cynosure's Editor 196
Davidson, Rev. F. J., Reports....59, 84, 91, 124, 156, 186, 222, 254, 285, 315, 350, 374
Disabled Soldiers and Sailors Should Know 4
Does It Pay for Ministers to Join Lodges? 159
Duty of Separation..... 340
Erin a Vesuvius..... .357
*Following the Lord.....May Cover
Future of Lodges..... 20
Getting Subscribers 312

Giving the Lodge Preference..... 325
Inter Arma Veritas..... 87
"I Shall Be Persecuted if I Become a Christian" 339
Index 1919-1920..... 380
Items of Interest from Friends..... 63, 157, 244, 271, 317, 378
Jesus, Our Only Hope..... 311
Light 229
"Lizzie Woods'" Letters.....29, 60, 84, 92, 125, 155, 187, 220, 252, 284, 314, 348, 375
Lodgism and the Incompatibles..... 43
Lodgism as the Handmaiden of the Church 264
Lodge Weighed and Found Wanting..214, 241
Lutherans and Loyalty..... 167
Matthew 18:19..... 248
Music That God Hears..... 323
Musings 131
New Year's Greeting.....January Cover
New York's Chinatown Christian "Mayor" 247
Not Friends but Enemies of the Church. 137
One Year Ago (British War Casualties) 88
Patriotic Address 331
Pastor's Experience with Lodge Members in Churches 232
Peace with God..... 266
Perils to Democracy..... 227
Philippine Independence 16
Prince of Wales..... 236
Prohibtion, Results of..... 247
Proposed World Church Union..... 40
"Public Be Damned"..... 87
Royal Seekers 307
Secret Society Cancers..... 323
Should Christians Belong to the Lodge?. 234
Schismatic Altar 85
Some Christian Don'ts..... 10
Some Reasons Why I Am Opposed to Secret Societies 189
Speak a Cheerful Word..... 201
Stoddard, Rev. W. B., Reports.28, 58, 82, 94, 123, 154, 184, 217, 250, 281, 313, 346, 376
Strong Support of Secret Orders..... 165
"Suffer Little Children"..... 168
Suggestion for League of Nations Flag.. 164
Theses on Secret Society Question....275, 362
Three Great Needs of the Day..... 286
Treatise on Secret Societies.....277, 303
True Worship 231
Tunnicliff Memorial 241
Unequal Yoke 301
Van den Hoek, Rev. J. B., Letters..... .....90, 137, 153, 187, 219, 283, 374
Victory Over Vice..... 86
Vital Godliness and the Lodge..... 201
Wheaton Bible Conference..... 243
Why I Do Not Join the Lodge..... 267
Why Join the Lodge? 1 John 2:15..... 356
Word with the Fathers..... 243
World's Christian Citizenship Conference 6
World to Be—Optimist, Pessimist, or Meliorist 291
Worthy Workman 197
Write Today 270

A PASTOR'S EXPERIENCE WITH LODGE MEMBERS IN CHURCHES.

By Rev. Allen Crabtree.

Upon request I am writing of a further experience of my own as a pastor having to do with lodge members in the churches where I have been called to preach the Gospel of the grace of God. For more than nineteen years it has been my privilege in the Lord to preach the Gospel and do pastoral work exclusively, after having had seven years' experience in mission and Sunday-school work before being called to the ministry.

In the five localities where I have done pastoral work the problem of lodge members in the churches has been, without exception, the greatest of all problems with which I have been burdened before the Lord in daily prayer, because where I have found a man or a woman in a church who was a member of a lodge, that person has invariably proven to be a better lodge member than he or she is a church member. Then, too, it has been absolutely impossible to persuade the churches of which they are members to seriously consider the matter. Therefore, the only solution to my problems in this connection has been to so personally practice the presence of God in my own life and ministry by constant prayer and meditation in His Work, that I have been able to maintain a heart-separation without assuming a mechanical, or a pharisaical attitude toward any of my lodge-loving friends.

I have thus far waged a victorious warfare and I trust to the glory of our crucified, buried, risen, glorified, and soon coming Lord, many precious souls have been saved, and the faithful saints have been built up in the most holy faith, despite the unspiritual influence always, and often the positively evil influence of the lodge members in the churches which I have served, including my present pastorate, which in unquestionably being hindered in spiritual growth and activity (although much church work and activity increases) for no other special reason. Yet, I am happy to say at the beginning of my third year in the present pastorate that there are faithful ones in the Lord who are proving more and more to have an operative faith, a laborious love, and a hope-filled patience in our Lord Jesus Christ and in the sight of God and our Father, who are waiting "until the day dawns and the shadows flee away."—Chicago, Illinois.

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